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HANDSOME PREMIUM OFFER.

The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present.

ST. GAUDENS A NATURE FAKER?

UPPER PICTURE—THE IRISH "INDIAN" GIRL.
LOWER PICTURE—THE EAGLE. WITH PANTS.

St. Gaudens, the sculptor, is practically charged with nature faking by the critics of his designs for the new issue of United States gold coins. He used an Irish waitress' face as a model for the Indian girl head and supplied the eagle with a complete outfit of "pants." Many critics insist that a real Indian girl should have been used as a model and that the eagle should have been of the ordinary bare-legged variety.

Members of the Chicago Numismatic Society protest also that the Indian "war bonnet" has no place on the head of a woman. They have sent a communications to President Roosevelt, asking that the coins be adorned on the "head" side with a simple masculine Indian face, with two feathers in the headdress, indicative of the rank of chief.

Awake, Thou That Sleepeth, and Rise From the Dead.

THE MORNING OF THE NEW ERA HAS COME.

EARTH'S MILLIONS ARE AWAKING.

FEW ARE RISING FROM THE DEAD.

IMPORTANCE OF KNOWLEDGE AND A WISE COURSE.

Pottstown, Pa., December 29.—Pastor C. T. Russell of Allegheny, Pa., preached twice here to-day in the "Auditorium." He had a splendid hearing both forenoon and afternoon. We report the morning discourse from the text, "Awake thou that sleepest, and rise from the dead, and Christ shall give thee light.'" (Eph. 5: 14.) He said:—

Sometimes the Scriptures speak of natural sleep, and sometimes, as in the present case, they use the word figuratively. Sometimes they speak literally of the resurrection, the awakening of the dead, and sometimes, as in our text, they use the statement figuratively. Those who can understand nothing except the literal are as blameworthy as those who fail to understand the literal and appreciate only the symbolical. We must learn, as the Apostle suggests, to rightly divide the Word of Truth—to discern the actualities and also to appreciate the symbolisms drawn therefrom. Our text presupposes the world in a general sleep of lethargy, stupor, ignorance, as respects the great and wonderful features of the divine plan, and in this respect it agrees with the entire testimony of the Bible which shows that the light of divine revelation during this Gospel age is designed only for a special class of mankind—only for those who have come into relationship with God through faith in the Lord Jesus Christ. Others are said to be in "darkness," in "outer darkness," "asleep."

The Awakening Now General.

The world is as unawake to the true spiritual things of the divine plan as it ever was. Only a few who figuratively "hear the voice of the Son of man"—"the voice of him that speaketh from heaven"—only these are really meant by our text. But in another sense of the word we are living in a time of general awakening amongst mankind. More thinking is being done along all lines than at any previous period. We understand the Scriptures to teach that this general awakening is a part of divine providence incidental to the ushering in of the new dispensation—the Millennium. It would have been an easy matter for the Lord to have aroused the world, quickened investigation, and lifted the vail of mystery along various lines of human invention long ago. Such men as Edison tell us that their richest findings in the field of invention they stumbled upon. True, they do a large amount of searching; but the finding is usually in a place and along lines which they had not at first surmised. This seems to have been the history of all the inventions of our wondertul day. It is of the Lord that we have the electric light instead of the tallow candle. It is of the Lord's providence that within the last seventy-five years steam and electric railroads have been invented and brought to such wonderful proficiency.

In these conclusions we are merely following the Scriptural suggestions of the Old Testament. Moses was instructed to prepare the Tabernacle, its furniture, etc., according to peculiar patterns, and when there were no artisans capable of the work the Lord instructed him that he should choose out from amongst the people cunning workmen, and that the Lord would put his spirit upon them to the extent necessary to accomplish his will. So in our day the Lord's spirit, the Lord's power, has been operating through the chemists, machinists, etc., for the perfecting of various inventions which afford so great comfort and so largely augment the wealth of the world. The printing press has kept pace with the rapid increase of learning amongst the people, and human invention has found the way to turn trees into paper, and thus to carry enlightenment to the increasing millions of those awakening from the ignorance and superstition and stupor of the past along various lines. Two of the large dailies of New York City alone consume twelve cars of timber per day in this manner, and scatter it to the four winds for the further awakening and enlightenment of the masses. What a picture is before us! What an influence for good or for evil!

We are not of those who believe in total depravity. On the contrary, we believe that very few are so illy born as to be devoid or an appreciation of truth and righteousness, and some desire for these. But, alas! as the Scriptures declare, "There is none righteous; no, not one." (Rom. 3: 10.) In the minds and bodies of all there are seeds of selfishness, meanness, depravity, inherited through the fall of father Adam and accentuated as his posterity have come down and down more and more, losing the image and likeness of God in which he was created. None can dispute the statement of Scriptures that we "are born in sin, shapen in iniquity, in sin did our mothers conceive us." This being the condition, it is manifest to every one that mankind needs strong government for the suppression of sin, for the encouragement of the elementary principles of righteousness for the building up the race along the lines of its fall. But we find also that there is no such reign of righteousness to-day, and, furthermore, that mankind in general are becoming so inbued with the sentiment of independence, love of freedom, etc., that few would be ready to voluntarily support a reign of absolute righteousness, justice, equality, which would give to every man an equal opportunity with his neighbors, and no more. Selfishness has maintained its full strength in the human character during the fall, while benevolence has gradually suffered. The ambition of all who are awakening seems to be to selfishly obtain the largest and the fattest portion of earth and its comforts for themselves. This natural propensity or disposition is the rule almost without exception. Even amongst those who are sincerely seeking to walk in the footsteps of the Redeemer, and in whom his Spirit exercises considerable sway, there is generally a sub-stratum of selfishness which needs combating with all the strength of the individual, backed by his growing benevolence, to keep him in the narrow way of self-sacrifice.

Plunging Into a Catastrophe.

The wisdom of the Lord in withholding the special enlightenment now causing this present awakening becomes more and manifest as we come to realize the meaning of the world's situation at the present time. We have already pointed out in the Millennial Dawn volumes that our Lord, the apostles and prophets, in the Scriptures, foreannounced this tidal wave of enlightenment and the good and evil consequences which should result. We have given the Scriptural proofs that the evil consequences will be anarchy, world-wide—engulfing everything financial, political, social and religious; and also that God will use that extremity of human perplexity and discord and unwisdom to teach mankind important lessons respecting his dependence upon his Creator for guidance and aid; and that, following up that lesson of need, the Lord will establish the great Kingdom of righteousness—the Kingdom of God's dear son—the Millennial Kingdom. That Kingdom will be the one necessary to deal with mankind along the lines of enlightenment and along the lines of truth and righteousness and justice.

How wise, then, it was on God's part to allow the world to lie in a measure of darkness during the past centuries—until his due time had come for the establishment of his Kingdom. Not in vain do the Scriptures declare that unless those days of anarchy which are coming—which we believe will be witnessed within the next seven years—he shortened there would be no flesh saved. While the race in general lay asleep in darkness, ignorance and superstition, the few guided its affairs according to their own interests, which generally meant conservative governments. The kings for the most part avoided war, from fear of loss to their own prosperity or dominion—surely not always in the interest of their people, for the preservation of their lives and their property. Surely not always, either, were wars undertaken or avoided along the lines of either justice or of love. The black history of the past forbids that we take such views. But now the awakening of the people means individualism—the thought of each for himself—for his own gain, for his own prosperity. There are exceptions to every rule, and we are not considering the exceptions but the rule. Under the enlightenment of our day distinctly mentioned in the Scriptures as the period in which "many will run to and fro, and knowledge shall be increased." (Dan. 12: 4) the influences are making rapidly for that condition of competition which will eventually disintegrate the world and bring about the anarchous state described in the Scriptures as the time in which "every man's hand shall be against his neighbor." Selfishness will thus go to seed, and the crop will be wonderful—terrible.

"Arise from the Dead."

Our text does not refer to such an awakening as we have just described. During this Gospel age the Lord has indeed been awakening some, but not with a view to making them more selfish, not with a view to hastening them into a time of trouble. As already intimated, only a peculiar class of the Lord's people all through this age have been awakened, those who have heard the voice of the Son of man—and his voice not only awakens them, but calls them to arise from the dead. Here we call to mind our Lord's words: "The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live." The time for the majority of the world to hear this voice is the hour that is coming, the period of the Millennial age, when all the blind eyes shall be opened and all the deaf ears shall be unstopped, and when the knowledge of the glory of God shall fill the whole earth. Our dear Redeemer says that this hour is not only a coming one—it began with the beginning of this Gospel age in a very limited measure. Some can hear now, though they are few. Of these the Master says, "Blessed are your eyes for they see and your ears for they hear." There is a special blessing connected with this true hearing of the voice of the Son of man in this age—the blessing of a special privilege, a special calling, a special opportunity of becoming members of the Kingdom class, the Bride class—joint-heirs with the great Redeemer himself in the Millennial Kingdom. The world in general is not only asleep in the sense of being unconscious of the great divine plan, but it is also dead in sins, and a sentence of death is upon all, inherited through father Adam.—Rom. 5: 12.

Whoever during this age and now is in that proper condition of honesty of heart and desire for righteousness that will permit him to hearken, to hear the voice of the Lord in this present time, hears a denunciation of sin and proclamation of the divine standard of righteousness, and additionally a message of God's loving mercy in his provision of the death of Jesus as man's ransom substitute, through whose stripes all of our blemishes are healed. To all who hear this message it has appealed that they rise from the dead, that they separate themselves wholly from the dead world, that they begin to live reasonable, sane lives in harmony with their Creator and his laws of justice and love. The actual resurrection of the future, we are told, will be by the power of God, because the actually dead have no power to help themselves. But in our text the figuratively dead ones who hear the voice of the Lord are called upon to arise from the dead—to separate themselves. "Come out from amongst them and be ye separate, and touch not the unclean thing, and I will receive you, saith the Lord." (2 Cor. 6: 17.) This, of course, as the Apostle explains, does not mean that we must entirely disassociate ourselves from our neighbors and relatives who belong to this dead class—not vitally related to our Redeemer and not thoroughly turned from darkness to light, from sin to righteousness—not begotten again of the holy Spirit. St. Paul declares that to do this would mean that we would be obliged to go out of the world. (1 Cor. 5: 10.) The right thought is clearly given us, namely, that we should be in the world but not of the world—separate from the world in our minds and dispositions, our aim in life and our methods.

The Narrow Way to Life.

By and by, during the Millennial age, when mankind in general will hear the voice of the Son of man and they that hear shall live, the hearing will not be so difficult as now and obedience to the voice of the Son of man will not be so difficult as at present. To hear, to obey now this voice from heaven, and to arise from the dead, means frequently the breaking of tender ties, sometimes the loss of earthly prospects, sometimes tribulations of one kind and sometimes of another. Our Master indicated this when he said, "Whosoever will be my disciple let him take up his cross and follow me," and again, "Narrow is the gate and difficult the way that leadeth unto life." "Ye are the light of the world," but "the darkness hateth the light." "Marvel not if the world hate you, ye know that it hated me before it hated you." If they have called the Master of the house Beelzebub (prince of devils) they will not speak approvingly of you if you follow my course.

But why should this be so? If right is right, if it is good, if it is blessed, if it is to be preferred to evil and sin, why should not the world of mankind praise, laud, and honor those who seek to walk in the Lord's steps? We answer that the world is blind to these things; the world knoweth us not even as it knew him not. If Jesus were living in the flesh to-day no doubt fault would be found with him as it was during the years of his ministry and as it is with his followers to-day. Our Lord explained the reason, namely, that wherever the light shines it is a reproof to darkness. So wherever truth and righteousness, according to their highest standard, are enunciated or lived, there is an opposition on the part of those who by this would be condemned, reproved; and this includes nearly all of the great of the world, whose lives are ruled by selfishness in some form—unavoidably so, because they have no higher ideals, not being begotten of the holy Spirit. It is for this reason that our Lord declares that no one could be popular with the world and with the heavenly Father, his popularity with the world would mean unfaithfulness to God.

When we see that to rise from the dead in this seuse will mean the breaking of tender ties, we will not be understood as advocating that the enlightened ones, the quickened ones, should desert their families of their mates in life, or be careless of their stewardship in life. Quite to the contrary, the admonitions of the Lord's Word should make them the better husbands, the better wives, the better parents, the better children, the better neighbors, the better friends, whose constant influence and Christian aim would be to bless and do good. The difficulties which we are forewarned will come upon the Lord's faithful ones are not to arise from faults of theirs, as the Apostle says, "Let none of you suffer as an evil doer or as a busy body in other men's matters. But if any man suffer as a Christian let him not be ashamed." (1 Pet. 4: 16.) The sounder mind of the New Creature in Christ will enable him to deal more kindly, more generously with those with whom he has to do in life, the dead, but will hold him to a strict responsibility in religious matters to the Lord—to his teachings as set forth in his Word.

"Christ Shall Give Thee Light."

Notice that the enlightenment is not to be expected according to our text, until after we have been awakened from our slumber and have taken the positive step of separation from the world—arising from the dead. Then Christ will give us light. Hence this expression, "Arise from the dead," is the equivalent to other Scriptural expressions signifying a complete consecration to the Lord, a presenting of our bodies as living sacrifices, holy and acceptable to God through Jesus—an entrance of the difficult gate and narrow way. Whoever, therefore, is expecting to have clear light and knowledge of the divine plan—whoever is expecting to understand the Bible without first having taken the steps of faith and consecration, and awakening and arising from the dead, have a wrong expectation. We must indeed have a measure of enlightenment before we can exercise faith, but this in our text is represented by the words, "Awake, O sleeper!" The awakening is our enlightenment—our discovery of our condition of sin, degradation and condemnation to death, and of God's mercy and love and provision for us. But whoever does not use this measure of enlightenment by arising from the dead, by a full consecration to the Lord, does not come into the glorious privileges of the children of God—does not come to a knowledge of the deep things of God.

This is the picture given us in Israel's Tabernacle and Court. First there was the gateway, in front of which stood the altar, and the believer was typically represented as coming from without into the court. First he discerned the altar of sacrifice, which implied a realization of his own sin and of God's provision for us; secondly he beheld the laver for washing, for cleansing, which implied that all who would approach God must do all in their power to cleanse themselves from all filthiness of the flesh and spirit, if they would perfect holiness. The next step was for the justified one to pass beyond the first vail out of the Court into the Holy, where stood the table of shewbread, representing his spiritual food, and the golden candlestick giving a special light, which none outside could see and appreciate or understand. Thus the Lord shows his gracious provision for those who awaken now and who arise from the dead—that they may have a special enlightenment of the Lord and a special food, the heavenly bread, and the special privileges of the golden altar of incense, at which they may approach the throne of the heavenly grace and obtain mercy and find grace to help in time of need. Heb. 4: 10.

"The Path of the Just Sineth."

These justified, spirit-begotten ones, started on the new way, not only get a special enlightenment at its beginning but they find it, as the Scriptures have foretold, a "path of the just which shineth more and more until the perfect day." (Prov. 4: 18.) This is true of the Church individually and collectively. Individually our Christian experience should grow brighter every day, every year, and the end of the path should thus be refulgent with the light of the knowledge of the glory of God—of his character—of his plans, of our relationship to him, of his love and care and provision for us and for the world of mankind. But while this is true, the thought of the prophecy especially applies to the Church as a whole, whose pathway has been a shining one, enlightened by the Lamp of the divine Word; and its illumination now in the end of the age to those who are on this pathway is exceeding great. To those who are walking in the light the present time is one of great refreshment and blessing and spiritual strengthening. God—foreseeing the awakening coming to the world and the increase of knowledge along the lines of earthly wisdom—knew that the Church also would need a special blessing of enlightenment: hence his promise that at this time the wise should understand—not the worldly wise, but the wise toward God of whom our Redeemer spoke, saying, "I thank thee, Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent and hast revealed them unto babes" the truly wise. (Matt. 11: 25.) Various Scriptures assure the Church of a special blessing from the Lord at the present time, and this promise has been more than fulfilled. The divine plan for the Church and subsequently for all who will of all mankind is now cheering and comforting the hearts of God's people in the most remarkable manner.

There never was a time when Christian people required more decision of character than now. It might be thought by some that in the "dark ages," when conscientious convictions sometimes caused martyrdom, that more decision of character was needed than at present—when such public martyrdoms are barred by public sentiment; but we believe this is not the case. Outward and fierce persecutions develop martyrs. To-day there are undoubtedly thousands who would be willing to go to the stake rather than to renounce their allegiance to the Lord; while many of those thousands, tested along more subtle lines, would waver and yield. We see this, for instance, in every direction and in all denominations. True, honest Christians, who would die promptly rather than deny the Lord, are captured by a more subtle temptation, and really deny him and his Word by subscribing to creed tenets which they do not believe, and by ignoring and failing to enunciate what they really do believe. In a word, the latter course is so general amongst ministers and Church officials that, false and dishonorable though it be, the conscience excuses it, palliates it and finally endorses it, even though the Word of God condemns it and declares that such is not the course of the overcomers for whom has been provided the great prize of the high calling of God.

The end of this age, as we have already suggested, is to witness anarchy throughout the whole civilized world—Christendom—and is to involve religious as well as civil institutions. The Elect are assured that they shall be accounted worthy to escape those things coming upon the world. We understand this to signify that all of the "elect" shall be "changed," will pass beyond the vail through the power of the First Resurrection, before the severity of the crisis of the world's trouble. But the Scriptures as clearly foreshow that just before the world's cataclysm of trouble there will be a special time of trial and trouble upon the Church. The apostles repeatedly call this to our attention, and our Lord's great prophecy of this time also does so. The Apostle says, "The fire (trouble) of that day shall try every man's work of what sort it is." (1 Cor. 3: 13.) He proceeds to show that every Christian who is building upon Christ as a sure foundation will be saved if he maintains his stand there; but the faith-structures of many—founded upon the wood, hay and stubble of human traditions and "doctrines of devils"—would be consumed by the fire of this day. He declares that while some faith-structures would stand the tests, others will suffer loss and be "saved so as by fire."

Referring to the same times elsewhere, the same Apostle says that the Lord "will send (permit) strong delusions that they may believe a lie, because they had no pleasure in the truth. (2 Thess. 2: 11.) We are to understand from this that the fiery trials with which this age will end will closely test their faith-structure throughout Christendom, and that the Lord intends this to be so that the approved may be manifest and that the others may receive corrections in righteousness, which will eventually work out for them salvation as a great company who will wash their robes and make them white in the blood of the Lamb—in that time of trouble. Rev. 7: 14. Those who keep their garments unspotted from the world by carefully seeking to know and to do the will of the Lord, and by applying for forgiveness and cleansing for their unwilling faults, constitute the "little flock," the Bride class, the Very Elect, who will be joint-heirs in the Kingdom, seated with the Lord in his throne. This class, elsewhere styled the 144,000 who follow the Lamb whithersoever he goeth, are quite separate and distinct from the Great Company of saved Christians who will come up out of great tribulation to stand before the throne with palm-branches of victory, instead of being seated in the throne with crowns of glory.

"High Time to Awake."

The Apostle wrote, "Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we first believed." (Rom. 13: 11.) Surely we are still nearer to the consummation of our hopes; surely, therefore, the Lord's people to-day should be more than awake—should be more than ever separate from the dead world—should have still higher ideals as we have better hopes than others. And in view of what we have just seen respecting the testing time now due, we should be doubly on the alert that, as the Apostle says, "Ye may be found of him in peace at his appearing." The special trials of our day we have referred to, and may refer to again more particularly. On this occasion we content ourselves with impressing our text upon our hearts, upon our minds, trusting that the influence may extend to all the actions and affairs of life—especially to our loyalty to the Lord, his brethren and his Truth, "Awake thou that sleepest, and rise from the dead, and Christ shall give thee light."

The opening of a New Year is most auspicious for the formation of fresh resolves and starting anew in the way of righteousness, after making our peace with the Lord and accepting by faith his forgiveness for the blemishes of the past. Let us forget the things that are behind and press onward to the things that are before for the prize of our high calling in Christ Jesus.

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Pastor Russell will be present and preach at the following places:

At home, Allegheny, Sunday, January 5.

The mid-winter convention will be held at St. John, N. B., January 11-13.

Ingenious.

"Lady," said Plodding Pete, "are you one o' dese people what hates tramps?"

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"Well, wouldn't you like to show your feelings by temptin' me to overeat myself an' puttin' de curse of dyspepsia on me?"

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Appreciates Our Efforts.

Iowa City, Jan. 2.

Editors National Labor Tribune:

Enclosed find express money order for renewal of The Labor Tribune. My time expires the first of January and I like the paper very much. I think it is a clean paper and stands for all that is good; but above all, Brother Russell's sermons are fine. They are so plain and I am sure we get them in full. I take pleasure in sending them to my friends, and as all have been so good the past year we are expecting even better things for 1908 and with these hopes and expectations we wish you all success and a Happy New Year.

MRS. WM. H. WOOLF.

Monmouth, January 2.

Editor National Labor Tribune:

We appreciate your way of giving Pastor C. T. Russell's sermons in full as you do and the nice clear type used. We are always glad when the paper comes.

Very respectfully,

C. N. STEM.

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Pastor Russell's sermons will appear in this paper every week, and just as delivered, not a word changed or cut out.

Pastor Russell will be present and preach at the following places:

The mid-winter convention will be held at St. John, N. B., January 11-13.

DIVINE DEFINITION OF VALUES.

LOVE THE PRINCIPAL THING.

STARTING THE NEW YEAR ARIGHT.

THE VALUE OF CORRECT IDEALS AND GOOD RESOLUTIONS IN RESPECT TO THEM.

Pastor Russell preached Sunday at Allegheny Carnegie Hall to a large congregation. His topic was, "Love, the Principal Thing," from the text, "And now these three abide, faith, hope, love; but the greatest of these is love." (1 Cor. 13: 13.) He said:

The value of resolution or decision of character is generally acknowledged. All proper instruction aims to have the youth of our land accept some high ideal, some high standard of character and course in life, and to pursue that ideal and to seek to attain to it. Those who are without purpose, aim, ideality in life are the shiftless and unhappy, and the success of each life in respect to its happiness or failure and in respect to the happiness or misery it will bring to others in contact with it, will be in accordance with the character of the ideal accepted. Moreover, the active, energetic, rushing people who have ideals and are striving to attain them frequently with advancing years experience a change of sentiment. Often they find that their ideals have proven unsatisfactory. Indeed there is no doubt about it that this is the experience of the majority of the wisest people of the world. Hence by common consent the beginning of a New Year is considered a favorable time, not only for the youth of the land to make new resolutions and to start energetically to pursue an ideal, but a favorable opportunity also for those who have failed of their ideals in the past, through weaknesses and difficulties, to take a fresh start of resolution and determination. Additionally this is admittedly a favorable time for discarding ideals which in the past have proven unsatisfactory, and for the seeking and acceptance of higher, nobler, better ideals.

Nominal Christians and True Ones.

What we have been considering is applicable to all mankind, but to the true Christian these things are still more important than to the world, because the aim and the hope set before him in the Scriptures is so much higher and so much more valuable than that recognized by the world in general. And here we must differentiate between the nominal Christian and the true one. The name Christian has become synonymous with civilization in general usage, but not so in Biblical usage, and our standpoint must be that of the Scriptures. The true Christian then, according to the Bible, is one who has recognized himself as a sinner by nature, "a child of wrath even as others," and he desires to flee from his sins and imperfections and to attain unto righteousness and eternal life. He has seen in divine providence that our Lord Jesus is the Way, the Truth and the Life, by whom alone he may have return to divine fellowship, love and to the gift of God, eternal life. The true Christian is one who has accepted Christ as his Redeemer, and who, while striving for righteousness and in opposition to sin within and without, is not deceived into thinking that he can do perfectly; but realizing the imperfections of his very best endeavors, he relies upon the merit of the great redemption sacrifice of Christ to make up for his unwilling blemishes. Because of this faith in the precious blood he is reckoned a member of the "household of faith," and is styled one of the "brethren."

But a Christian in the still higher sense that the Scriptures set forth is one who goes beyond, such faith such righteous endeavors, and hearkens to the words of the Apostle, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies living sacrifices, holy and acceptable unto God, and your reasonable service. (Rom. 12: 1.) This sacrifice that the Apostle speaks of is a matter that few even of the household of faith understand experimentally—it means much more than to strive against sin. It means a voluntary surrender of the will, and hence of all that we possess, to the service of God and his message of grace. It means such a complete revolution that those who take this step are called in the Scriptures "New Creatures in Christ Jesus," "members in particular of the body of Christ." Such are the "begotten again" ones styled by the Apostles a "Royal Priesthood," a "holy nation," a "peculiar people." These enter into covenant relationship with God, by which they surrender all their rights and privileges as men that they may have the higher riches and greater privileges as spirit beings. These greater privileges will be fully entered upon at thier resurrection change, but are reckonedly entered into from the time of their covenant. Of such the Apostle says, "Old things have passed away, all things have become new." (2 Cor. 5: 17.) The worldly aim and ambitions which once they held as their ideals have been exchanged for new ideals, heavenly hopes, heavenly ambitions. If once they looked upon a Caesar, Napoleon, or Alexander the Great, as their ideals for courage, or if once they regarded Socrates or Plato or Confuoius or Shakespeare as their literary ideals, or if they looked upon a Carnegie, Rothschild, a Rochefeller or Croesus as their financial ideals, these things have changed. They have new standards, new ideals, and new representatives of these. Not that they have lost an appreciation of wealth or honor or power or literature, but that they have gained a new standpoint of appreciation.

Things Loved Now Despised.

So lofty are the new ideals of these "New Creatures in Christ Jesus" that their former standards are greatly depreciated. When they now think of greatness, of victories and of power, they think not of Caesars but of Jesus, his greater victory and high exaltation to the power, glory, honor and immortality of the heavenly Kingdom, which soon is to establish itself and rule over the world of mankind—not for selfish objects, but to the intent that all the families of the earth may be blessed. Taking this higher ideal, and hearing the promises of the Lord through the Scriptures, these New Creatures now aspire to be "heirs of God, joint-heirs with Jesus Christ their Lord." (Rom. 8: 17.) And they have the assurance of attaining a share in his glory, honor and immortality if they are but faithful—even unto death. (Rev. 2: 10.) Instead of losing their appreciation of riches they get the higher appreciation, hearing the Word of the Lord, "All things are yours * * *for ye are Christ's and Christ is God's." (1 Cor. 3: 21-23.) They aspire then, in harmony with the divine invitation, not only to the possession of all power but of all riches—not for selfish uses either, but that they may lavish divine favors and blessings during the Millennial age upon the whole world of mankind, which then will enter the blessed epoch of restitution—"Times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began." (Acts 3: 19-21.) Nor does their love for knowledge abate one whit, but rather increases, though it takes a different turn and relies for guidance upon divine revelation rather than upon human guesswork and speculation and philosophy. Content to admit ignorance of many things, these have an assurance that by and by they shall know even as they are known—perfectly; and that in the present time, by following the councils of the divine Word, they are really wise toward God however foolish they may appear to the worldly wise. They are content to believe that the outcome will show that God is true, and will prove many so-called wise men to have been in error in many of their guesses respecting the Truth.

Christian Ambitions Various.

Still confining ourselves to the true Christian class addressed in the Scriptures we find that amongst them—because of difference of mental structure and varying experiences—some are inclined to put one feature of living grace in advance of another, so that there is some perplexity and difference of opinion. One tells us that his highest conception of a consecrated life is represented by activity in the service of others, in preaching or mission work. Others tell us that their highest conception of privilege as New Creatures is in providing things honest and in doing benevolent works, helping the poor brethren and the poor of the world with an open hand. Others tell us that their highest conception of the duty of the New Creature is the study of the Word of God, that they may understand the divine plan and teach it to others. As a matter of fact all of these are good purposes, and under certain circumstances proper enough, but none of these recognize what the Scriptures point out to be the very highest or Christian ideality.

Considering our text in connection with its context, we perceive that the Apostle has been discussing the miraculous gifts enjoyed by the early Church—granted to them of the Lord with a view to their instruction and establishment. The Apostle discusses the various gifts that were then granted to believers: some would rise in meeting possessed of power to speak in an unknown tongue which he had never studied. Another was gifted with ability to interpret or translate the message of the unknown tongue into the vernacular of the congregation. The message thus came through two persons; and the company of the Lord's people not then having the Bibles and helps which we now possess and enjoy and use profitably, were drawn together by these operations of the Lord's holy Spirit for their instruction. Others had gifts of healing, others the gift of knowledge and of oratory.

The Apostle found the brethren of that time inclined to think of these gifts of the Spirit too highly—they attached too much importance to them. Some of them seemed to take pride especially in the gift of tongues. The Apostle assured them that he spoke in more tongues than any of them—that he had more of the various gifts than any of them, but that he did not esteem these his highest treasures nor the most noble marks of his being the servant of the King of kings. He says in substance, It is proper enough for you to esteem these gifts and to seek to use them and to desire the most useful of them. He tells them that the gift of prophecy or public speaking would be the most useful of all gifts, because its opportunity for influencing others would be the greatest; hence he advised them that amongst the gifts they would choose this rather than the unknown tongue. Pointing out that all the gifts of God are good, he declares that God has set some in the Church, first apostles, secondarily prophets, orators, thirdly, teachers, after that miracles, then gifts of healing, helps, governments, diversity of tongues. He thus ranks the gift of tongues, which they thought so much of, as the very last of all the gifts, and says, "Have all the gifts of healing? Do all speak with tongues? Do all interpret? But covet earnestly the best gifts, and yet I show unto you a more excellent way—something better than any of these gifts.

The Fruits of the Spirit Superior to the Gifts.

The fruits of the Spirit are those developments which come to us as New Creatures in Christ, gradually growing daily, yearly. The fruits of the Spirit are manifest, namely, Faith, Hope, Meekness, Patience, Gentleness, Long Suffering, Brotherly Kindness, Love. These are gifts in one sense of the word, but fruits in another. As the fruit of the tree is the gift to its owner and caretaker, so is the fruitage of the new nature. These fruits of the Spirit represent a development of character under divine guidance and by divine assistance, and are therefore far superior to those miraculous gifts of the early Church which indicated no special character development but were merely intended to be witnesses and encouragements.

Seeking to discourage a too great appreciation of the gifts in the early Church, and to encourage an appreciation of the higher things, the Apostle contrasts the two, saying that the gifts would pass away but that the developed fruits would remain, prophecies would cease, the gift of tongue would cease, knowledge would vanish away as greater knowledge would come, but faith and hope and love, these three would abide, would continue. And it has been so: miraculous gifts imparted through the laying on of the hands of the apostles necessarily ceased when the last of the apostles had died and when those died who had received these special gifts through them. But all down through the Gospel age, for centuries, faith has persisted, hope has persisted, love has persisted, and these three we still have; and whoever has these three—with what they include—is rich in grace beyond all comparison with those who had the gifts of the Spirit at the beginning of this Gospel age.

Faith, Hope, Love.

We yield to no one in our appreciation of the value of faith—a correct faith, faith in God, faith in the precious blood, faith in the Bible as the Word of God, faith in the exceeding great and precious promises. We realize that without such a faith we could never be conquerors, overcomers, we would succumb either to the wiles of the Adversary or to the spirit of the world or to the weakness of our own flesh. The proper faith is an anchor to our souls sure and steadfast, entering in within the vail and holding us serene in all the storms and difficulties of the journey to the heaveuly Kingdom.

Hope also is a necessary element of Christian character, it is built upon our faith. Without faith we cannot have hope. Hope is faith in activity; it is the cable by which we are held firmly to it. Who does not see the importance of holding fast, being well anchored in the hopes and promises given us by our Lord directly and through the apostles and prophets. Ah! we must hold both to our faith and hope—nothing can persuade us that these are unimportant, trivial. As the Apostle declares, these have abided throughout the age.

But when he comes to love the Apostle declares that it is the greatest of all. Why? we ask. Indeed many would be inclined to suppose that love would be much less important than any other quality. They speak of rugged, rude faith and hope, and of rugged faith characters whose lives represent little of love. Whose advice shall we take on the subject? Where shall we set our standards, our ideals as New Creatures? What shall we strive for most particularly? The Apostle's declaration is that "Love is the principal thing," the greatest of these great qualities; but his advice is very contrary to the sentiments of the world. It tells us that if we have love we cannot be successful, that the quality would interfere with us whatever our ideals might be. From the world's standpoint love would hinder a politician from crushing down others that he might rise to prominence himself; love would hinder the merchant from crushing his competitors that he might amass the larger fortune. Large love for others, they tell us, would lead us to esteem others better than ourselves, and mean that we would be hindered in the great race that is going on amongst men for riches and honor and power. Shall we heed to the world's advice or shall we follow the divinely inspired testimony of the Apostle?

The two standpoints are totally different. The New Creatures cannot follow the advice of the world; to do so would be to renounce and deny all the new ideals we have accepted, and toward which we have been laboring. If as New Creatures we would gain the great prize of our calling in Christ Jesus, we must hearken to him that speaketh from heaven; we must hearken to the words of the Lord through the Apostles and prophets; we must note our Master's testimony, "A new commandment I give unto you, that ye love one another," "Herein shall all men know that ye are my disciples if ye have love one for another." (John 13: 34, 35.) His further message through the Apostle is, "Love is the fulfilling of the Law," and again, in our text, "Love is the principal thing," the greatest thing in the world.

The New Creature must attain this character of love, because all of his hopes depend upon his attaining this character-likeness of his Lord; otherwise he will not be fit for the Kingdom or be granted a place in the elect little flock, which is to inherit it and to be used of the Lord during the Millennium for the blessing and uplifting of the world in general out of sin, degradation and death. Love is the principal thing, then, because whatever knowledge we might gain, whatever talents we might possess, whatever faith, whatever hope, none of these could bring us to the Kingdom; they can all merely assist us in developing this love character which is the Kingdom test—the fulfilling of the Law. Nor do we mean that the perfection of love character can be manifest in our fallen flesh. Its weakness, its kinks, its peculiarities are hindrances so that the Apostle declares, "We cannot do the things that we would." (Gal.. 5:17.) But our hearts must be up to this love standard; we must will lovingly. In our hearts we must love the Lord supremely, we must love the brethren, we must love our neighbors, we must love our enemies, and loving these the effect will be that so much as lieth in us this love will be manifested to others in our words, in our looks, in our tones, in our actions. Whatever imperfection there is in the matter must not be of the heart but merely of the flesh, and such imperfection because of heredity is counted a part of what our Lord redeemed us from and the merit of his sacrifice is counted as covering all those unwilling blemishes so that the love of our hearts carried out in our lives to the extent of our ability is counted of the Lord as perfect love—perfection of character. Such are counted copies of God's dear Son, who was in turn a copy of the Father, an image of God.

What Is Love?

We answer that love is perfection of character. "God is love" and he that dwelleth in love dwelleth in God—is fully in accord with God, and hence in the condition pleasing to the Father, the condition the Father is pleased to recognize and bless with eternal life according to his covenant with those who have become the followers of Jesus he is pledged to give them upon demonstration of this character, glory, honor and immortality in association with their Redeemer

But let us realize love, or rather let us take the analysis of love that is given by the Apostle. One of these elements is meekness. One of is a difference between meekness and weakness; Moses was a meek man but a very strong character—he was humble-minded, not boastful, not proud or haughty. So with the New Creatures who have this quality of meekness from the divine standpoint. Gentleness is another element of love. It does not signify weakness or fear. The Christian man is, therefore, the true gentle man, the Christian woman the true gentle woman, the highest ideals of these. The world may feign a gentleness which it does not really possess, but the gentleness of the Christian is a part of his character of love. It is because he thinks lovingly, considerately of others that he is gentle towards all, seeking to walk with soft tread that he may not disturb others, to touch not rudely but gently that he may avoid the giving of pain to others, to speak not rudely or harshly but kindly and gently that he may not wound others.

Patience is another element of love and a part of the true Christian character. True, we often see great patience in merchants, clerks, etc., exercised merely for policy's sake—for fear a good customer might be offended and dollars be missed. But the Christian's patience is of an unselfish kind, because it is a part of love, a part of his disposition. In proportion as he has sympathy and kindness, love, he is disposed to wait, to assist with patience those who at first fail to come up to his ideals. He remembers his own trials and difficulties along these lines and his broad, sympathetic love enables him to exercise much patience with those who are out of the way and who have not yet seen and have not yet learned to overcome difficulties and hindrances. Brotherly kindness is another element of love, it is the kindness that ought always to prevail amongst true brethren, but in the Christian this kindness so appropriate to a brother is to be such a heart condition that it will be applied to all men. In this he is copying the Lord, who is kind to the unthankful, the ungrateful. All these qualities the Apostle sums up in the one word, Love, because love includes every kind of gentleness and kindness imaginable—and love must be the basis of such conduct in order that it may have any value in the Lord's sight.

"Without Love I Am Nothing."

Emphasizing the importance of love in the forepart of the chapter from which our text is taken, the Apostle declares that if he could speak all the languages known amongst men and the angelic tongue as well, and if he used these talents in preaching, if his preaching were not inspired by love, it would be nothing—God would esteem it no more than the sound proceeding from symbals or any brass instrument. God has not glory, honor and immortality for brass horns and brass cymbals, and if a man should preach the whole truth in all its grandeur, yet without the spirit of love, he would be nevertheless as unfit for divine favor and a share in the Kingdom as the brass horn would be. No place in the Kingdom would be found for such. What a lesson for us all as we attempt to sound forth the praises of him who hath called us from darkness to light! How necessary it is that we shall speak the truth in the love of it, with hearts full of devotion and appreciation.

Taking another illustration the Apostle suggests that if he had mountain-moving faith, if his knowledge of divine mysteries and all other mysteries were very great, superior to those of all other men, and even if in his zeal for man or for God he should become a martyr and permit his body to be burned, yet, notwithstanding all this, if the primary influence in these matters were not love, all the sacrifice, all the self-denials, all the labors, even the burning, would profit nothing. Ah, dear friends, when we come to get the divine standpoint of things we find indeed that it is very high and yet our judgments assure us that it is right, that it is just, that it is proper, that God should thus set the standard of love as the only standard by which we shall ultimately be measured. But whoever thinks to have this perfect love for God and for man and make no manifestations of it is equally mistaken. Wherever love is in the heart words and works, thoughts and looks will testify to it, so that he who loves much will serve much. If we love the Lord we will delight in his service regardless of failures, regardless of fame, regardless of any earthly consideration; yea, even though the service of the Lord should cause us the loss of human approbation, fellowship, etc. The language of love is well expressed in our dear Redeemer's words, "I delight to do thy will. O my God, thy Law is written in my heart." (Psalm 40:8.) Hence, every true Christian may link the two words love and service and be sure that his love will manifest itself in zeal. Similarly, love of the brethren will mean a desire to serve the brethren; love of the home and family will mean a desire to do good to them, love of our neighbor will signify a desire to do for his interests according to our knowledge and limitations.

The Restraints of Love.

The Apostle points out some of the restraints of love. It cannot be quick, irascible, because love suffereth long and is kind. He who is loving cannot be envious of others nor covetous of the blessings and favors they are enjoying, because "Love envieth not." He who is loving cannot be boastful and proud, because "Love vaunteth not itself, is not puffed up." He who is controlled by the spirit of love will not be ungracious, unkind, rude, because. "Love doth not behave itself unseemly." He who is full of the spirit of love will not be selfish, grasping, neglectful of the interests of others, because "Love seeketh not her own" merely. The truly loving one will not be quickly angered, will not be easily offended, because "Love is not easily provoked." The one controlled by the spirit of love will not be imagining unkindness and rudeness nor seeking to interpret the words or conduct of others unkindly, because "Love thinketh no evil." He who has the spirit of love will have no satisfaction in the adversities coming upon those who are even his enemies, because "Love rejoiceth not in iniquity, but rejoiceth in the truth." He who has the spirit of love regulating his heart, his words, his thoughts, his actions, the Apostle declares will be ready to "Hear all things" and ready to believe everything that is favorable and all that is possible of good and will be disposed to hope always for the best outcome in respect to all with whom he may have to do; and be ready also to "Endure all things," to submit to many unkindnesses and to credit these largely to weakness or poor judgment or fallen nature.

"Love Never Faileth."

Faith will fail in the sense of ceasing when the present time of limitations of knowledge has passed, for then, instead of faith, we shall have sight. Hope will then also reach a glorious consummation, because instead of the hope for the things God has promised us we will then have them—but "love never faileth," will never cease. Whoever then attains this glorious character of love has a thing of beauty and a joy forever. It will beautify his own character, make him lovely in the sight of his Lord and be the quality that will bring him the Master's words, Well done, good and faithful servant, enter thou into the joy of thy Lord; thou hast been faithful over a few things, I will make thee ruler over many things. Thou hast faithfully developed my spirit of love in the little things of life, I can therefore now give you greater things to do in my service in glory, in the blessing of others. And this character of love, essential to divine favor, will be essential to the eternal life and eternal happiness of the individual. For God to give eternal life to any others than those who have the perfection of this his own character would be to permit an element in heaven which sooner or later would be in danger of working mischief and bringing in works of selfishness, sin and injury. This love-standard of character, which is now being developed in the saints in the few short years of the present trial time, must be developed also in the world of mankind—in all who will ever attain to eternal life during the Millennial Age. One difference is that they will have a thousand years for the development of such character while we of the present time have a much shorter period in which to make our calling and election sure by such character development. But then, if our trial is briefer and therefore more rigorous, it also has attached to it the still greater reward of a share in the divine nature—glory, honor, immortality. Let us, then, dear friends, resolve for this year that we will strive for the principal thing; that the love of God may more and more be shed abroad in our hearts, and that we may come more and more into heart-likeness to him and so far as possible exemplify this character in our outward words and deeds and looks. Thus we shall attain the highest ideals, God's ideal, and the greatest blessing, God's blessing.

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Appreciates Our Efforts.

Washington, D. C., Jan. 10.

Editors National Labor Tribune:

I commenced taking The National Labor Tribune on account of the excellent sermons of Pastor C. T. Russell. I have also learned to appreciate your editorials as timely, able and just.. Very respectfully,

DANIEL RHODES.

MY FRIEND.

True and trustful, never doubting,
Is my young and handsome friend;
Always jolly,
Full of fun,
Bright eyes gleaming
Like the sun.
Never see him blue or pouting
From the day's break to its end.

Whether I am "flush" or "busted"
Makes no difference to him!
"Let's be gay, sir,"
He would say, sir—
"Won't have any
Other way, sir!"
Oh, he's never cross and crusted—
Light of heart and full of vim!

Often we go out together
For a ramble far and wide—
Catch the breezes
Fresh and strong,
Down the mountain
Swept along—
For we never mind the weather
When we two are side by side.

But my friend is sometimes quiet,
And I've caught his clear brown eye
Gazing at me,
Mute, appealing—
Telling something,
Yet concealing.
Yes, he'd like to talk! Well, try it—
"Bow, wow, wow," and that's his cry!

Whew!

"Well," said he, anxious to make up their quarrel of yesterday; "aren't you curious to know what's in this parcel?"

"Not very," replied his wife, indifferently.

"Well, it's something for the one I love best in the world."

"Ah! I suppose it's those new collars you said you needed."

"SOME BETTER THING FOR US."

GOD HAS A VARIETY OF REWARDS FOR THE FAITHFUL.

REWARDS OF THE ANCIENT WORTHIES.

PRESENT PRIVILEGES GRANTED.

St. Johns, N. B., January 12.—Pastor C. T. Russell delivered two discourses here yesterday to splendid audiences. We report one of these from the text, "God having provided some better thing for us, that they without us should not be made perfect." (Heb. 11: 40.) He said:

From childhood we have been taught, as Protestants, that if we would be good we would go to heaven, if bad to eternal torment. Those of us who were reared Catholics had a little different version, namely, If you are a heretic you still will go to eternal torment, if a Catholic to Purgatory, from which you will be liberated into heaven after scores or hundreds of years—the time depending upon your sinfulness and in the generosity of your friends in paying for masses on your behalf. These perversions of the word Gospel came probably to every one of us here present, and we are very fortunate if by now we have escaped from them to a more Scriptural and more rational conception of the divine plan. All fairly balanced minds recognize their own imperfection, and the best of us, with the Apostle, must declare that much of the good we would do we do not, and some of the evil that we would not do we cannot avoid, because of the blemishes we have inherited mentally, morally and physically. (Rom. 7: 15.) Hence even those who claim to believe that they are especially elected and predestinated of God unto salvation are inclined to feel and to say with the poet, "'Tis a point I long to know." As we begin to use our God-given reasoning faculties, and note that the word gospel signifies good tidings, some of us, at least, begin to wonder how that term would be applicable to the divine plan, which, as we were taught it, included the torture for years if not for eternity of nearly every member of our race. When we asked the question learned theologians explained that the good tidings consisted in the fact that the torture would not be eternal for those who accepted Christ. With full desire to be thankful and appreciative, we found it difficult to enjoy the prospect of so great a risk of eternal torment or so sure a matter as Purgatory.

"God So Loved the World."

Evidently our eyes the while were blinded. We were looking at the picture of a demon, and no wonder we found it difficult to honor, love and worship before him, and were only constrained by fear. But as the eyes of our understanding became opened we began to see our Creator in his true light, and correspondingly the horrible nightmare began to dissolve. We began to see more and more in the Word of God declarations of his love, his grace, his mercy; and even though our early misconceptions and imperfect translations still distorted some of the parables and symbols of the Word of God, we gradually began to overlook these and to consider the many statements which our judgments told us corresponded to a God and not to a demon. We cannot read, "Like as a father pitieth his children, so the Lord pitieth them that reverence him," and draw from it the horrible thought of a bad father who had brought forth hundreds of millions of humanity, foreordaining and forearranging the eternal torture of the vast majority of them; for, if we felt that we would conclude, as earthly parents, we are already far greater and far better than he, and upon consideration these thoughts would dissolve gradually and give place, as we forget the cruel features of the false teachings and begin to get the spirit of the Word, which shows us God as more pitiful, more merciful, more loving and kind than earthly parents. And when we remember that we are taught to pray, "Forgive us our trespasses as we forgive those who trespass against us," we perceived that our God was far greater and more forgiving and generous than ourselves. Then our trust in him and our love for him begin to develop and progress proportionately with our study of the Word and our renouncement of the horible nightmare of the "dark ages" and the creeds formulated therein.

As we get back to the Word of God, ignoring human traditions and hymn book theology—as we take the words of Jesus and his apostles and the prophets of old, we find in their teachings a beautiful harmony respecting the glorious plan of God, which proffers salvation through Christ to Adam and every member of his race. Not the same salvation to all, as we shall show, but a great salvation, nevertheless, from sin, from degradation, from death, to life and everlasting blessedness, in harmony with God and his gracious arrangements. We are not advocating Universalism, dear friends, because we do not find that taught in the Bible. We are advocating what is abundantly taught, namely, that every member of Adam's race shall have a full, fair, complete opportunity for accepting or rejecting divine mercy and forgiveness in Christ. We are teaching that none of the human family are now being tortured by demons anywhere: that the greatest sufferings in the universe are being experienced in this world, where "Man's inhumanity to man makes countless thousands mourn." As for the dead, we hold with the Scriptures, as we have heretofore shown, that those who have passed into the tomb are neither in pleasure nor in pain, neither in joy or in sorrow. They are dead, and await the Lord's time for the "resurrection of the dead, both of the just and the unjust."—Acts 24: 15.

The moment of their wakening will be their next moment of consciousness following their decease. The interim of time will be as nothing, for, as the Scriptures declare, "The dead know not anything:" "Their sons come to honor, they know it not, to dishonor and they perceive it not of them." (Eccl. 9: 5; Job 14: 21.) Why? Because "there is neither wisdom nor knowledge nor device in the grave (in sheol, in hades, in the state of death) whither all go." (Eccl. 9: 10.) The sufferings of this present time from the cradle to the tomb and the deprivation of life are the great penalties which God laid upon our race because of sin—under the decree, "Dying thou shalt die," "Dust thou art and unto dust shalt thou return." (Gen. 2: 17; 3: 19.) This penalty is terrible enough—thank God it is no worse! Thank God it is not torture, either for years or for eternity! Thanks be unto God also that he has provided a redemption in the sacrifice of his Son, who paid the death penalty for us, and that on this account our death will not be eternal destruction but merely a temporary one, spoken of in the Scriptures as a sleep. Thank God for the promised awakening of the resurrection morning, when the Church, now being selected, will be awakened, changed to glory instantly, and when the world will come forth to gracious opportunities of divine direction and correction, to the intent that they may learn righteousness and be recovered from their fallen conditions and secure, through the great Live-Giver, their Redeemer and King, eternal life.

Heavenly and Earthly Blessings.

As children, when our minds were filled with the erroneous thought respecting eternal torment, we used to wonder how there could be any gradations of torture in hell as it was described to us, and why those who fell short of pleasing God only a little would receive the same torture and for the same length of time as those who were vilest and most intelligently wicked. Similarly we wondered about heaven, if some like the apostles would not have a glorious place in the presence of God while others of us, insignificant, would creep into some little corner. But so far as theologians were concerned, they did not deign to offer any explanation to such questions, but discouraged them, for the very simple reason that they could not answer them, their entire proposition being built on the creeds of the "dark ages" and not on the Word of God, which, alas, has been so greatly and so long neglected. We may well compassionate those who lived during the long centuries before printing was invented, before education was general, and while the Bible was published only in dead languages. But what shall we say of ourselves and others who in the twentieth century, with Bibles in every home, neglect the Word of God, and are content with the creeds handed down to us by the well-intentioned, but deluded, ones of the past, who showed their lack of grace and their ignorance of the will of God by their persecution of one another even to the stake. We blush for our own backwardness and for that of our fellow-Christians of today. But not content with blushing, let us resolve that by the grace of God we will know the teaching of that blessed Book, which we have ignorantly reverenced in the past, the Bible.

The Bible teaches that there are various grades of suffering and rejoicing in this present time, and that there will be various grades of suffering and rejoicing during the Millennial age, but that eventually, by the close of the Millennium, when the full testing of the race shall have been accomplished, and when all who intelligently and wilfully love unrighteousness will have been destroyed in the Second Death—then "every tongue in heaven and in earth shall be heard praising God who sitteth upon the throne and the Lamb. By that time, through Christ and the glorified Church, God will have wiped away all tears from off all faces, and this will signify what is elsewhere explained in the Scriptures, namely, that there shall be no more sighing, no more crying, no more dying, because all the former things shall have passed away—the things of sin and of its sentence, death.—Rev. 5: 13; 21: 4.

"No Man Hath Ascended to Heaven."

We might multiply the Scriptural proofs that when a man is dead he is not alive anywhere—that death is the absence or negation of life. We might point out various Scriptures in support of this, amongst them those that speak of the resurrection of the dead. We might show in detail that there could be no resurrection of the dead if there were no dead—if the dead were really more alive than they ever were. We cannot discuss all phases of the subject at this time; we content ourselves with reminding you of the Master's words, "No man hath ascended up to heaven save he who came down from heaven, even the Son of man." (John 3: 13.) We remind you also of the Apostle Peter's words on the Day of Pentecost, when proving the resurrection of Jesus from the dead he quoted from the Psalms of David, "Thou wilt not leave my soul in hades, neither suffer thine holy one to see corruption." (Acts 2: 27-31.) Saint Peter declares that these words were not true of the Prophet David—that he did see corruption, that his soul was left in sheol, in hades, in the grave. The Apostle says, "David is not ascended to the heavens: his sepulchre is with us until this day. But he, being a Prophet, spoke beforehand of Christ, that his soul was not left in hades. We remind you also of our Lord's general statement respecting all the dead, "Marvel not, the hour is coming in which all who are in their graves shall hear the voice of the Son of man and shall come forth. Those who have done good (who have the divine approval) unto a resurrection of life; those who have done evil (who have not had the divine sanction) unto a resurrection of judgment"—discipline, trial—during the great Millennial day of judgment or trial, a thousand years long. We must ask you to accept these general statements tentatively, and to search your Bibles further along these lines, accepting meantime our assurances that not one solitary statement from Genesis to Revelation contradicts the Scriptural declaration we have set forth. With this promise (we proceed to note the various rewards promised in the Scriptures to various classes.

First of all remember the list of ancient worthies enumerated by Saint Peter in the chapter which concludes with the words of our text. He begins with Abel, and notes the more prominent of the race who had been faithful to God according to their light down to the time of Christ. He says that some attested their faith in one way and some in another: some for faithfulness were persecuted and had to flee from their homes and to dwell in caves and dens of the earth, some were stoned, some sawn asunder, etc. After commenting on these as noble heroes and telling us that they had this testimony that they pleased God, he adds in the words of our text that nevertheless God has a still greater blessing for us of this Gospel Church than that which he provided for them, and that they cannot get the blessings promised them until first we get our reward, because, "they without us shall not be made perfect"—the greatest blessing will be given first to the Church of this Gospel age, under Christ their Head, and then through them divine blessing will be extended to the Ancient Worthies, and then through both God's blessings will continue and especially reach fleshly Israel, recovering them from their blindness and taking away the stony heart out of their flesh, and, through all of these agencies it will ultimately extend to all the families of the earth. Thus eventually the promise of God made to Abraham may have its fulfilment: "In thy seed shall all the families of the earth be blessed."

The principal "seed" is Christ, as the Apostle points out, and secondarily as members of Christ, or the Church, otherwise called his body, his Bride. These belong to the Spiritual Seed, with their Lord and Head and Bridegroom. It is to these that the Apostle refers when he says, "If ye be Christ's then are ye Abraham's seed and heirs according to the promise." (Gal. 3: 29.) After this Spiritual Seed shall have been developed and glorified in the First Resurrection, then the blessing of the Lord will begin to extend to the earthly seed. First in order amongst the earthly class will be the Ancient Worthies who attested their faith, manifested their loyalty to God and to righteousness and gained the divine approval. These will come forth perfect men—not spirit beings like the Church, for they never were begotten of the Spirit and hence could not be perfected thus. But as perfect men they, like Adam in his perfection before he sinned, will be in the image and likeness of God, and, crowned with glory and honor be a little lower than the angels. These will be the first to experience the restitution blessing, which the Apostle Peter tells us was "spoken by the mouth of all the holy prophets since the world began, and which is to begin at the second coming of our Lord." (Acts 3: 19-21.) What grand, noble personages they will be! How great will be their reward! As the Apostle says of some of them, they endured their trying experience that they might obtain a "better resurrection," and they will attain it in that they will come forth perfect in the flesh, while the remainder of mankind will come forth in all the weaknesses and imperfections of mind and character with which they died—come forth to a restitution by judgments, by disciplines, and to be gradually attained during the Millennial age by the willing and obedient, who will then be privileged to go up on the highway of holiness.

But grand and kingly as they will be in their resurrection perfection and with the mental ability to speedily grasp the inventions of our day and others, and however highly qualified these will be to act as God's representatives amongst men and as examples of what the whole human family may attain to if they will during the Millennial age, they will not equal the Bride class of the Gospel age. But does some one ask, "How could any one be greater or more glorious than these?" We answer that such is God's promise to the faithful little flock of this Gospel age, the Body of Christ, the Bride of Christ. The reward promised them is still higher—spiritual, heavenly, and their exaltation will be still higher than that of the angels—like their Lord, "far above angels, principalities and powers." (Eph. 1: 21.) As the Apostle Peter declares, the divine provision for these is not the human nature, restored, perfected, but a change of nature to the highest of all natures—the divine. Hearken to the Apostle's very words, God hath "given unto us exceeding great and precious promises, that by these (the operation of these promises in our hearts, sanctifying us to his service) we might become partakers of the divine nature."—II. Peter 1: 4.

"The Least in the Kingdom."

Corroborating what we have just said, we remind you of our Lord's words respecting John the Baptist. He said, "Verily, I say unto you, there hath not arisen a greater prophet than John the Baptist, and yet I say unto you that the least one in the Kingdom of heaven is greater than he." (Matt. 11: 11.) John the Baptist attested his loyalty to the Lord even unto death, beheading, and he had the Master's own testimony that he was pleasing to God, and that none of the prophets of the past were more so. Thus we are sure that he would have as good a portion as any of the list mentioned by the Apostle preceding our text, and assuredly therefore John will be amongst the ancient worthies who will come forth to human restitution in perfection, to be used of the Lord during the Millennial age as a mouthpiece and channel of blessing to others, in the uplifting of the race. And yet the least one in the Kingdom will be greater than he, because the Kingdom class are all begotten of the Spirit now and in the resurrection will be born of the Spirit and be made partakers of the divine nature, and thus assuredly will be higher than any of the ancient worthies as well as higher than angels. It is difficult for us to conceive, indeed, so great honor, so great blessing, as the Lord everywhere proclaims he has apportioned to the Church of this Gospel age. Theirs is a high calling, an heavenly calling; theirs is the invitation to joint-heirship with Christ, if they suffer with him, to sit with him in his throne, if they are faithful. Such promises were never made to the ancient worthies, nor any promises higher than earthly ones. Whatever the Lord may ultimately give them at the end of the Millennial age, nothing has ever been promised them in the past.

"The Gifts and Callings of God."

Are some disposed to ask why God favored the Jewish nation in respect to the ancient worthies, and why he chose still greater favor for those who have accepted Christ and have faithfully followed him since Pentecost? Do they ask whether or not as loyal hearts might be found amongst the Chinese or other nationalities—why the favor of God and the messages of God were sent only to Israel? We answer that it was for God himself to decide to which line of Adam's posterity he would give the special privilege of being his representatives amongst men under the Kingdom reign, and he chose the seed of Abraham. He may surely do what he will with his own in dispensing blessings. The same principle will apply to the selection of this Gospel age. Has God had a right to show favor and preference of opportunity to the Jewish nation above other nations? So he has a right also during this Gospel age to make choice of those who will be his specially honored servants, members of the Christ class on the Spirit plane, in his work of blessing all the families of the earth. Thus, as a potter has power over the clay to make one vessel unto honor and another to less honor, so God has properly the authority to choose from Israel a certain class, through fiery trials. These two sets of vessels are to honor, but one to greater honor than the other; and eventually during the Millennium the Great Potter will fashion still other vessels unto honor, using the ancient worthies and Bride class of this age as his channels for the blessing to be poured upon all the families of the earth. By the close of this Millennial age, after all mankind shall have had an opportunity for experiencing restitution, and when a vast multitude will have been brought back to all that was lost in Adam and redeemed by the death of Jesus, plus the blessings of the knowledge of good and of evil, then each member of that glorious throng will be a vessel unto honor and mighty for the Master's use—but not all to the same honor, as we have seen. The chiefest blessing of all God has conferred upon the "little flock," called, chosen, tested and found faithful unto death during this Gospel age.

So then, dear brethren, in the words of the Apostle I exhort you, "Ye know your calling, brethren, how that not many wise men after the flesh, not may mighty, not many noble are called"—not many of this class have hearing and appreciative ears, but happy are ye if you are of the humble, poor in spirit, who have heard the message of God's great grace, and if you realize to some extent your privilege of making your calling and election sure to a share with the Redeemer in the glorious Kingdom of God, which so soon will banish sin and sorrow, pain and trouble, and usher in correspondingly the glorious light of the goodness of God shining in the face of Jesus Christ our Lord.

Pastor Russell will be present and preach at the following places:

Detroit, Mich., Sunday, January 19.

Alliance, O., Sunday, January 26.

North Pittsburg (Allegheny), Sunday, February 2.

Patterson, N. J., Sunday, February 9.

London, Ontario, Sunday, February 16.

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Willie Was No Rose.

A teacher recently transferred to a public school in East Baltimore tells the following incident which occurred soon after she took charge:

There was a boy pupil about 6 years old to whom water had apparently not been applied for many days. His face and hands were begrimmed and his clothing had evidently not been changed for some weeks. In fact, the lack of cleanliness in the child caused the teacher to fear for its own health and that of its associates.

One afternoon in dismissing the school she called the child to her and said:

"Willie, when you go nome please ask your mother to give you a thorough bath and to put some clean clothes on you. Say to her that in your present condition you smell too bad to attend school.'

Willie was promptly on hand the next morning, but his condition had not been in the least altered. Going up to the teacher he handed her a note signed by the mother, which read:

"To the Teacher: Willie ain't no rose. We didn't send him to school to be smelt; we sent him to be learned."

The Deacon Was Right.

A minister of the gospel one Sabbath announced to his flock that he would have to leave them, as he was called to another field.

"How much more salary do you expect to get there than here" asked one of the deacons.

"Three hundred dollars," remarked the minister, with some hesitation.

"I do not blame you for goin'," remarked the deacon, who had been a worldly man in his time, "but you should be more exact in your language. That isn't a 'call' it's a 'raise.'".

WHERE ARE THE DEAD?

HUMAN SPECULATIONS UNSATISFACTORY.

POSITIVE INFORMATION DESIRED.

THE BIBLE THE ONLY DIVINE REVELATION ON THE SUBJECT.

WHAT SAY THE SCRIPTURES?

The Guesses of Heathenism, the Guesses of Human Philosophy. The Speculations of Christendom. The Positive Word of the Lord!

Detroit, Mich., Jan. 19.—Pastor C. T. Russell addressed a large audience in the Opera House, on the topic,—"Where are the Dead?" He was listened to with rapt attention, and many of his hearers apparently concluded that the Bible contained much that they had never heretofore noticed. Many expressed themselves as determined to search the Scriptures more carefully—like the Bereans of old—to ascertain whether these things be true. (Acts 17: 11.) The text for the occasion was from Saint Peter's words on the Day of Pentecost—"Men and brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. . . For David is not ascended into the heavens." (Acts 2: 29, 34.)

The speaker said:—Accepting the recognized fact that the whole world is rapidly going down into death, and the estimate that twenty thousand million of our neighbors and friends have already gone thither, our topic of this afternoon will be recognized by all of you as a most pertinent one. It is a question which should be considered as in the first rank of all questions. To be without thought on this subject or to discuss it lightly should be esteemed a mark of insanity, signifying as little reasoning capacity respecting it as that possessed by the brute creation. I shall assume then that I have the interest and attention of every one of this large audience. I shall assume further that, whatever our previous thoughts on the subject have been, we are all inquirers for the truth, and as such endeavoring to have our minds as free as possible from superstition and error. More than this I trust that, living in this blessed land so highly favored of God, and having some acquaintance with his blessed book, the Bible, we have learned to appreciate it as a divine revelation, able to make us wise in the wisdom which cometh from above. My hope, dear friends, is that the growing spirit of scepticism has not seriously attacked our faith in this blessed book. We are well aware, however, that to-day the intellectual world, under the lead of so-called Higher Critics, is rushing madly onward into infidelity, into disbelief of the Bible as an inspired revelation from God. True, this infidelity is not the foul-mouthed kind of Thomas Paine or Robert Ingersoll, but it is all the more forceful in its undermining of Christian faith because its advocates include some of the brightest members of the Christian ministry and nearly all the professors in nearly all of the colleges and seminaries of all denominations. I hope, nevertheless, that but few of this audience have gone so far. For all others I trust that this lecture will mean a fresh establishment of your faith in the Bible as the inspired Word of God—as superior to all other teachers and teachings on the subject it discusses. I shall hope that as this afternoon I shall present to you the Bible teaching of "Where are the Dead?" you will see that this blessed book has been maligned and misrepresented even by its friends, and that rightly understood, reasonably interpreted, it presents the only tolerable view of our subject.

"Doctrines of Demons."

The Apostle calls our attention to the fact that the heathen in his day labored under the delusion of "doctrines of demons." (1 Tim. 4: 1.) We know what those doctrines were, for they are still prominent throughout heathendom. Plato, one of the philosophers whose teachings were widely accepted at that time and which were set aside by the Apostle as vain philosophies, the wisdom of men as compared with the wisdom of God, was the originator of the theory of human immortality. (Col. 2:8.) He claimed that man received a spark of divine quality from the gods which could never be extinguished, and hence his portion must be to live on and on throughout all eternity. Building upon this assumption, he pictured a future existence as a crossing of the river Styx, where some passed into a paradisaical condition while others were remanded to various discomforts of mind and body. The Grecians took hold of Plato's theories, and they—being the most intelligent people of that time aside from the Jews—spread this worldly wisdom or theory wherever their literature went in all parts of the world, amongst the most intelligent. It is not surprising, therefore, that it not only tinctured the views of the heathen but also to some extent those of the Jews—though comparatively few, known as the Essenes. These in accepting Plato's philosophy really ceased to be Jews in the religious sense. This Platonic theory, starting before Christianity, was in many respects its competitor, until gradually in various parts the Christian faith became tinctured with it.

We wish you to notice how this theory is responsible for the world-wide opinion that a human life once begun can never be extinguished. With this theory the people of the East supported their view of the transmigration of souls—claiming that a human soul is separate and distinct from a human body, and that when the latter dies the soul passes out and in due time will be born again in another body—perhaps again as a man, or a woman or as a dog or a donkey or an elephant or a mouse. The labors, the privations, the difficulties of all the lower animals are thus looked forward to by these poor people as being their own future state. No wonder their faces, indexing their heart conditions, are woful and sad. Others of the heathen have beliefs nearer to those entertained by many in Christendom—that the tortures of the life they cannot get rid of will be with fire or ice or other torments at the hands of demons.

The Views of Christendom.

Accepting the recognized fact that Christendom leads the world in thought to-day we note that the philosophy instituted by Plato—not by Moses, not by the prophets of Israel, not by Jesus, not by the apostles of Jesus—has taken a firm hold upon Christian faith and left its terrible impress upon nearly every item thereof. Practically all of the larger denominations of Christendom hold to the Platonic theory, though the majority are quite unaware of the origin of the doctrine, many of them supposing that it is the Bible teaching—that it is supported by every writer on the holy Scriptures. Quite the contrary of this is true, however: and, as we shall shortly show, the testimony of the Scriptures is radically in opposition to this theory from first to last, and without the exception of a single writer or a single text.

As the oldest of the denominations, Catholicism should be heard first as to its views on the subject—Where are the dead? Its answer is that it ignores the heathen theory of the transmigration of souls, but it holds to that feature of Plato's philosophy which declares that the human soul is immortal—that a human existence once having started can never cease—hence that the twenty thousand millions of Adam's race who have died are not really dead, but more alive than ever before, and that notwithstanding the appearance of death they have been experiencing either joy or sorrow, pleasure or pain. In answer to our more particular inquiries they tell us that the dead are in one of three places: (1) A very few saintly ones, they claim, went to heaven directly at death; (2) a comparatively small number who died outside the Roman Catholic faith, in wilful opposition thereto and hence called heretics, have since their death been enduring a hell of torture which will be never ending; (3) the great mass—all others than those enumerated above—they claim go to Purgatory. Their claim is that nearly all of the heathen go there because they were not counted worthy of the blessing of knowledge before they died, and because on the other hand they had done nothing to merit either the eternal torture of hell or the eternal peace of heaven. To Purgatory they assign practically all the members of their own Church also—including bishops, archbishops, cardinals and popes.

Dante was one of their prominent theologians, whose description of Inferno gives the Roman Catholic view of Purgatory. The artist Dore, also, a good Catholic, used his remarkable skill in the illustration of Dante's Epic. We advise you all to notice, in some public library or bookstore, this remarkable work—Dante's Inferno, illustrated by Dore. The artist has faithfully depicted the descriptions of the teacher, and his work would surely touch the most calloused heart with sympathy. Every conceivable form of torture is depicted, from roasting and boiling to being frozen and mangled—horrible, terrible. No wonder our dear Catholic friends and neighbors, as they have these pictures before their mental vision as their prospect after death, have not only sad countenances but a terrible fear of death and thereafter. Neither should any think that these Catholic doctrines of the past have in any degree changed at the present time. In this very day Catholics have tracts for their children which describe in vivid language the most excruciating tortures awaiting those who in any sense or degree are disrespectful or disobedient to the priests and the teachings of the Catholic Church. One of these brought to our attention recently was published in Ireland, and described a little girl who had done wrong and whose fate after death was to be obliged to live in a room whose floor was red hot. In solemn language the tract exhorted other little boys and little girls to love and serve God lest such a fate should await them. It is not imaginable that any human being could love God who would provide such tortures.

It is no wonder, then, that Catholics make no pretensions to a love for God. They fear and dread. The hope held out to these is that any good deeds of theirs will be credited up and serve to shorten and period of their sentence to suffering, the period of their stay in Purgatory, the period of their deliverance to heaven. This doctrine of life in Purgatory is the basis for the many exhortations from Catholic pulpits and Catholic books that faithfulness be manifested by penances and masses. A certain number of attendances at Church in the Lenten season constitutes a penance to which is attached a blessing and the remission of so many years of purgatorial suffering. Those who have money are exhorted to set apart a good portion of it to defray the expenses of masses for their own soul or for those of others. The calculation seems to be that all the penances and all the masses imaginable would still leave long years or decades or centuries to be suffered before deliverance to heaven. And this rule is applied indiscriminately to rich and poor alike, high and low. As an illustration, when Pope Pius the IX died masses were said for the repose of his soul throughout all the Roman Catholic Churches of the world. Likewise when Pope Leo XIII died the same command for masses for the repose of his soul went forth and was executed in all Catholic churches. This implied the belief that these men, while the highest functionaries of that Church, were not sufficiently holy or pure or good to be admitted to heaven; for surely those gaining access to heaven have no need of masses for the repose of their souls. The expression "repose of the soul" implies the tortures of that soul in Purgatory, and supplication and endeavor to have God remit a measure of those sufferings and shorten the period of the tribulations.

We are not making light of those matters; we are merely stating them and that not because they are unknown but because they are not realized and appreciated. All Catholics then, we believe, will assent to our declaration that their faith is that the great mass of mankind are now in Purgatory, a comparatively small number in eternal torment, which they call hell, and a small number, comparatively, in heaven. It should be remembered, however, that on a Papal Jubilee it is the custom for the Pope to exercise a power he claims is his of setting free from Purgatory certain thousands of its inmates who have not fulfilled all of their term of punishment, though it is to be supposed that it is not his intention to admit them to heaven insufficiently purged.

Protestant Christian Views.

Protestants claim to be much in advance of Roman Catholics in respect to their religious faith. They often, we know, speak of Roman Catholics as ignorant, superstitious and deluded. What shall we say then if we find that the Protestant view on the question of our discourse is much more unreasonable than that of Catholics. We at least would be obliged to say that they have no room for boasting.

Protestant creeds, almost without exception, agree to the Platonic theory that no human being can die—that when they seem to die they really become more alive that same instant than they ever were before. We ask, Where then do they go? They reply that they cannot tolerate the Roman Catholic view of a Purgatory, that they have looked into the Bible sufficiently to find that there is no such teaching in the Scriptures. They tell us, therefore, that they believe that there are just two places for the dead, heaven or hell. We inquire of them, Who go to heaven? They answer the saintly, the holy, the pure in heart, the little flock, the elect, those who walk in the footsteps of Jesus. We inquire respecting the rest, and hear the Protestants (to their credit be it said) balk at the teaching of their creeds even while they affirm them, and declare that all not begotten again of the holy Spirit, all not sanctified in Christ Jesus, all not saints, go to hell. We inquire the kind of hell they have gone to, and get various replies. Some assert that it is a place of literal fire and excruciating pains at the hands of fire-proof demons, and that this will be the fate of all who enter there to all eternity, without any hope of escape. Others, without being able to give particular reasons, tell us that in their great wisdom they agree with all the foregoing except as to the kind of punishment, which they conclude must be a mental anguish or suffering. But lest we should think of them as being tender hearted, they hasten to add that this suffering will really be more intense, "worse" than that of the literal fire believed in by others. The whole race, we are told, was started on the broad road for this eternal torment by father Adam's disobedience, and in consequence of that we are all born in sin, shapen in iniquity. Those who ever get to heaven will get there because of divine mercy and aid extended them to overcome the world, the flesh and the adversary.

"Come, Let Us Reason Together."

In the Bible the Lord appeals to our reasons, saying, "Come, let us reason together." (Isa. 1: 18.) He does not intimate that we should reason without him and without his Word, but he does distinctly imply that his Word should be reasoned upon, should be considered by our minds. Whoever possesses any decent measure of reasoning faculty must conclude that the Catholic view of our question: Where are the Dead? is in some respects worse than the heathen, and that the Protestant view of the matter is still worse, and that none of these views seem to be God-like, but all of them condemn themselves as being devilish. Reasoning power on religious subjects seems to be a scarce commodity. Many Christian people seem to understand the invitation to reason with God to mean that he wishes them to tell him just what are their preferences, and if they remain obdurate, holding to their preferences, he will finally give in and say that their wills shall be done in heaven and in earth. Let none of us make this mistake. Let us on the other hand remember the greatness of God—his wisdom, justice, love and power. Let us remember our own insignificance and lack of knowledge. Then, in harmony with the Master's precepts, let us become as little children, anxious to be and to do in harmony with the divine plan, as God has revealed it. So doing, dear friends, each one of us is assured of the divine blessing—assured of a growth in grace, in knowledge, in love, toward God and toward our fellows.

Let us begin with our text. It declares that David is dead, hence that he is not alive in any sense. It declares that he is not in heaven, and we are not bound to accept either the Catholic or Protestant view that he is in a hell or eternal torment. What does the inspired Apostle Peter say respecting David's present whereabouts? He says in our text, "His sepulchre is with us." It could be his sepulchre only in the sense that he was still in it, that it still represented him. If he had become a new existence elsewhere that sepulchre in no sense of the word would be his. We are using the Apostle's words in the very sense in which he himself used them. Saint Peter had just quoted from the Psalms, "Thou wilt not leave my soul in hell (Hebrew, sheol; Greek, hades.)" He points out that David spake not these words concerning himself, respecting his own soul, but respecting the soul of Christ—that Christ's soul would not be left in hell. The Apostle's argument is that David's soul is still in hell, but that Christ's soul was delivered from hell—raised from the tomb, from the state of death, on the third day after his crucifixion.

Christ's Soul Delivered from Hell.

Here, dear friends, we have a declaration sure enough that the dead go to hell—not to Purgatory. But it is a declaration furthermore that the Prophet David and Christ Jesus himself went to hell—that the latter had been delivered from hell, but the former was still there. Had we the time it would be an easy matter to bring evidence from the entire Scriptures proving that all who die, both good and bad, go to hell; and that the only means by which they can be delivered from sheol, hades, is through a resurrection of the dead. This Scriptural presentation not only differs from the heathen view but differs also from the Catholic and Protestant views. And with the ordinary idea of hell before our minds, it would seem more awful than any other theory that both good and bad alike should go down to sheol, to hades.

But wait a moment, dear friends; let us not too hastily decide that the Bible is unreasonable in its presentations. Let us not prove or test it by human theories. The poet has truly said,—

"God is his own interpreter.
And he will make it plain."

Investigation shows that our difficulty arises from attaching a wrong meaning to these Scriptural terms sheol and hades (hell.) The unreasonable view of the fire-and-torment hell which we all received with so much credulity came from the "dark ages," not from the Bible. "Dante's Inferno" is as different from the hell of Scriptures as darkness is from sunlight. We must not carry forward the demonology of the "dark ages" and attach it to our interpretations of the Bible. If we do we shall be quite confused. We should remember, too, that these lurid pictures of the "dark ages" were painted by the very class of men who, with a devilish spirit, burned one another at the stake or tortured one another with the rack, the thumbscrew or other devilish inventions. We do not approve the moral character of those men, and we should not expect their doctrinal teachings to be much superior to themselves, nor much in harmony with divine truth and revelation. Let us then examine hell from the Scriptural standpoint.

As is well known, our Bible was not originally written in the English language. The Old Testament was written in Hebrew and the New Testament in Greek—ours is but a translation. Going to the Old Testament in the Hebrew we find that it contains more than twice as many mentions of hell, "sheol," as does the English translation. In the English the word occurs thirty-one times, in the Hebrew, sixty-six times. How has this Hebrew word sheol been translated in our English Bible? We answer that the thirty-one times the word hell occurs all come from this word sheol, that it occurs twice more in our common version where it is rendered "pit," and that it occurs thirty-three times more in our common version and is rendered "grave." Furthermore, on two of the places where it is rendered hell in our common version, it is interpreted by the marginal reading to read, "Hebrew, the grave." The fact, dear friends, is, as every Hebrew scholar knows, that the word sheol is never used to refer to a place of fire or of torture. In every instance, whether used literally or figuratively, it refers to a death state. Furthermore, as we have already stated, both good and bad are reputed to go thither. David went to sheol, our Lord Jesus went to sheol, according to the Scriptures. We might quote you from the words of the patriarch David, also from the various other prophets, how they all expected to go to sheol—to the tomb, the state of death. Not only so, but they assure us also that Christ redeemed us and the world from sheol. For instance, we read in the prophecy of Hosea, "I will ransom them from sheol: O, death, I will be thy plagues; O, sheol, I will be thy destruction." (Hosea 13: 14.) Furthermore, we have the Scriptural declaration respecting sheol that it contains no fire, no suffering. We read, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, no device, nor knowledge, nor wisdom, in sheol, whither thou goest." (Eccl. 9: 10.) In other words, we should be actively engaged in doing some good according to our talents and opportunities because we are all hastening to sheol—to the tomb—to death, and there is no wisdom nor device nor knowledge there; we can neither help nor hinder, do good nor do harm, when we have reached the "land of forgetfulness." (Psa. 88: 12.) Realizing this should make us all the more diligent in the present life.

Redemption from Sheol and Its Destruction.

We have already seen that through the Prophet the Lord declared that he would redeem our souls from sheol and that sheol should be destroyed. What is meant by this? We answer that father Adam by his disobedience involved himself and all of the race in what the Scriptures designate a "curse," or penalty. Not an eternal torment penalty, but a death penalty. Not roasting thou shalt roast, but "Dying thou shalt die," was the divine statement of Adam's penalty; and again, "In the sweat of thy face shalt thou eat bread until thou return unto the dust from whence thou wast taken. For dust thou art, and unto dust shalt thou return." It does not read, "unto eternal torture thou shalt be remanded." God has explained the matter expressly enough, but our poor heads were befogged with the doctrines of devils handed down from the "dark ages," often by very good and well-intentioned people, amongst others our parents. Hear the Apostle's statement of the same matter, and let us notice how closely it corroborates the Old Testament pronouncement; he says, "As by one man's disobedience sin entered the world and death as a result of sin; and thus death passed upon all men, because all are sinners." (Rom. 5: 12.) How plain that is! Not a word about eternal torment as the penalty for our sins inherited from father Adam. Quite to the contrary, it was a death penalty, a just, reasonable penalty. God, who gave the opportunity for life eternal, had the full right, the full power, to terminate that life when used contrary to his divine injunction.

Had it not been for God's mercy the infidel's view of the matter would have been true—that a man's death is the same as that of the brute beast—that there would be no beyond, no future. But while telling us this (Eccl. 3: 20), the Lord graciously informs us that he has found a Redeemer for Adam and his race. The Scriptures point us to Jesus and the work that he accomplished on our behalf; he died the Just for the unjust, that he might reconcile us to God. (I Pet. 3: 18.) As we all came under death conditions through father Adam, so when Jesus by his death paid Adam's penalty it was accounted as a sufficiency of price for the sins of the whole world. Thus the Apostle declares that Jesus "gave himself a ranson for all" and "tasted death for every man." (1 Tim. 2: 6; Heb. 2: 9.) Mark well he does not say that he tasted eternal torment for every man. Eternal torment was not the penalty; the Bible has it right; death is the penalty, and it is upon the whole race. But the whole race has been redeemed, and therefore when God's due time shall arrive a blessing of resuscitation, of awakening from death, shall come to every member of our race. It is thus that sheol shall be destroyed—that is, that there will be no longer a tomb or death condition, for all will be taken out of that condition and awakened from the sleep of death.

Hades to Be Destroyed.

The equivalent of the Hebrew word "sheol," as we have already stated, is the Greek word "hades," which is found in the New Testament written in the Greek. In proof of this take our context and note the words of Saint Peter that he quoted from Psalm 16: 10—"Thou wilt not leave my soul in hell," and in the Greek renders it, "Thou wilt not leave my soul in hades" (v. 31.) In a word, the Old Testament says that Jesus went to sheol, and that his soul was not left there, but raised from the dead, while the New Testament declares these things of hades. What we are saying is new to the majority of the so-called laity, but not at all new to the educated of the clergy, who all know, if they would admit it, that sheol and hades contain no thought of fire or torment or trouble, but merely represent the state or condition of death, as we would express the same by the word, "tomb."

This great underworld or the dead, the tomb, sheol, hades, has many cities of the dead called cemeteries, but according to the Scriptural symbolization it is a great prison-house. In it are estimated twenty thousand millions who have died. They are called in the Scriptures "prisoners of hope," because the Lord has promised that ultimately the great prison-house shall be broken up and all these prisoners shall be released, brought back to consciousness again under better conditions than now prevail. This assurance of resurrection the Apostle tells us is "both for the just and for the unjust." Not that all will have the same degree of blessing when they come forth from the tomb in the Millennial morning, for the Scriptures declare that some shall come forth to the life-resurrection and others to the judgment-resurrection—to the be subject to disciplines, corrections, that if rightly received will help them up, up, out of their degradation and back to a condition in which God will be pleased to permit them to live everlastingly.

The Scriptures are very clear in declaring that all this hope or a resurrection is based upon the fact that Christ died for the sins of the world, and that without his death there could be no resurrection—the prisoners would all remain in the great prison-house. Indeed, they would not be said to be in a prison-house at all were it not for the divine provision for their re-awakening. Hearken to the Prophet telling of this coming blessing upon the prisoners. Speaking of Christ and his work during the Millennial age he declares that the Lord shall say to the prisoners, "Go forth!" to them that are in darkness, "show yourselves!" (Isa. 49:9.) Their coming forth will be that they may manifest their real sentiments either for righteousness or for unrighteousness, when they will have a full, complete opportunity for choice. Those who choose righteousness will thereby be choosing eternal life, according to God's provision, and they that will choose unrighteousness will be choosing the Second Death, extinction, from which there will be no hope of recovery ever. "Christ dieth no more." (Rom. 6: 9)—there will be no resurrection from the Second Death. All are redeemed from the first or Adamic death because Christ took Adam's place and bought the whole race, with a view to giving each member of the race an individual opportunity for returning to God's favor. Mark again the prophet's declaration (Isa. 61:1.) Where Christ's mission is declared to be to "bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

How beautiful the picture! Twenty thousand millions of prisoners, slaves of sin! The great Deliverer has paid their penalty by going into death himself on their behalf. Because of his faithfulness he was rewarded with life on a still higher plane, and has thus become the Author of salvation to all them that will obey him. (Heb. 5: 9.) A few have the hearing ears in the present time, and their's is the great privilege of hearing the Redeemer's voice and becoming his faithful Bride by suffering with him for righteousness' sake, that they may in the Millennial period, with their Lord and Master, pour out upon the whole human creation the divine blessing of forgiveness, restitution, reconciliation. Notice further that Jesus applied this same figure to himself, quoting this very passage in the synagogue at Capernaum. We are all witnesses that he did not open prison-doors of any kind at his first advent, except as he in a figurative sense, through the awakening of Lazarus and a few others, showed forth his coming glory and his coming work, which will bless all. Hearken also to his words in his final message to the Church, "I am he that liveth, and was dead, and, behold, I am alive forevermore; and have the keys of death and of hades"—the grave, the tomb. (Rev. 1: 18.) Ah, yes! the keys are in good hands; they are rightfully his who has bought all the prisoners. In due time he will use the key and bring all forth from the great prison-house, that under the blessed conditions of his Kingdom they may all come to a knowledge of the truth and, if they will, by obedience, come back into harmony with God and possess eternal life—or, acting otherwise, die the Second Death.

Hell in the Revised Version Bible.

There is an excuse for the rendering of the words sheol and hades by the English word hell. In old English literature we find that the words hell and pit and grave were used interchangeably, and that while grave and pit have maintained their original significance, the word hell has gradually changed, until now by that word is generally understood a place of torment. In old English a farmer writing to his friend says, "I intend to hell my house this fall, and we have already helled 150 bushels of potatoes." What does he mean? Simple and plain enough! He means that he is about to thatch his house with straw, covering it over, burying it after the old style almost down to the ground. He means that he has pitted or put away for winter and spring use the potatoes, which will keep better thus than otherwise. So, then, the translators of our Bible are not to be blamed for the indiscriminate translation referred to.

But how about the revised version says one. Ah! we answer, the revisers were educated men, who knew well the significance of hell, hades—who knew that in no sense of the word did they refer to a place of torment, but that they do signify the death state. How then did they translate these words sheol and hades? We reply that they were too honest to translate them with the word hell, but not honest enough to give the English reader the truth on the subject, and hence they gave no translation at all, but merely introduced the Hebrew word sheol in the Old Testament and the Greek word hades in the New Testament without translating them. The public, thoroughly deluded on the subject, at once declared that their course was one of leniency, and that sheol and hades were just as hot as when translated hell. The fact is, dear friends, as we have already stated, that there was no fire connected with either of these words in any proper interpretation of them.

"All That Are In Their Graves."

We have set before you the Scriptural presentation on this subject. Where are the dead? It may be disappointing to some of your minds as you think of the saintly ones of your friends and relatives. But they surely have not been very many. On the contrary, the great mass of your friends and those who have died have given no evidence of being Spirit begotten, pure in heart, saintly. Hence if there be a measure of disappointment on the one hand there is a corresponding measure of relief on the other. However, no matter what our friends may have been, I hope you and I are amongst those who desire to know the truth and to whom the Lord has promised they "shall know the truth and the truth shall make them free." Let us be free then from these awful dogmas of the past, free to love God, free to believe his Word, free to trust in and understand how Jesus tasted death for every man, free to believe that he who redeemed will restore, free to believe that the resurrection of the dead is the salvation which God has provided, and that "in death there is no remembrance of thee," as the prophet has declared. (Psa. 6:5.) So believing, dear friends, we will find the Bible gradually opening before us as a new book. I have not time on this occasion to go into every detail of this wonderful subject, but assure you that it will stand the utmost investigation. I have provided for you at the close of this service, in the hands of the ushers, some free pamphlets treating on this subject of hell exhaustively, taking up every passage from Genesis to Revelation and everything so far as we could think of that might be misunderstood on the subject. We request of you a careful, prayful investigation of the subject, that your faith in God as a gracious being, wise and loving, and in the Bible as the revelation of himself, may be strengthened substantially, and that you will no longer be carried about by the false doctrines which have so greatly bewildered us all in the past.

In concluding this testimony as to where are the dead, I give as a further witness our dear Redeemer. When at the tomb of Lazarus he cried, Lazarus, come forth. He did not say, Lazarus, come up from hell, from torment, from purgatory, nor did he say, Lazarus, come down from glory, from heaven. He addressed the tomb, he said, Come forth. It was the same with the others whom he awakened; he gave no intimation that he was interrupting either a season of torment or a season of joy, but he did give just such intimation as would belong to an awakening from the sleep of death, a sleep so perfect, so complete, that the last thought of the mind in dying will be the first thought of the same mind upon its restoration in the awakening morning of the Millennial age.

We remind you again of our dear Redeemer's words, speaking of the resurrection. He not only said, "I am the resurrection and the life," but he also declared, "The hour is coming in the which all that are in their graves shall hear the voice of the Son of man and shall come forth." (John 11: 25; 5: 28.) Those of you who are Christians will not doubt the Redeemer knew where are the dead. And in this Scripture which we have just quoted it distinctly says that they are in their graves, not in Purgatory, not in a hell of torment, not in heaven; they are in the tomb, in the death state, and from the death state he will call them forth in the resurrection morning. What more could we ask than this positive statement? Who dares to contradict him? who spake as never man spake? What theologian would have the temerity? Note how complete is the harmony between his statement and that of our text. St. Peter, one of the chiefest apostles, declares that David was still in his sepulchre, had not ascended into heaven; Jesus himself declares, "No man hath ascended into heaven;" and again, "All who are in their graves shall come forth." The next verse tells that in the coming forth there shall be two classes, the one perfect in life, glory, honor and immortality; the other still imperfect and to receive chastisements, judgments, disciplines, with a view to their ultimate attaining a full resurrection out of sin-and-death conditions if they will. With these clearer thoughts on this important subject, dear friends, I trust that you and myself will more and more seek to make our calling and election sure, that we may have a blessed part in the First Resurrection, of which it is declared, "Blessed and holy are all they that have part in the First Resurrection: on such the Second Death hath no power; but they shall be kings and priests unto God and reign with him a thousand years."—Rev. 20: 6.

Appreciates Our Efforts.

Wilkinsburg, Pa., Jan. 13.

Editors National Labor Tribune:

We, whose names are subscribed below, are among the many of your readers who greatly appreciate your publication of Pastor Russell's sermon's. We wish also to be among those who make known this appreciation to you in this way, as well as through whatever of influence we may exert.

In the interest of truth, inestimable good is undoubtedly accomplished through the wide circulation of your paper among thinking people. We trust you may continually find the publication of these noted sermons to your own advantage, also.

Very truly, Two Constant Readers.
MRS. C. M. HARDMAN.
MISS ELIZABETH GILLET.

Pusey, Ontario, Jan. 10.

Editors National Labor Tribune:

I wish to say that I am more than pleased with the space you are giving to Pastor Russell's sermons every week, this is to quite a few of us the best part of The Tribune, although we are interested in the conditions of labor and capital also. If all the readers of The Tribune would read and understand these sermons, how the blessed prospect they would see before them would help them to rejoice in the world-wide blessings now so near at hand, though a brief period of intense trouble is to intervene. Our hearts go out in sympathy to those who are suffering the loss of loved ones, in the various recent mine explosions, aptly indeed, does the Apostle call the poor world a "groaning creation." We would refer these sorrowing ones to a promise we believe is soon to be fulfilled, that they may to some extent, refrain their voices from weeping and their eyes from tears, and that is, that these dear ones shall come again from the land of the enemy (death). Jeremiah 31: 16. We pray and believe that the time will soon be here when through the "seed of Abraham, all the families of the earth will be blessed," and the first part of that blessing, for those who are dead, will be an awakening from the tomb. Wishing you success and a happy New Year, I am

Yours truly,
F. G. HAMMES.

Carthage, Mo., Jan. 18.

Editors National Labor Tribune:

I have now been reading your paper for quite a while and enjoy it very much. I read it mainly for the sermons of Pastor Russell and these I value very highly, and I wish you to know that I do value them and that I take the paper in order to get them. I could get them through some other paper, but of several I have seen, I like yours the best. You print them in full, with a fine heading and appropriate sub-heads, and use large clear type, for all of which you deserve many thanks and a large increase of subscribers.

Very truly yours,
Z. T. RUSSELL.

Pastor Russell will be present and preach at the following places:

Alliance, O., Sunday, January 26.

North Pittsburg (Allegheny), Sunday, February 2.

Patterson, N. J., Sunday, February 9.

London, Ontario, Sunday, February 16.

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Appreciates Our Efforts.

Atlantic, Iowa, January 20.

Editors National Labor Tribune:

We have been taking your paper for about six months and like it very much. We especially enjoy Pastor C. T. Russell's sermons. The print is so good and clear and we are always looking forward with pleasure to the weekly visits of The Labor Tribune.

Yours sincerely,
MR. and MRS. A. H. HUYCK.

Youngstown, O., January 25.

Editors National Labor Tribune:

I wish to say that your efforts in publishing Pastor Russell's sermons so fully and in such clear type, is appreciated very highly by myself and many other friends here, who, like myself, subscribe for The Tribune.

While I am interested in the cause of the working man (being a mill worker myself) and admire your fair and conservative tone in regard to the rights and wrongs of the working man. I am especially interested in Pastor Russell's sermons, because they seem to me to point out the Scripture, and therefore the only reasonable solution of all the perplexing questions that has troubled mankind, including labor questions. We hope that you will see your way clear to continue publishing these grand sermons. We hope that all readers of The Tribune would read them and get as much blessing and comfort from them as we get.

Yours respectfully,
J. L. MORGAN.

Subscribers knowing their subscription to have expired will greatly favor us by renewing promptly.

Secure us at least one new subscriber from among your friends.

A guest, like a fish, will spoil with three days' keeping.

Do not trust your victims; there are no faithful victims.

WANTED—A reliable man to canvass mines. Address this paper.

THE WORLD IN UNREST.

DISCONTENT ON THE INCREASE.

THE GOD-PROVIDED REMEDY

"THE PEACE OF GOD."

Alliance, O., January 26.—Pastor C. T. Russell of Allegheny, Pa., preached twice here today to large and earnest audiences. The Opera House was packed to overflowing to hear his anti-infidel discourse. "To Hell and Back. Who are there? Hope for the recovery of many of them." We report his evening discourse from the text, "The peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus." (Phil. 4: 7.) The speaker said.

The increase of learning, the increase of wealth, the increase of the conveniences of life, the increase of medical skill and dietetic knowledge which the world has experienced within the last few years have not been increasing its peace. Quite to the contrary; its restlessness has been increasing. This is shown in the increase of nervous diseases of which all physicians tell us; it is shown also in the great increase of insane patients in asylums. It is reflected in the divorce courts and in the increasing number of suicides. Why are these things so? Why do not the blessings of our day bring an increase of peace, joy, rest, contentment, happiness, as we should all naturally be inclined to expect? Why is the man who works nine hours a day overburdened and more dissatisfied than his grandfather, who was accustomed to work from fourteen to sixteen hours a day? Why is the family, which is possessed of a comfortable home with every convenience and an abundance of life's necessities, often wretchedly unhappy, discontented, enviously so, while their forefathers in humble cottages, with few advantages and conveniences, were comparatively contented and happy? Why is it that with everybody able to read, with everybody fairly well educated, with free libraries accessible and apparently everything to contribute to their rest and well being—why is it, that they are less contented than their forefathers, whose libraries consisted of a Bible and an almanac? The reason is briefly summed up by our Master's words to the Adversary: "Man shall not live by bread aloue, but by every word that proceedeth out of the mouth of God."—Matt. 4: 4.

There is a soul-hunger which cannot be satisfied by the luxuries of life, nor by all the education of the schools nor by the most artistic surroundings and conveniences. Created in the image of his Maker, man still possesses some faint outlines of that character whose center of happiness was intended to consist in his harmonious relationship with his God. True, the six thousand years of the fall have very largely erased and eroded this image of God from the human mind, the human heart, but enough of it still persists to occasionally lead the most worldly to longings infinite and anyway, man, having been so created, finds an aching void in all of his pleasures to the extent that this divinely arranged center of his being is ignored, undiscerned—not satisfied.

"An Enemy Hath Done This."

Some may perhaps say that our premise is disproved by the facts and circumstances of the case. They may point us to the fact that Bibles are in every home throughout the civilized world; that chapels and cathedrals are multiplied in number; that the message of God is carried to the people—oven pressed upon them; that if it were true that there is a natural longing for fellowship with God, this fact would assert itself, would be quickly manifested by the numbers who would come to the Lord, and that the Scriptures declare that the majority of those who draw nigh to the Lord do so with their lips only and not with their hearts. Is not this a refutation of our premise that man, by virtue of his very constitution, inclines to feel after, to reverence, to worship, to adore his Creator? We answer, No! and the Scriptures support our contention! The Apostle points to the fact that the heathen in their ignorance of the true God and his true worship set up idolatrous worship and images and, as the Apostle declares, manifest that they are feeling after God, if happily they might find him. (Acts 17: 27.) Why then do they not find him in our land of enlightenment and preaching and Bibles? Why are they seemingly repelled? We answer that this is because of a deceptive work accomplished by the great Adversary for this very purpose. The Apostle declares this, saying, "The God of this world hath blinded the minds of them that believe not." (II. Cor. 4: 4.) He tells us how and why. Satan would alienate the hearts of men and hinder them from a proper approach to their true sovereign. Hence we read that he puts darkness for light and light for darkness; he makes the good appear to be bad and the bad appear to be desirable, Thus we read in the Scriptures that Satan is the great deceiver who is deceiving the whole world. Thank God for the glorious promise that during the Millennial Age, which we trust is very near at hand, Satan shall be bound a thousand years and shall deceive the nations no more until the thousand years are finished.—Rev. 20: 3.

Our great Adversary is too wise, too cunning to attempt to deceive the majority of men into atheism, into disbelief in their Creator, and hence he has adopted the more feasible plan of deceiving them by introducing a false theology which, while ascribing to the Almighty power and wisdom and justice and love, neutralizes the whole by telling us that this great God or Creator, before he made us, prepared for our eternal torment unless we would become members of his Elect class by walking in the narrow way of self-denial, self-sacrifice. To the theologians of the "dark ages" he painted the flames and tortures of the millions of humanity—all except the "Little Flock," the "saints." The Adversary entrapped for his service and for the publication of these monstrous misrepresentations of the divine character some of the noblest members of the human family—men who would have scorned to injure their enemies, men who were ready to pray for those who despitefully used and persecuted them and who were ready to lay down their lives for the help of their fellow-creatures. Such men, bound hand and foot by the shackles of these awful, blasphemous errors, were lead to serve the Adversary's purpose and to proclaim a Gospel of which they certainly were ashamed and to picture a God most devilish in comparison with themselves. No wonder that under such circumstances the world in general has come to fear God, and in some instances to hate him! No wonder, too, that their reverence for the Bible is largely a reverence of fear and not of true appreciation of it as the message of God's love and gracious plan for his creatures!

It is by these means; it is for these reasons, that we find the world today possessed of millions of Bibles but a very little interest therein, drawing nigh to God with their lips and in gorgeous temples, but without heart-reverence which alone would be pleasing and acceptable to the Lord. Hence it is that with all our religious profession the world is so hungry for the true God and for the nourishment which he has provided in the exceeding great and precious promises of His Word. In the midst of plenty they are starving; as the Scriptures declare, it is not a famine for bread, nor for water, but a famine for the hearing of the Word of the Lord. (Amos 8: 11.) The true Word of the Lord is not heard, is not preached. Refined and educated preachers to esthetic congregations do not urge the eternal torment of nine hundred and ninety-nine out of every thousand of their fellow-creatures, because their congregations are unwilling longer to hear along those objectionable lines. Hence they urge vain formalities, which no more can satisfy the heart of man than chaff could satisfy the craving of the stomach. Consequently we find that Christendom today is worried, nervous, dissatisfied, discontented, it is longing it knows not for what. We know its needs because our own hearts had a similar experience with this soul-hunger. Similarly we thirsted for the water-brooks of divine truth; as the Prophet David declares, "As the heart panteth for the water brooks, so panteth my soul after thee, O God."—Psa. 42. 1.

He Satisfieth the Longing Soul.

How I long for a trumpet-voice, clear and sweet, to sound out above the din of Babel confusion the message of the truth, the message of the love of God, the message of the Word of God—the true message, not the false one, which has drawn us away from our God, the true sound for which the souls of men are so longing; that will tell them of the Father's love and of his gracious provision, and that this provision is not merely for the Elect, but, as the Scriptures declare, for all mankind! Oh, for the power to snatch away from before the eyes of the bewildered world the veil of ignorance, superstition, priestcraft, blasphemous error by which the great Adversary has for centuries beclouded our vision of the Lord! As the Apostle says, the god of this world hath blinded the minds of them that believe not lest the glorious light of God's goodness as it shines in the face of Jesus Christ our Lord should shine into their hearts. (II Cor. 4: 6.) How we long for the ability to remove this blinding influence and to let the glorious sunlight of divine love shine into the hearts of the world of mankind! How we long for the opportunity, the ability of showing to mankind that the Word of God, instead of being a message of eternal torture for the race, is a message of love and of benevolence! How we long to show them what the real message of God is and where in their ignorance under the Adversary's deception they have in the past added to the Word of God the hobgoblins and wretched delusions which now alarm them and drive them from the throne of grace!

In this afternoon's discourse, which many of you have in printed form, we endeavored to show that the real penalty for sin is not eternal torment, but a death penalty. We showed also how that death penalty had been paid by our dear Redeemer, who died, the Just for the unjust, that he might bring us back to God. We showed that while a few of us now, despite the Adversary's misrepresentations, get the eyes of our understanding open to see the light of the glory of God in the face of Jesus Christ, nevertheless the time is near at hand when the great Adversary shall be bound and when the glorified Jesus and his glorified Elect Church shall assume the government of the world and banish its darkness and sin and flood the world with the glorious light of the true message of the knowledge of God and that then every eye shall see and every ear shall hear and our God shall be gloriously vindicated from all the blasphemies which we and others unwittingly, at the Adversary's instigation, have committed against his holy name.

"Behind a Frowning Providence God Hides a Smiling Face."

Undoubtedly in the end we shall see that God was not unwise in permitting the Adversary to misrepresent his character and his plan for a time. Undoubtedly the great lesson of the goodness of God, the love of God, the justice of God, the wisdom of God and the power of God on behalf of his creatures will be all the more effective toward the hearts of men because of their misapprehension of his character and plan in the present time under the delusions of Satan. What a burst of joyful praise to God will go up from the world of mankind when during the Millennial Age they will find what the Lord has already told us through his Word—that their fear toward him is not of him but taught by the precepts of men, and that as the heavens are higher than the earth, so are God's ways higher than man's ways and God's plans than man's plans! (Isa. 29: 13; 55: 9.) No wonder that the Lord prophetically portrays the fact that the whole world shall come to recognize his justice and his righteous dealings in every particular, saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways; thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou art holy: for all nations shall come and worship before thee; for thy dealings are made manifest." (Rev. 15:-3,-4:) Ah! that will be a happy day for the poor world as their hearts will again come into accord with the Lord, as they shall begin to feel the centering of their minds, their affections, their obligations in him who created them and in his appointed representative our Lord Jesus, who then shall be Prophet, Priest and King over all the earth for the ruling, instruction and uplifting out of sin and death conditions of all the poor human race of Adam.

No wonder the Apostle, pointing forward to that time, exultingly declared that "times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, who before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3: 19-21.) It will be a thousand years of restitution, bringing back, uplifting from the fallen condition; a thousand years reign of righteousness unto life, offsetting and antidoting the reign of sin and death which has made miserable the entire race of Adam for now six thousand years. Surely that one-thousand year reign of Messiah and its multitudinous blessings of divine provision will abundantly undo all the disaster of the fall and bring to the hearts of men the peace that passeth understanding. It will come to them gradually, as they return to their former estate. (Ezek. 16: 55.) It will come to them gradually, as they hear that great Teacher and obey him, until finally every voice in heaven and in earth and under the earth shall be heard saying, Blessing and honor and glory and power and dominion, be unto him that sitteth upon the throne and unto the Lamb for ever and ever. (Rev. 5: 13.) Will this be universalism? Nay! verily; because again it is written as explaining why all voices will be in accord, that all those who will not obey that great teacher shall be utterly destroyed from amongst the people. (Acts 3: 23.) Any who by reason of wilful opposition to the divine arrangement of justice and love and mercy and wisdom and power are still rebellious shall have no further consideration at the hands of the Almighty nor in the hearts of any of those who are in sympathy with him and his righteousness. But they shall not be tormented; on the contrary they shall die the Second Death, they "shall be as though they had not been," they shall be treated as brute beasts, utterly destroyed. (Obad. 16; II. Thess. 1: 9.) And then what? There shall be no more crying, no more sighing, no more dying, because all the former things shall have passed away. (Rev. 21: 4.) There shall be no more discontent, no more unhappiness and God's will shall be done in the Paradise of earth even as it is done in heaven itself.

"Have Patience, Brethren."

Everywhere the Scriptures declare that God's great plan is to the world a hidden mystery; that only those who draw near to God through faith and consecration may know now respecting the divine solution, the divine plan; that these only may now read the Word of God so as to discern its real sentiments, its real teachings. Of these the Scriptures say, "The secret of the Lord is with them that fear (reverence) him; and he will show them his covenant." (Psa. 25: 14.) And to such the Apostle urges patience, patience as God has patience, patience while Satan is the prince of this world and while he still keeps the masses of mankind under the gross darkness of superstition; patience while our God is still blasphemed, patience while his glorious character is still under the cloud of misrepresentation, patience while the Word of God is still so seriously misrepresented and while the majority are unable to understand it even when its true interpretation is clearly presented. "Have patience, brethren, unto the coming of the Lord." He shall bring to light the hidden things, he shall make manifest the darkness, he shall make manifest the true light and that true light shall lighten every man who has come into the world. Oh, thank God for so abundant provision in the divine plan; that we were not left as a race completely to the power of the Adversary, and that deliverance has been found through God's abounding grace, deliverance through him who bought us with his precious blood at Calvary and through him who at his second advent is to banish the powers of darkness and sin and to unfurl the banner of truth and right! Meantime it is only the class which the Scriptures continually address as the "Little Flock," the "faithful," the "saints," who can have this patience, because they have the inside information, the true understanding of the divine Word, which is hidden from others because they are not in the right attitude of heart to properly profit by the knowledge. As our Lord said to his faithful at his first advent, "To you it is given to know the mysteries of the Kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand."—Luke 8: 10.

This is the class addressed by our text. These may have peace, whereas others cannot have peace, "There is no peace, saith the Lord, unto the wicked," "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." (Isa. 48: 22; 57: 20.) Neither can those who are ignorant have the peace of God, they must wait if they have not the hearing ear now, they must wait until God's great time shall come, when the hearing ear shall be granted to all. But oh, what a blessing those enjoy who have any measure of the hearing ear, who have any sight with the eyes of understanding, any appreciation, any desire or feeling after God. When these commit their way unto the Lord instead of unto man and to creeds and parties, when they join the Lord instead of joining Churchianity, then they are taught of God instead of being taught of Churchianity and then they obtain the heavenly wisdom that cometh from above, and it is to such that the peace of God comes as a result. There is a peace which comes from an acquaintance with God. As our Master declared, "This is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent," and only these, therefore, who are rightly acquainted with God could thoroughly trust him.—John 17: 3.

The man who believes that God premeditated from before the foundation of the world the creation of a race in Adam with the foreknowledge and intention that he would torture the vast majority of those at the hands of fire-proof devils, the man who believes that his escape from such an eternity of torture is the result of some good luck by which he was elected while the majority were passed by—that man cannot trust such a God, he must feel a fear of him, he must dread lest sometime his lucky favor should pass from him to another. He cannot have peace, he must always watch, must always fear; he is in the hands of an all-powerful being, one who according to his theory is at heart most atrociously bad. But when we come to really know the God of the Bible, we find him the very personification of love itself, that his anger against us was not assuaged by our dear Redeemer's sufferings, but that on the contrary God so loved mankind before Jesus came into the world that he sent his only begotten son, that whosoever believeth on him might not perish but have everlasting life. (John 3:16.) From this standpoint we begin to have peace, for we discern, as the Master declared, "The Father himself loveth you," the Father himself is love. (John 16: 27; 1 John 4: 8.) And while he has been just to punish the sins of mankind, it has been a reasonable punishment though severe; and he has made provision for recovery from it eventually for all the members of our race who may if they will come back to his Father's favor and mercy and to life everlasting. Those who thus see have the foundation for love to God and appreciation of his true character and thus have the foundation for the peace of God, the peace which he gives, the peace which a true knowledge of God affords and which cannot be secured from any other quarter.

Let It Rule in Your Hearts.

The Apostle, addressing the "brethren," the "saints," those who know their God and recognize him as a God, urges upon them the course they should pursue in order to have the largest amount of the divine blessing of peace. They should rejoice, they should let their moderation be made known unto all men, they should recognize the soon coming of their Lord to right all the wrongs of the present time, they should not be anxious or worried about anything, they should realize God's goodness and the sufficiency of his plan as exceedingly abundantly more than they could have asked or wished, they should take all their trials and difficulties to the Lord in prayer and see that all of their desires and requests are such as would be in harmony with his will. It is to such as take this course that the Apostle gives the assurance that they may have the peace of God which passeth understanding. It not only passeth all description but it passeth all understanding. We cannot ourselves understand how we can have such a peace of God under trials, under difficulties which at other times and under other conditions would have perplexed and worried and harassed us beyond measure, but now, because we are his and he is ours and because he has shown us his covenant and because we see that the outworkings of the divine plan will be glorious beyond compare, therefore peace reigns in our hearts. We leave all to the Master, we leave all to the outworkings of divine providence; not being careless ourselves we will do with our might what our hands find to do; but we will trust results with our glorious Lord, who is able always to do for us abundantly, exceedingly more than we could ask or think.

The Apostle suggests that this peace will rule in our hearts, it will not be merely transitory, it will not be merely a guest; it will become the ruler of our hearts, it will be our normal condition to be in peace; not that we will be oblivious of the surroundings of the world, not that we will have less sympathy with the groaning creation, which is groaning and travailing in pain together and waiting for the manifestation of the sons of God. (Rom. 8: 19, 22.) No, we will have the more sympathy and the more appreciation of their conditions as our hearts expand and as the eyes of our understanding open wider. But we will have peace because we will have the Lord's own explanation of how the blessing of the Lord shall ultimately rest upon the whole human family and how he will uplift the poor, the dying, the sinful, and the depraved and the weak from their fallen condition and how, if they will, he will bring them back again into the glorious likeness of their Creator, from which they fell through Adam's disobedience

Oh, the blessedness of those who have this peace of God in their hearts; and they must needs cultivate it. If they have little they may have more; if some knowledge of God has brought some measure of peace and rest and trust, more knowledge rightly appreciated and applied will bring more peace. And if the peace has already come and is not yet ruling in our hearts, it is a matter for prayer and for faith tnat it may take its proper place and be the guide and the ruler of all of our thoughts in Christ Jesus.

And what shall we say to the poor, restless world who have not this peace? We can only assure them that there is such a peace, and that it can be had in the one way; that Jesus is the way, that he is the one who invites all the burdened ones to come to him, all that labor and are heavy laden and he will give them rest: "Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls." All those who can hear this voice and who will follow on may have this blessing. Others cannot have it now, they must wait until the glorious Millennial day shall dawn and the blessing of the Lord shall fill the whole earth. But we are glad that that glorious day is coming; yea, that it is near at hand, and even though it shall be introduced by the most awful trouble that the world has ever known, we rejoice that that trouble will be but the plowshare which the Lord will use to break up the fallow ground of the hearts of men and to prepare them for the great blessing which he is so willing to give and which he has provided for every creature in Christ the Lord. "He that hath an ear let him hear," and let him have a measure of this blessing in proportion to his obedience in the present time.

We believe that The Tribune is the only journal publishing Pastor Russell's sermons in FULL.

Pastor Russell will be present and preach at the following places:

North Pittsburg (Allegheny), Sunday, February 2.

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The National Labor Tribune gives notice that it is in no sense responsible for any article which appears in its columns except unsigned articles on pages 1 and 2. All other pages are devoted to news and contributions, and may often describe or advocate matters utterly opposed to the Tribune and its policy. The publication of a signed or news article must not be construed as in any sense an endorsement if it.

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The National Labor Tribune has decidsd to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present.

Appreciates Our Efforts.

Dante, Va., Jan. 28.

Editor National Labor Tribune:

I wish to remind you of my continued and increasing appreciation of your valuable paper, so free from idle gossip and stories of slander, etc., which enters so largely into the columns of so many so-called newspapers, and full of that which is of interest to that large class which constitutes the backbone and sinew of society—the laboring class.

But I am frank to say that that which interests me most is the able Biblical discourses of Pastor Russell, which throws light upon so many perplexing questions and harmonizes so many hitherto seeming contradictions of the Scriptures. I should like for every intelligent man and woman to have the privilege of reading these wonderful discourses. Yours in the best of bonds,

H. H. DINGUS.

Columbia, Jan. 30.

Editors National Labor Tribune:

I certainly enjoy the good paper and clean type and the full way in which you print Pastor Russell's sermons and will continue my subscription as long as you publish them. Yours truly, L. M. FLOWER.

Binghamton, Jan. 28.

Editors National Labor Tribune:

We are enjoying The Tribune better and better all of the time. Will send a new subscriber soon. Yours truly, E. B. MORSE.

Topeka, Kan., Jan. 26.

Editors National Labor Tribune:

We enjoy Pastor Russell's sermons very much and no doubt but what many others are enjoying them also. We wish much success to The Tribune and hope that its circulation will continue to increase. Respectfully. J. L. PRICE.

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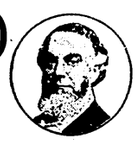

A RENEWED WORLD.

GOD'S GRACIOUS PURPOSES FOR THE FUTURE AS REVEALED IN THE BIBLE.

Pastor C. T. Russel preached Sunday to a large audience in Allegheny Carnegie Hall from the text: "God shall wipe away all tears from their eyes; and there shall be no more death, neither shall there be sorrow nor crying nor pain any more: for the former things are passed away. And he who sat upon the throne said, Behold, I make all things new." (Rev. 21: 4, 5.) The speaker said:

Used as we are to sights of wretchedness and woe, experience of sorrow, pain and death, the promise of our text seems to many a vain one and those who believe it and trust it implicitly are esteemed, visionary illogical, credulous. The wise men of the world tell us that what has been and is shall be, and that while we might hope for some prolongation of human life and some assuagement of human miseries, to expect that death and pain and sorrow will be abolished is absurd and indicates an illogical mind. Our reply is in the words of the Apostle, "Let God be true and every man a liar."—Rom. 3:4.

Custom indeed is forceful, precedent and difficult to set aside. For more than six thousand years our race has been dying, and, as the Apostle declares, "The whole creation groaneth and travaileth in pain together." (Rom. 8: 23.) It requires faith to believe that this order of things which has prevailed so long is to be set aside and a new order introduced. It requires not only faith to believe this but we must needs have a foundation for our faith. It is not sufficient for us that someone might speculate that an evolutionary process would bring the race out of degradation and sin and sorrow, pain and death, to perfection; because we perceive from history that so far from such evolution being in progress the aches and pains with which our race have been afflicted have been increasing for centuries, so that today we are weaker than our forefathers and the average of human life is but thirty-five years with all the advantages of science combatting the encroachments of disease and death. According to Bible records, which many of us accept fully, the time was when our forefathers lived for centuries. We need, therefore, just the kind of testimony which our text affords as foundation for our faith in such a wonderful change. It declares that he that sat upon the throne arranged a great change of dispensation to be accompanied by the release of mankind from sorrow, pain and death. All who have faith in the authority may well rejoice and give glory to God in anticipation of this wonderful change blessing which he has in store for our race.

On Earth Even As In Heaven.

This promise is in full accord with the prayer which our Lord taught us as his followers—"Thy Kingdom come, thy will be done on earth as in heaven." Surely none will dispute that God's will done in heaven means the perfect happiness of all of his faithful. Surely none will doubt that there is no death in heaven, no cemeteries, no funerals. Surely none will doubt that there is no sickness there, no tears, or plasters or physics. Surely none will doubt that there is no sorrow in heaven nor cause for any. Why, then, should it seem to us incredible that the same heavenly Father, who thus arranged for his sons on the spirit plane, should similarly arrange for his human sons? Why should we doubt that the love which has provided for the eternal happiness of the angelic hosts would be equally willing to provide for the eternal happiness of humanity? Why, then, should we hesitate for a moment to accept the explicit declaration of the Scriptures that a great change of dispensation is coming, when, instead of the world being subject to the prince of this world who now worketh in the children of disobedience (Eph. 2: 2), it shall instead be under the dominion, the rulership of the Prince of Glory, who redeemed Adam and his race from the curse of death by the sacrifice of himself.

Instead of doubting the plain statement of our text we should have been inclined to surmise it, even without a statement, had it not been that our minds have been poisoned by the great Adversary's substitution of darkness for light, misrepresenting the love of God and his glorious plan of salvation, substituting therefor what the Apostle designates "doctrines of devils"—devilish doctrines. It is by these false doctrines that the Adversary has, as the Apostle declares, blinded the minds of them that believe not, so that the glorious light of God's goodness does not shine into their hearts. (2 Cor. 4: 4.) It is time that we should awaken from the horrible nightmare which has afflicted us during the night time of the "dark ages." It is time that we should recognize the great Scriptural truth that God is love, that he created us with a glorious purpose in view and that our affliction as a race through father Adam's disobedience has not changed the divine character nor the divine sentiment toward us. It is time that we should learn afresh that our loving Creator changes not and that all of his glorious purposes shall be accomplished, and that the word that has gone forth out of his mouth shall not return unto him void, but shall prosper in the thing whereto he sent it. It is time for us to learn that his permission of sin and sorrow, pain and dying has been but temporary, with a view to our instruction as respects the exceeding sinfulness of sin and with a view to the ultimate blessing of all those who will be taught of God and ultimately learn the lessons he will give through his representative, our Redeemer, who shortly will be the great Prophet, Priest and King to the world of mankind for their instruction and uplifting out of sin and death conditions back to perfection. How glorious it will be when he shall have accomplished his work for as the Apostle declares, "He must reign until he has put all enemies under his feet—the last enemy that shall be destroyed is death." (1 Cor. 15: 25, 26.) We may well long for his second coming in power and great glory to bind Satan and to accomplish these glorious results. It should not be wonderful to us that the Apostle, who saw clearly and explained definitely respecting these things to be accomplished in the new dispensation, held out that the glorious Messiah is the hope of the world.

"A Day With the Lord—A Thousand Years."

As we look back through the vista of six thousand years and hearken to the sounds of sorrow, the indications of pain, and note the reign of sin and death, our hearts are appalled. The period seems so long we are inclined to wonder whether or not the great Creator has forgotten his creatures in their sin, that he has as yet accomplished so little for their deliverance, that as yet his favor toward us is mainly that of promise and our confidence mainly that of hope. It is only when we understand the declaration, "A day with the Lord is as a thousand years," that we can appreciate the fact that this period of the reign of sin and death is not nearly so long from the divine standpoint as from ours. We may be sure divine wisdom, justice and love assure us that the period in which sin was permitted to have control of our race is none too long for the outworking of the glorious features of the divine plan. We can see that it has been crowded full of experiences to our race, that the birth and life and death of the twenty thousand millions of Adam's posterity is a gigantic work crowded into a comparatively brief space. And what will this six thousand years amount to anyway in comparison to the eternity of blessing which under God's provision may be the portion of these immense hosts! Furthermore we are to remember that no individual member of our race suffered for six thousand years, that the cup of sorrow, pain and death as it has reached individual lips to be drained has been comparatively a small one.

On the contrary, the thousand years, the thousand years of Christ's Millennial reign, in which the earth shall blossom as a rose and the world of mankind be recovered from the tomb and the light of divine favor scatter every shadow—this experience for each member of the race will of itself quite outbalance the shorter period of their contact with sin and death conditions. Thus, if the divine plan had nothing for our race beyond the Millennium there would be to each individual during the Millennium an abundant offset for his trials, pains and sorrows of the present brief experiences. But the Millennium itself, the Scriptures show, is but the vestibule, but a schooling to prepare all who will accept it for an eternity of perfect bliss beyond, when there shall be no more sighing, no more crying, no more dying—when present things of sin and death shall have been utterly banished.

"The Groaning Creation Waiting."

Most beautifully does the Apostle picture the present condition of the world with its longing for something better which it does not clearly appreciate, but which we who are guided by the Word of God do understand. He says, "The whole creation groans and travails in pain together;" and again he tells us that they are "waiting for the manifestation of the sons of God." (Rom. 8: 22, 19.) The groaning, the travailing, the pain, the death are literal enough, sure enough, manifest enough. The waiting part can only be appreciated by those who know what God has promised in our text and in various co-related Scriptures which give us assurance of the Millennial Kingdom and its glorious work of blessing for the world of mankind. God's revelation of his plans, his purposes, is only for his saints. To you is given to know the mysteries of the Kingdom of heaven, but to all outsiders these things are spoken in parables and dark sayings. (Mark 4: 11.) "The secret of the Lord is with them that fear (reverence) him; and he will show them his covenant." (Psa. 25: 14.) When the Apostle declares that the groaning creation is waiting for the manifestation of the sons of God he furnishes the key by which those in the proper attitude of heart to be taught of the Lord may enter into some of his secrets.

The difficulty with the majority who attempt to study the Bible is that they fail to get this proper standpoint of view; they think of the Bible as addressed to the world, they think of God as dealing with the world, whereas the Scriptures clearly teach that the time for divine dealing with the world is not yet come; that in the interim God is merely dealing with special classes: as, for instance, in the past he dealt with the patriarchs and not with the world in general; from Sinai to Calvary he dealt with the Jewish nation only but not with the world, and since Calvary to the second advent of our Lord and the completion of the Church he deals not with the world but the special class whom he calls out of the world—the household of faith from amongst whom he selects the "very elect" to be the Bride and joint-heir with their Redeemer and to be associated with him in his Millennial Kingdom glory. The Apostle declares this to be the Mystery, the secret of the divine plan which obscures the same from the minds of men in general. Our Lord Jesus was indeed the promised Messiah, the King of Israel, of whom it had been written that he should bless all the families of the earth through his glorious Kingdom reign. But, instead of beginning that reign, that Kingdom, that blessing or the world, that scattering of darkness and binding of Satan as soon as he had paid the ransom price, he instead began another feature of the divine plan, namely the selection of the Kingdom class and company of joint-heirs, a "Little Flock" to be the Bride of Christ, otherwise styled "members of his Body." This has been the work of the entire Gospel Age, anything else being merely incidental thereto, and as soon as this selection of the Church and the polishing and preparation of the individual thereof is completed, the next work will be in order—the pouring out of a blessing through these upon humanity in general.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him; for we shall see him as he is." (1 John 3: 2.) The Lord's faithful, consecrated ones are his sons even now, though hampered with unfavorable surroundings and imperfect conditions. They are waiting for their "change," which shall be accomplished in a moment, in the twinkling of an eye and which will constitute their resurrection from human to spirit conditions. Then in glory the promise is that they shall "shine forth as the sun in the Kingdom of their Father." (Matt. 13: 43.) In this poetic expression the Lord pictures the glorious effulgence of truth and grace which shall shine forth from himself and his glorified Church, in that due time when the present age shall have ended and a new age, the Millennium, shall have begun. It is to those sons of God in glory that the Apostle points and assures us that the whole creation is groaning and travailing in pain together, waiting for their manifestation, their shining forth as the Sun of Righteousness with healing in his beams.—Mal. 4: 2.

This is the same epoch, this is the same glorious refreshment coming to the world at our Lord's second advent and the glorification of the Church which the Apostle Peter so graphically portrays, saying, "Times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, who before was preached unto you: whom the heavens must retain until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3: 19-21.) The restitution of mankind to the perfection lost through the fall is another way of expressing the same thing that is mentioned in our text, namely, that God will make all things new. When he created them at the first they were very good, man being in his Creator's image and likeness. It was the fall and the resulting reign of sin and death that brought down our race from its noble condition, and what it needs is just what God proposes to do—make it new again, restore it again. And so our Master said that he came to seek and to recover that which was lost. (Luke 19: 10.) Man was lost, his life rights were lost, his perfections were lost, and those our Lord proposes to bring back to him, to put within his grasp and to assist to put a value on them during the Millennial Kingdom.

The Wage of Sin Vs. the Gift of God.

The Scriptures fully account to us for the present terrible condition in which as a race we find ourselves, imperfect mentally, morally and physically. They explain that man was not created thus but perfect, upright, in God's likeness. They explain that while death is a curse or blight upon our race, and while it came from God himself, nevertheless there was a justifiable reason for it. Sin had entered into the world, and it was not God's purpose to perpetuate sin eternally; hence he had already decreed that the wilful sinner must die, and so the Scriptures declare, "By one man's disobedience sin entered into the world, and death as a result of sin; and thus death passed upon all men, because all are sinners." (Rom. 5: 12.) We see, then, that our sorrows, pain and dying are all the legitimate wages of sin—of our own fallen condition. We see that God is not to be blamed in any sense of the word, that his work is perfect and his dealings just. Moreover, we have no claim upon him as respects a restitution or a period of Millennial favor or blessings; all that is a free gift. His provision has included first a satisfaction of his own justice, the sentence against us, "Dying thou shalt die." This redemptive work costs us nothing so far as we are concerned; everything that God provides for us is a gift full and free. But as for his own government and laws, he maintains them; will not permit them to be violated. He persists in regarding sin as criminal and worthy of death; he continues to maintain a separation between sinners and himself. But he has made abundant provision for mankind, as though he had no such law and was bound by no such justice. More than this, his giving us his Son as our redemption price attests to us his sympathy, his love, his willingness to assist us. Nor does this signify a carelessness as respects the interests of his Son, our Lord Jesus, for we are assured that for the joy that was set before him he gladly endured the cross and despised the shame and has now been abundantly rewarded by his high exaltation to the divine nature and heavenly throne.

But even yet notwithstanding the death of Christ, the Creator does not propose to infract his law nor to permit a sinner to have eternal life. Hence, instead of granting eternal life to sinners, he has turned them over to their Redeemer to be instructed and assisted and chastened, uplifted and rewarded during the Millennial Age—so many as will, to the intent that by the close of that age all the willing and obedient shall have reached full perfection and be fully able thereafter to thoroughly obey every divine requirement; because no longer sinners, no longer weak, no longer degraded or impaired, they shall be absolutely perfect through the uplifting influence of their Redeemer. All who will not avail themselves of this privilege will still abide under divine wrath and be destroyed in the Second Death; but all the willing and obedient will be granted the gift of God, eternal life through Jesus Christ our Lord.

In harmony with this there is to be a great testing time after the Millennial Age closes. The world of mankind, except the incorrigible, will be then transferred from the Mediatorial Kingdom, the Millennial Kingdom, to the Father's jurisdiction. As the Apostle declares, Christ must reign until he has put down all insubordination, and then he shall deliver up the Kingdom to God, even the Father. (1 Cor. 15: 25-28.) The first work of the Father in dealing with the world will be to apply a test, even as he did to father Adam when he was perfect. The conditions, however, will be different: in the judgment or test in the end of the Millennial Age each individual will be on trial for himself alone and no race will be involved with him. Again, there will be the difference that father Adam was entirely without experience, whereas all that wonderful race of perfect restored human beings at the close of the Millennium will have had a large experience: first in the present life an experience with sin and death conditions, sighing and crying and dying; and secondarily during the Millennium they will have had an experience of restitution, uplifting from the fallen conditions, and incidentally they will have had full instruction at the hands of the great Teacher respecting the love of God, the wisdom of God, the justice of God and the power of God, and they will be without excuse as respects obedience. The record shows that the test which will come upon all that will dwell upon the face of the whole earth at that time will be a subtle one, which will try or tempt all mankind, whose total number will be as the sand of the seashore. What proportion of these will succumb to the temptation we are not informed, but we are given distinctly to understand that there will be a considerable number found not fully loyal at heart to the principles of righteousness. These will be esteemed messengers and tools of Satan and, with him, they will be destroyed in the Second Death, from which there will be no redemption, no recovery of any kind.

"Every Creature Praising."

The Scriptures represent that then the glorious epoch will have come when every voice in heaven and in earth and under the earth shall be heard praising God, giving thanks to him that sitteth upon the throne and to the Lamb forever. (Rev. 5: 13.) How glorious this picture! How much more God-like than the one so long presented to us from the "dark ages" to the effect that to all eternity there would be howlings and blaspheming, poor creatures suffering in terrible torment, anguish, pain and sorrow but without the privilege of dying! Thank God that the eyes of our understanding are opening more widely and that now his wonderful book, the Bible, is indeed a new book to us, telling of his wisdom, love and power!

It is appropriate that those of us who have been blessed with the opening of the eyes of our understanding should begin our rejoicing and praising of God at once. He has brought us out of darkness into his marvelous light and put a new song into our mouths, even the loving kindness of our God. Let us praise him not only with our lips but with our entire beings; let us show forth his praises that, perchance, others, too, may be granted the privilege of hearing and rejoicing. Let us remember not only that our own sins have been forgiven through faith in the precious blood and that we have been brought into fellowship with the Father, but let us remember also that the very purpose, the very object of these favors to us was to prepare us for our high calling—the invitation of our Creator that we should become heirs of God, joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may also be glorified together. (Rom. 8 :17.) Let us be more and more attentive to this great calling, this wonderful privilege, the like of which never was before and never will be again. It will be one thing to be blessed during the Millennial Age by restitution processes and uplifting to human perfection; it is quite another thing that now we should be begotten again, New Creatures in Christ, partakers of the divine nature and have a share with our Master in his glorious work during the Millennium. No wonder the call has attached to it conditions—that those who would reign with Christ must suffer with him in this present time. The Lord seeks a peculiar people. Those who love sin, or those who do not so love righteousness that they are willing to sacrifice on its behalf, are not of the kind whom he is now seeking, now calling, now preparing for the glories to follow. Let us who have received this grace and who appreciate it so run that we may obtain the glorious prize, not trusting in our own strength and righteousness, but looking unto Jesus, the author of our faith, until he shall become the finisher of it.

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Better Breed of Humans Is Seriously Discussed.

After having discussed the seedless grape fruit, the non-collapsable chrysanthemum and the stingless mosquito, the American Breeders' Association in session at Washington, D. C., took up the human race. Men and women, like horses and cows, are to be classed under "stock." Among women, the elimination of the giggle, and the tendency to scandal swapping will be among the sidelights in the discussions. If the theories could be carried out a woman would scorn to wear the wing of a bird in her hat, be violently offended at a gift of candy, delight in low heeled shoes, read Ruskin rather than go to a matinee, be truthful as to her age and accept the moss-grown fiction of "detained by business" as a fact.

The model man is panned as a creature who will not smoke, drink, play poker or shake dice. He will remember his wife's birthday, pay his tailor, be courteous to a book-agent, enjoy getting up in the morning and refuse to read a newspaper at breakfast. His foot will never slip, he will never have a grouch and his stenographer will know more about spelling than point d'sprit.

Pastor Russell will be present and preach at the following places:

Patterson, N. J., Sunday, February 9.

London, Ontario, Sunday, February 16.

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A Noble Signature.

None of the signers of the Declaration of Independence could write well. Horace Greeley might have beaten them all in a sprint. The most remarkable signature I have seen in many years is that of Frank C. Earle, of the Hudson Navigation Co. It starts off like a baby cyclone in Kansas, becomes a waterspout at sea, changes to a skating contest in Van Cortlandt Park, then looks like a hurricane at Storm King on the Hudson. After a few more whirls it resembles a Standard Oil tank fire at Constable Hook, and finally settles down to a dismantled spite fence leaning against the wind.—New York Press.

Forewarned.

"Now that I have consented to become your husband," said the man to the Leap Year girl, "I want you to remember one thing."

"Yes, dear," replied the happy maiden. "What is it?"

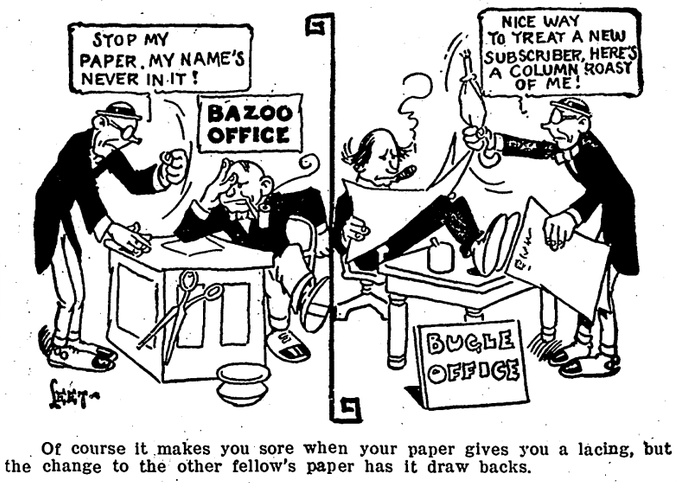
"That I don't want to hear any talk of your marrying me just for the purposes of reformation."—Detroit Free Press.

Reason to Rejoice.

Wife—Do you like those beautiful suspenders I embroidered for you, dear?

Hubby—Yes, darling—they don't show when I am dressed.—Cleveland Leader.

OUT OF THE FRYING PAN.



Of course it makes you sore when your paper gives you a lacing, but the change to the other fellow's paper has it draw backs.

Labor Tribune

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Appreciates Our Efforts.

Norfolk, Va., February 6.

Editors National Labor Tribune:

We have enjoyed reading Pastor Russell's sermons for nearly two years now in your valuable paper and we feel we could not do without it. I want some extra copies to send to friends.

Very respectfully,
MRS. E. TRAMMELL.

Rural Route, January 31.

Editors National Labor Tribune:

Gentlemen:—Please find within one dollar for six months longer and will renew it. I like your paper, as a paper and especially for the sermons. I read them every Sabbath. They are life itself. Hoping you will pardon me for not remitting sooner. When the six months are up I will renew. I remain yours,

R. W. CLAND,
R. F. D. No. 24, Box 77. McComb, O.

Ballard, Wash., February 7.

Editors National Labor Tribune:

I will take the pleasure of writing you a few lines to express my thanks to you for your excellent paper and for publishing Brother Russell's sermons, as I appreciate them very highly. You use such nice large type which makes it so easy to read. May the Lord Bless your efforts in trying to get the message of glad tidings before the people. I would be glad to have your paper visit every home in the land.

Yours,
JOHN KIENER.

We want every reader of Pastor Russell's sermons to become an agent for The Tribune. Show the paper to a friend and then follow it up by getting their subscription. The Tribune claims that it prints Bro. Russell's sermons exactly as delivered and in type that can be read by young and old. Let us hear from you. Who will be the first to send us additions to our list?

The Binding of Satan, the Prince of Darkness, Soon to Be Restrained.

THE PERSONALITY OF SATAN

HIS DISTINCTIVE WORK.

HIS MALEVOLENT DISPOSITION

HIS FINISH.

MANKIND'S RELEASE FROM THE BONDAGE OF ERROR AND SUPERSTITION.

THE GLORIOUS LIBERTY OF THE SONS OF GOD.

Paterson, N. J., February 9.—Pastor C. T. Russell of Pittsburg, Pa., preached here twice today to large and attentive audiences. We report his discourse on the Binding of Satan, from the text, "He laid hold of the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the abyss, and shut him up and sealed it over him that he should deceive the nations no more until the thousand years should be finished; and after that he must be loosed for a time." (Rev. 20: 2, 3.) The speaker said:

The unscriptural views we once held respecting hell naturally led us into unscriptural views respecting Satan. When we held the thought that hell was a vast furnace of fire—we knew not where, "beyond the bounds of space and time"—we were deluded into believing that Satan was in that far off place, master of ceremonies, and chief over a host of fire-proof demons employed chiefly in causing indescribable pain and anguish to thousands of millions of the human family who passed into his control by divine foreknowledge and intention, the number of new arrivals approximating ninety thousand per day. But with Satan afar off and more than busy we could not think of him as giving any particular time and attention to the comparatively small number of humanity still living.

But when we get the Scriptural idea of hell, that sheol and hades are the names for the state of death and unconsciousness into which all mankind, good and bad, go at death and from which both the just and unjust are to be resurrected at the Second Coming of Christ, it throws a different light on the whole subject. As for the term Gehenna fire symbolically used to represent the Second Death—the utter destruction of the incorrigible—we find that rightly understood its flames are no more literal than those of the "fiery trials" which the Lord promised should come upon all of his faithful to consume their dross and, under divine supervision, to prepare them for the heavenly Kingdom. Since then we see clearly that Satan and the fallen angels, his associates and servants, are not engaged in furnace stoking, it prepares us to note what the Scriptures have to say respecting them and their present occupation and their relationship to mankind and their future. We do well, too, to remember that we have no personal knowledge on this subject—that we are confined to the Scriptures for every whit of the information on this subject.

"A Covering Cherub."

Most distinctly do the Scriptures teach the personality of Satan and his malevolent character. Moreover they show clearly that he is not another god who has existed from eternity, but a creature subject to Jehovah. Since the Scriptural declaration is that "God's work is perfect" (Deut. 32: 4), it follows that he could not have created Satan in the condition in which he now is, an adversary to God and to righteousness. In harmony with this thought the Scriptures assure us that he was created an angel of a very high order—a cherub; that he was beautiful, high in authority and wise, but that he allowed ambition, pride to enter into his heart and to seduce him from loyalty to his Creator. The time when his ambitious designs began to take shape undoubtedly was when he beheld our first parents in Eden and set about to capture them as his subjects. He is represented as saying in his heart, "I will ascend above the stars (be higher than the other angels—captain and leader). I will be like the Most High (similar to the Most High in the sense of being an independent ruler not subject to him). (Isa. 14: 12-14.) When Satan beheld our first parents possessed of the quality of procreation, the power of developing a race like themselves, he discerned that this was something that neither he nor the angels of the spirit plane possessed, and that by capturing the hearts of the first human pair he could become the ruler of the world. The success of his deception need not be told. The disobedience of our first parents and the fulfilment upon them of the divine sentence, "Dying thou shalt die," has involved a race whose numbers now approximate probably twenty thousand millions, a groaning creation, suffering under the sentence of death through its effects upon their minds, their morals, their physical systems. Thus our Lord Jesus declares of Satan, "He was a murderer from the beginning and abode not in the truth." (John 8: 44.) He lied to our first parents, and through that deception he brought them under the divine death sentence, and thus is the murderer of the entire race.

It is not necessary for us to determine that Satan's original lie was of full determination to misrepresent. He told our first parents that he would be their real friend and guide them to greater knowledge; that God, their Creator, was selfish and that the prohibition of the fruit of the tree of knowledge of good and evil was a deliberate attempt on God's part to keep them from useful and profitable knowledge because he did not want them to so closely approximate his own wisdom. It is possible that as the human mind, getting out of accord with the Lord, might deceive itself, so Satan's mind, poisoned by pride and ambition, may have reached the false conclusion that God was really working against the best interests of our first parents and their race. It matters not which view we take, in either event Satan was a liar and deceiver and thereby was our murderer, as our Lord pointed out.

"The Angels That Sinned."

Satan risked everything when he took the course that he did, which not only alienated him from God as an adversary, but separated him also from all who were loyal to the Creator. Thenceforth his entire time and energy were devoted to the building up of the human empire which he had designed. He had no authority from God to rule mankind, but by involving humanity in sin, by alienating them from their Creator, he was able more and more to gain control, because no sentence of death had been passed upon him and no impairment of his personal powers and vitality had been experienced, while mankind, under the death sentence, rapidly lost mental, moral and physical strength and ability to cope with him. During the 1656 years from Adam's creation to the flood, a certain amount of intercourse was permitted between humanity and the angels. God's design in permitting this was to teach a great lesson, and to test the loyalty of the angels. The lesson taught was that sin is very contaminating. So far from the intercourse between angels and men tending to uplift mankind, the course was downward; the influence of evil taking hold upon many of the angels, of whom the Scriptures say that they left their own habitation—that is to say, permitted to materialize and to be associated with mankind, some of them through lustful temptation, preferred the human plane, thus sinning and transgressing the divine arrangement of their angelic nature. The account in Genesis very briefly tells us that these angelic sons of God, beholding the fair daughters of men, were enamored of them and took them for wives, with the result that a new race began to spring up in the world—"giants," "men of renown." The lesson having been taught and the angels having been tested as to their loyalty to God that dispensation ended, the flood of Noah's day wiping out the hybrid race and all of the human family except Noah and his family; of Noah we read that "he was perfect in his generations." (Gen. 6: 9.) He and his family were of pure Adamic stock, not contaminated.

It was at this time, according to St. Peter (II. Peter 2: 4) and St. Jude (6), that God placed a ban upon the disloyal angels, consigning them to Tartarus, the atmosphere of this earth, mistranslated hell in our common version. The divine sentence against these angels which kept not their first estate was not, however, a death sentence, as in the case of man; it was that they should "be confined in chains of darkness until the judgment of the great day." Thus the Apostle indicates that in due time there is to be a future judgment or decision rendered of God respecting those angels—in connection with the inauguration of the Millennial day, the seventh thousand epoch of the world's history. Meantime, isolated from fellowship with God and the holy angels and hindered from materializing and thus having no intercourse with mankind as previously, these fallen angels, called in the Scriptures demons (mistranslated devils), have undoubtedly had an unhappy time of it for now more than four thousand years. Satan is spoken of as their prince or leader, though nowhere are they mentioned as being of as high rank or order as is he, nor as responsible as is he.

It is fair to suppose that some of these fallen angels are of repentant mind and sorry for their sins and that they no longer strive against the divine regulations and hence have special opposition from Satan and the others. The Apostle distinctly shows us that the death and resurrection of our Lord Jesus became a great sermon to these fallen angels, instructing them respecting the love and compassion of God for his human creatures and of his power even to raise the dead and his willingness to reward our Lord Jesus with high exaltation because of his obedience. This lesson, respecting the true divine character, became to some of these fallen angels a lesson of hope and gave them room to anticipate that if they would turn from sin and manifest their loyalty to God he might in their judgment day grant the blessing of forgiveness. The Apostle Peter speaks of these in his Epistle, saying, that Christ preached to the spirits in prison who once were disobedient in the days of Noah while the ark was preparing. (I. Peter 3: 19, 20.) The sermon was not one of audible words but a pantomime discourse; as we sometimes say, "Actions speak louder than words." So the facts in our Lord's case; his death as a sacrifice and his resurrection by divine power on the third day constituted a great lesson, a great sermon for those who hitherto had been without much foundation for hope.

"Doctrines of Demons."

However, without knowing the proportions of those favorably inclined, we do know of the fact that there are legions of these fallen angels who, under the leadership of Satan, are the direct enemies of the human race, tempting, misleading, deceiving, putting light for darkness and darkness for light. Seemingly they enter fully into Satan's spirit and work as his associates. Not permitted to materialize in the past they have sought intercourse with mankind, have preyed upon humanity. Realizing that they would be dreaded if their real character was recognized they have personated the human dead, thus helping to further and corroborate Satan's original lie, "Ye shall not surely die." By various delusions humanity has been taught that its members, instead of dying when they appear to die, really become more alive than ever. This view was successfully propagated amongst the heathen nations, but to the Israelites God gave special instructions, that the dead were dead, that they must not be worshipped or prayed to—and the Israelites were commanded not to allow a witch or wizard or necromancer to live in their midst. They were told that their dead were really dead, and that the hope for their living again lay in the resurrection, which the promised Messiah would accomplish. They were distinctly told that the "dead know not anything," that their sons come to honor and they know it not, they come to dishonor and they perceive it not of them. (Eccl. 9: 5; Job 14: 21.) They were told to do with their might what their hands found to do, because there is neither wisdom nor knowledge nor device in sheol, the grave, the state of death, hades.—Eccl. 9: 10.

Jesus Cast Out Demons.

Notwithstanding the protection of the Lord's Word, the fallen angels, demons, succeeded in gaining considerable influence over the Israelites, so that in our Lord's time that form of insanity which results from obsession—from these evil spirits getting possession of the mind, the brain—was common and many of our Lord's miracles and those of his disciples consisted in the casting out of such demons, in one instance a legion possessing one poor man and making him crazy. The teachings of our Lord and the apostles in the New Testament respecting the dead is in full harmony with those of the Jewish Ages in the Old Testament. Our Lord tells us that at his second coming all that are in their graves shall hear his voice and shall come forth. The approved of God will come forth perfect by a life resurrection while the disapproved will come forth imperfect that they may have a resurrection by judgments, chastenings and stripes and assisting them up, up, up to full perfection if they will. There is no intimation here that the dead are alive, but that they are in their graves, that they are dead. Similarly when our Lord awakened Lazarus he told his sisters first that in him was the resurrection and the life power and he did not call Lazarus from heaven or from Purgatory or elsewhere but merely from the tomb.

It was our Lord himself who declared that no man has ascended into heaven. (John 3: 13.) It was the Apostle Peter who when pointing out our Lord's resurrection and how it had been foretold by the Prophet David saying, "Thou wilt not leave my soul in hell (sheol, hades, the grave)," incidentally mentioned that "David had not ascended to the heavens but was still in his sepulchre. (Acts 2: 34.) It is the Apostle Paul who declared that if there be no resurrection of the dead all mankind are perished—even those who have fallen asleep in Christ. (I. Cor. 15: 17, 18.) Thus the united voice of the Scriptures is in harmony with the facts as we see them, that God's sentence upon our race was a death sentence, which has affected all, and that the hope is that as a result of our dear Redeemer's sacrifice there shall yet be a resurrection both of the just and of the unjust. A resurrection of the dead implies that they are dead and not alive. Satan and the demons have worked against this truth of the Scriptures, deceiving mankind and thus fostering doctrines of Purgatory and of masses for the dead in this way leading us to blaspheme God's holy name by believing that the dead are in torment somewhere and thus blinding the minds and hearts of the vast majority, even in civilized lands. Even the civilized fear God, and because of the misrepresentations cannot love him. Thus has the work of Satan and his demon hosts progressed, and the wonder is that demonism has not accomplished more than even the dreadful things that we perceive. It has fostered sin of every kind, and of the immense numbers in insane asylums it is not unreasonable to believe that fully half are there because of obcession by evil spirits, the other half suffering from softening or decay of the brain and physical derangements which affect the mind.

A Reign of Sin and Death.

Looking over the heathen world and noting their benighted condition of mind (the belief of some of them in numerous hells, the belief of others in the transmigration of souls, etc.); and then looking over Christendom with its multitudinous errors, indicating the effort of mankind to get free from the ignorance and superstition of the "dark ages," we may well be appalled. What a power Satan has exercised! How weak man has been in his hands! Only in proportion as the Word and Spirit of God have given enlightenment and strength has a measure of freedom from the Adversary's toils been acquired. The Apostle reminds us of our Adversary's cunning, saying, "We are not ignorant of his devices" and of his cunningly devised fables. (II. Cor. 2: 11.) He declares him the god or ruler of this world by virtue of the deception which he accomplished in the blinding of the minds of men as respects the light of truth. He assures us that as Christians we are not merely contending with flesh and blood, with human beings, but that beyond the Adversaries of the true church are the wisdom and cunning of the Adversary himself and his many agents. He says we wrestle not with flesh and blood, but with wicked spirits in high positions.—Eph. 6: 12.

Ever since the Lord began to lift the vail of ignorance and to grant enlightenment, bringing forth the invention of printing and later steam and electricity, our Adversary has been kept more busy than formerly. As he is the prince of darkness and all of his work of deception upon the human family is favored by ignorance, by darkness and benighted conditions, so everything that has tended to lift the pall of the "dark ages" has tended to liberate mankind from the snares of Satan's ignorance, superstition and deception. We may well believe then that our Adversary is extremely active and increasingly so in civilized lands and that even amongst the heathen he is necessarily more active, more vigilant.

"Binding the Strong Man."

In one of his parables our Lord represents Satan as being the householder at the present time; that the whole world is his household or dominion over which he has control. This is a similar picture to that used by the Apostle when he describes Satan as the prince of this world and the god or ruler of this world. Our Lord, referring to his second coming and the gathering of the Church and the breaking up of present institutions in the end of this age, says that if the householder (Satan) knew in what hour the thief would come he would be on the alert and take means to prevent the dispoiling of his household and goods. Hence many things connected with the second coming of our Lord have been kept secret until the due time of their fulfilment. Our Lord, however, does show that at the time appointed of the Father he will come and will first of all bind the strong man, Satan, and then he will spoil his goods, overthrow his arrangements and institutions that are in so many respects deceptive, so that in the overturning our Lord, as the new King, the Prince of Light, may bring to all the slaves of sin, superstition and darkness the light and the blessings so long foretold in the Word of God and hoped for and prayed for by all the saints—"Thy Kingdom come, thy will be done on earth as it is done in heaven."

It is our opinion, dear friends, that we are living in this particular juncture at the present time; that the Prince of Light has already begun the work of binding the prince of darkness. We are not to expect that Satan will meekly submit. Instead we should understand that while this name, Satan, applies to our personal Adversary, the devil, it covers in a general sense all the influences for evil and unrighteousness in the world, however ignorant some of his dupes. Hence, when we read of the binding of Satan, that old serpent, the devil, we should have in mind properly all the evil influences, all the sinful tendencies, all the injustices and untruths whereby mankind have been enslaved for centuries. Whatever sets free the light of truth incidentally binds in similar proportions the darkness, hence we might say that to some extent this loosing of the light and binding of the darkness has been in process for three centuries, but only in our day is the matter reaching a climax. That climax has not yet been reached by any means, but we believe will be attained in a very few years. The whole world is waking up to the evils which have oppressed it. As, for instance, opposition to intoxication is spreading not only in this land but abroad. A wave of opposition to all injustice is also spreading, favoring the interests of all the people as in opposition to those of the few disposed to exploit the many for their own personal advantage.

In Russia, for instance, one of the darkest of the so-called civilized lands, a Jubilee Trumpet is heard and the masses are awakening and grasping for their human rights and liberties. We do not mean to say that all that is said in favor of total abstinence is true, that all that is said and done in favor of the people and against wealthy magnates, aristocrats, bureaucrats is true. We do not mean to dispute that many liberties are sought and desired to be grasped for which many people are not yet prepared. But we do call attention to these things as indicating that the power of darkness is losing its hold, its shackles are breaking from the human minds. We do not say that this means eventually what the Scriptures describe as a time of trouble such as never was since there was a nation. (Dan. 12: 1.) We do say that the strong man, the Adversary and his numerous allies entrenched in power and privilege, will hold on with grim death and that this will mean much suffering to all concerned. Thankful we are, too, that we can see beyond that awful time of anarchy which the Scriptures so clearly outline, the Golden Age, the Millennial Kingdom, the reign of righteousness, peace and love—the blessing of all the families of the earth.

Not only might we expect that the Adversary and his various agents would be exceedingly active in this present time, but the Scriptures particularly admonish us that this will be the case, and that the Lord who could crush the Adversary otherwise will permit his activity for a special purpose, partly for the testing and sifting of the Church for the selection of the Very Elect, and partly for lessons of discipline to the world in general. As, for instance, the Apostle, speaking of the present time says, "God will send them strong delusions that they may believe a lie: that they all might be condemned who believed not the truth, but had pleasure in unrighteousness (untruth)." (II. Thess. 2: 11.) As we near this time we realize that no one is secure from the Adversary's power, from the influence of the demons except as they are on the Lord's side, consecrated to him and under his promised protection. We realize that his protection will be in large measure through the impartation of knowledge, light, which will guard from the darkness. Thus those who know that the dead are dead and will remain dead until the resurrection and who know that those who represent the dead through spirit mediums, etc., are the demons—these are specially protected by their knowledge from many of the deceptions which are ensnaring thousands and which ultimately will cause thousands to fall into hurtful errors. Moreover, the Scriptural intimation is that in some manner in this present time the Lord will permit the fallen angels to find a manner by which they may circumvent and avoid his prohibition to materialization. So, then we may expect materializations on the part of many of these demons and that these will be an active agency, a pernicious influence. It is consoling to know that the Lord guarantees that in the end of the struggle Satan will be fully bound, shut up, sealed, that he cen deceive the nations no more,—

"Until the Thousand Years Are Finished."

The blessedness of the Millennial day, so graphically portrayed through the prophecies and the New Testament, could not be imagined except as we grasp the thought that Satan, the deceiver, will be restrained, will not be permitted further to deceive humanity. Instead the glorious light of the Millennial day, the Sun of Righteousness, Christ and his Elect Church in glory, will shine forth for the scattering of all darkness and superstition, and the light of divine truth will illuminate the whole world and cause the knowledge of the Lord to fill the whole earth as the waters cover the great deep. (Isa. 11: 9.) How blessed! How glorious! Shall not we who have been called to this high calling of joint-heirship with Christ as his Elect Church, his Bride, his joint-heirs in the Kingdom,—shall not we rightly value the things of darkness and the things of light and cast all of the weight of our influence and time on the Lord's side, the side of the Truth? May we not thus to some extent be used of the Lord in the shining forth of the light which will bind the Adversary, restrain the evil? Let us, as the Apostle suggests, lay aside every weight and every besetting sin and run with patience the race for this prize of our high calling in Christ Jesus—Heb. 13: 1.

The clear declaration of the Scriptures is that at the close of the Millennial Age the Lord will permit a brief period of liberty to Satan for the purpose of testing those who will have received knowledge and uplift to perfection throughout the Millennial Age to the intent that none of the human family or others shall go beyond that time or have eternal life except as they shall be in heart obedience to the Lord and his righteous requirements. The verses following our text tell not only of the First Resurrection of the Church and of their reign with Christ for the thousand years, but also tell us how the world during the thousand years may come up to perfection of life and live in the true sense of the Word at the close of the Millennium. Then will come the testing time already referred to, and such as will be found disloyal to the Lord will be counted as the messengers and co-laborers with Satan and with him will be destroyed in the lake of fire, which is the Second Death—utter destruction.

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TRIBUNE APPRECIATIONS.

Pana, Ills., February 6.

Editor National Labor Tribune:

You will find enclosed my subscription tab for another year, for which please renew my paper. Being a laborer, I can appreciate the news which it contains of the labor world and having been a Bible student for two years, I thoroughly enjoy the sermons of Pastor C. T. Russell, which you publish.

May the Lord continue to bless the good work which you are helping to further.

Yours truly,
H. WALTER PRYCE.

Houston, February 1.

Editors National Labor Tribune:

I must compliment your paper for the excellent way in which you print Pastor Russell's sermons. You are undoubtedly doing a great good. There is no better way to help the laboring and middle classes to bear the hardships of the present order of things than to show them through such sermons the glorious outcome—the Kingdom of the Lord,—thus creating a Hope to take the place of Despair, for Despair leads only to sin, while hope builds up righteousness.

Yours truly,
S. H. HOUSTON.

Pastor Russell will be present and preach at the following places:

London, Ontario, Sunday, February 16.

We believe that The Tribune is the only journal publishing Pastor Russell's sermons in FULL.

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"So you think you could buy me and sell me?"

"Well, I don't know about the latter part of the proposition."

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HANDSOME PREMIUM OFFER.

The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present.

A Reinvestment.

A Missouri man tells of an Irishman named Coughlin, who lived in a shanty standing in a field near the main highway from Kansas City. The foundation of the shanty were lower than the road, through which ran a big water main. As the living floor of the place was raised on posts to make it level with the highway, it left a large cellar underneath where Coughlin kept a dozen hens.

One day the water main burst, flooding the cellar and drowning the hens. Whereupon Coughlin took steps to enter a claim for damages against the city. After much delay influential friends succeeded in securing the sum of $25 in settlement of Coughlin's Claim.

"I've got me money!" shouted the Irishman to a neighbor sitting on the steps of the next shanty.

"It's glad I am to hear thot," was the reply. "And how much was it, Coughlin?"

"Twinty-foive dollars."

"And phwat are ye goin' to do with the twinty-five, Coughlin?"

"I'm going to buy twinty-foive dollars' worth o' ducks," said Coughlin.—Harper's Weekly.

A WELL-KNOWN PLAY.

"I thay, Arthur tellth me he ith doing bwain work." "Ya-as. He hath wellieved his valet of the twubble o' dethiding which suit to wear each day. He figureth it all out by himthelf, doncherknow. Deuthedly clever chap."—Boston Record.

THE FEAR OF THE LORD.

PROPER AND IMPROPER KINDS OF FEAR.

REVERENCE VS. DREAD.

THE ONE COMMANDED, THE OTHER REPROVED IN THE SCRIPTURES.

London, Ont., February 16.—Pastor C. T. Russell, of Allegheny, Pa., preached here twice today to intelligent and attentive audiences. We report his evening discourse on "The Fear of the Lord," from the text, "This people draw nigh unto me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men." (Isa. 29: 13.) He said:

We should be as anxious to develop in our hearts the proper fear of the Lord, namely reverence, veneration, as we should be anxious to root out of our hearts the improper fear of dread based, as our text declares, upon misapprehensions of the divine character taught not by the Scriptures, the Word of God, but by the precepts of men. This false fear is to be found everywhere amongst the heathen nations and amongst the civilized. Fear is closely associated with caution, which every human being should possess to a considerable degree; but caution rightly exercised calls for evidence, for facts and in proportion as it is properly supplied with the truth respecting God and his character, it should preserve us from any unreasonable fears. While father Adam was in his perfection, before his transgression, he was in full harmony with his creator, and it is reasonable to suppose that no shadow of fear crossed his pathway. It was after he became a transgressor that he feared the Lord and hated himself, realizing that he had come under the divine sentence of death. So it is with all who perceive that they are sinners and who realize that God is the very personification of perfection and holiness. They understand that they are out of harmony with him and that he cannot approve them on account of their blemishes. Hence the natural attitude of all mankind is a realization of divine displeasure resting upon them. This is proper enough and cannot do otherwise than result favorably, for, as the Scriptures suggest,

"The Fear of the Lord is the Beginning of Wisdom."

This is the proper fear or reverence and appreciation of the wide distinction there is between the Almighty and ourselves, especially on account of our fallen condition, in which we were born—born in sin, shapen in iniquity. (Psa. 51: 5.) This proper fear should be so pronounced, this feeling of alienation from God and subjection to his disapproval should be so indelibly impressed upon us as to make us feel that we were ostracized. However, a proper veneration for the Almighty should lead us to be on the lookout for any evidence of divine mercy that might be extended. We have no justification whatever for the thought that the almighty Creator had vicious feelings toward any of his creatures; it is contrary to reason that we should fear eternal torment or that God would in any manner deal unjustly with us, even if we became his avowed enemies. He has declared that "all the wicked will he destroy." (Psa. 145: 20), and loving life we may well fear that destruction, dread it, abhor obliteration and consider that the dying conditions which prevail all around us are indeed manifestations of the wrath of God revealed against all unrighteousness, against sin, under his sentence,—"The soul that sinneth, it shall die."—Ezek. 18: 4.

This proper fear would suggest to us that even though in our fallen condition we be not able to meet the divine requirements of perfection in thought, word and deed, nevertheless it would be right for us to come as near the divine standard as possible in our daily living—even though we realize that we are already under the death sentence. Those who are in this attitude of heart are best prepared to hear the voice of the Lord, which indeed insists that we are sinners and that God is just in the death sentence which he has pronounced, but which informs us of his love and sympathy and his provision of a Savior, who already has died for our sins and thus made judicial satisfaction therefor, and who by virtue of that satisfaction now stands ready to forgive us our sins, to cover our blemishes, and to treat us as though we were no longer sinners; to assist us back to relationship to God by faith. We are informed, too, that those who accept these provisions of the present time and follow in the footsteps of the Master will shortly have a blessing from the Father and that on a higher plane than they ever enjoyed before; that they will be changed in a moment, in the twinkling of an eye in the First Resurrection, to be like their Lord, spirit beings, and that they will be joint heirs with him in his glorious Millennial Kingdom, which is to bless the world. Thus we see that this class in a right attitude may be privileged to hear of more than a recovery of all that was lost in Adam—something better than restitution to the original condition of perfect manhood in a perfect paradise. Thus the fear of the Lord, which is the beginning of wisdom, is profitable and helpful to us in all the steps in which his grace shall lead us that we may make our calling and election sure to the wonderful things to which we have been invited. But on the other hand there is a wrong fear, contrary to the teachings of God's Word, the fear mentioned in our text, which is

"Taught By the Precepts of Men."

This fear is as injurious as the other one is advantageous. If we inquire in heathen lands we find this fear everywhere. The heathen make no profession of love for God, for they know nothing respecting him that could command their love; they know of him as an almighty devil who wishes occasion against them to do them evil and they seek to propitiate him and thus to turn away his savage wrath. But, alas, we do not need to go to the heathen for illustrations of improper fear taught by human precepts! Christendom as a whole seems to be under this same slavish bondage of fear, which misapprehends the divine character and divine plan and stands in dread of God. It is Christendom, indeed, that is addressed in our text. Not all of Christendom; but, alas, a vast majority are truly described by the words, "This people draweth nigh unto me with their lips, while their heart is far from me." Oh, how much of sham there is in much of the worship that is perfunctorily offered to the Almighty! How few there are who worship the Lord in the beauty of holiness—who worship him in spirit and in truth! The difficulty is that these improper worshipers have such a wrong fear of God that they cannot love him and hence cannot draw nigh to him with their hearts. They are in dread of him because of his power and because of the false fear they have received from the "dark ages"—traditions of men wrongly supposed to be the teachings of the Bible.

Missionaries tell us that one of the greatest difficulties they have in securing the hearts of the heathen is because the latter cannot appreciate the teaching that their fathers and brothers have gone to an eternity of torture; because no missionary ever before came to tell them of the only name given under heaven and amongst men whereby we must be saved. Can we blame the poor heathen that they should fail to appreciate a God whose character is thus misrepresented, traduced, slandered, blasphemed? It is rather to the discredit of Christendom that the same story, the same perversion, called the Gospel, awakens so little protest in the minds, in the hearts, in the sympathies of Christendom itself; for the story is the same traditions of men in both instances, only that it strikes the heathen more forcefully because he has not been inured to it from infancy. The false Gospel, traditions of men, preached in the name of the Lord and the Bible, become so familiar to us in infancy that by the time we grow up its horrible details have been largely lost sight of. To us as well as to the heathen these traditions of men speak fear of the Almighty, who, according to all the creeds of Christendom, has already sent to eternal torment the vast majority of our relatives, friends and neighbors—all except a "little flock," all except the "Very Elect," all except the saints, all except those who walked in the footpaths of Jesus, all except those who have heard and accepted Christ as their Redeemer and who covenant to him to be his disciples and be faithful in their covenant—called, chosen and faithful.

No wonder! Ah, no wonder! What other effect could this "doctrine of devils" (I. Tim. 4: 1) have upon the minds of intelligent, thinking people than to drive out all love, all reverence for God. What other effect could it have than to produce that slavish fear that would give outward acknowledgment and bow the knee and outwardly conform to praise and prayer but inwardly, at heart, be far from the true worship of the true God! If we had no Bible at all and only a very moderate amount of common sense, reason itself would teach us the falsity of the doctrines inculcated through human traditions from the "dark ages," the falsity of believing that our Creator could be so unjust as to bring us into life without our consent, permitting us to be "born in sin and shapen in iniquity," permitting us to have imperfect heads and thus imperfect reasoning faculties and morals as well as imperfect physical faculties, permitting us to be surrounded by an unfavorable environment, and then to make the condition of life very difficult and the alternative an eternity of fire and intense misery. Who but a devil could have concocted such a miserable misrepresentation of the divine character? The Scriptures assure us that these traditions of men which are so reprehensible owe their origin to our Adversary, the devil, Satan, who has been blinding and deceiving the race for centuries.

It is high time now, in the gray dawn of the new dispensation, that all the children of the light should be awake and use the Bible, the God-given lamp for our feet and lantern for our footsteps, that in the light of it we might find the true character of God and be enabled to render to him true reverence, true fear, true worship, and that we should be free from the false fear which has been taught us by the traditions of men and which has done much to harden the hearts of men and to alienate them from the God of justice and love. I speak as one who has full sympathy with those who are yet in blindness and darkness. I well remember the awful bondage of fear that was upon my own soul as the result of the swallowing of the traditions of men handed down to us through all the creeds of Christendom, the doctrine of Purgatory being a little less unreasonable than the creeds of Protestents, though equally of human traditions, contradictory to the Scriptures rightly interpreted.

I am safe in assuming that my own experience in connection with this fear born of human tradition was considerably in harmony with that of other fellow-Christians. My only relief was in forgetting it, in stifling thought, in refusing to reason on the subject. As I tried to forget the fear born of the error I found help in such passages of Scripture as were not twisted by mistranslation and misinterpretation; those which declare the love of God, which picture him as a Father and assure us that "like as a father pitieth his children, so the Lord pitieth them that fear him." (Psa. 103: 13)—with the proper fear or reverence, homage. It would have been impossible for me to think of the Lord as a father, except as I was able to measurably cover over and forget the devilish things respecting God taught me in the creeds of men who, themselves believing those creeds and practicing them, burned one another at the stake, thinking the while that they were copying their God.

"That They Might Know Thee."

Although at the first advent of Christ this doctrine of devils had not so thoroughly permeated the human mind, especially the Jewish mind, nevertheless our Lord intimated distinctly that the difficulty with the Israelites, the professed people of God at that time, was that they did not really know him, that to some extent their minds had been blinded and beclouded so that they could not and did not appreciate his real character. The "traditions of the elders" stood in their way, as the traditions of the "dark ages" now obscure our vision. Our Lord warned the people against those traditions of the elders and instructed them to search the Scriptures. And so now we advise Christian people to abandon the creeds of the "dark ages" and to hold fast to the Bible, the Word of God, as the anchor of truth, which alone will keep them secure in the storm which is already sweeping over the world and which will make shipwreck of the faith of all who are not thus properly anchored.

Our Lord's words to which I refer are a part of his prayer to his Father. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." (John 17: 3.) These words are still true; no one can be in that attitude where he or she would be so in harmony with God as to be fit for eternal life, except as he has attained a correct knowledge of God. To know God and to know about God are entirely different matters. Some know more and some less about God, just as some know more and some less about the King of England, the President of the United States and others. But it is one thing to know about people and another thing to know them. Doubtless much has been told us of the potentates of earth, which is but human tradition and very misleading. We may have heard anecdotes respecting them, which gave us too high an opinion or too low an estimate of their character, and hence our knowledge of them does not permit us to say that we are well acquainted with them. Similarly, only more so the divine character has been misrepresented both by friends and foes, under the delusions of the great Adversary—and no one could know God as he is misrepresented by his adversary, Satan, and love him.

It is only when we begin to get the inside information, accessible only to the friends of God, that we can have a true conception of his character. This inside information comes to us through the testimony of the Word of God—Moses and the prophets, Jesus and the apostles. And in hearkening to these either we must exclude the views coming to us from the "dark ages," or else if we hearken to them at all we must criticize them, expecting to find as a result of the critical investigation that our God is fully up to his own declaration respecting his character; that he is just, that he is wise, that he is powerful and that the sum of all his gracious qualities is love. Anything that the traditions of men may suggest to the contrary of this divine message must be rejected or at least held in abeyance while we make further study, and our study should be from this standpoint—with this expectation, that we shall find in the great God, our Creator, one worthy of our worship and possessed of all the qualities which his Word extols and which he commands us to copy, and the chiefest of these is love—love that extends not only to our God and finds him worthy of love but to our neighbor, even though he may be unworthy of it, and our enemies and is gracious and forgiving, not vindictive and malicious.

Only those who are enabled thus to get the true picture of God before their minds and to crowd out or entirely destroy from memory the horrible misrepresentations of the traditions of men and the fears thus engendered by them—only these can know God. It is their privilege to come into close relationship with him, to feel his love and to have something of the same love begotten in their own hearts. This knowledge of God's character is largely dependent upon knowledge of his plan. If a workman is known by his product, so the Master workman must be known by his finished work. He tells us that his work is not yet finished; that he created man perfect, that he permitted him to be a free agent, that he foreknew and permitted his fall and that he pronounced and executed the sentence of death against man (but he tells us nothing about a sentence of eternal torment). He tells us that he sent his Son to be the Redeemer of the world and to lay down his life on our behalf, dying the just for the unjust. That by dying for Adam the Son redeemed him and all of his race who lost life through him, that thus a corresponding price has been paid and that eventually, as a result, all mankind shall go free from the sentence—free from death by a resurrection from the dead. He tells us that all these experiences with sin and death will thus ultimately prove a great lesson to mankind as well as a lesson to the angels respecting sin, its penalty and respecting divine love in providing redemption and resurrection. He tells us further that this recovery from death and punishment of sin and destruction of Satan wait until a due time, which divine wisdom has appointed. He assures us that in the interim since the redemption has been accomplished, he is calling out first of all a Church, a "Little Flock," a Bride of Christ, to be his joint-heir and associate in the great work of spreading the blessings of restitution and resurrection to every creature, with the knowledge of God and the assistance necessary to attain life eternal if they will. He informs us that even for the incorrigible he has no eternal torment in store, but that for such the penalty shall be "everlasting destruction from the presence of the Lord and the glory of his power"—without hope of a further redemption or resurrection or recovery in any manner. (II. Thess. 1: 9.) As we come to see the reasonableness, the justice, the goodness, wisdom, the love of the divine plan, we come to know him whose character is represented in that plan, whom to know thus is to love as the most just, the most wise and most gracious one, far above our highest natural ideal and yet the ideal of which our hearts approve. And this is the testimony of the Scriptures, too: "As the heavens are higher than the earth, so are my ways higher than your ways and my plans than your plans." —Isa. 55: 9.

Drunk With Babylon's Wine.

In the Book of Revelation, which is a book of symbolical pictures, the Lord represents all the civilized world as becoming intoxicated with the wine of Babylon—intoxicated with false doctrine. (Rev. 18: 2, 3.) And here in connection with out text the same figure is brought to our attention. Christendom is represented (v. 8) as being hungry and dreaming of satisfaction, but on awakening to thought finding only emptiness and thirst. "They are drunken, but not with wine; they stagger, but not with strong drink," the Prophet declares (v. 9). We can see this staggering, this uncertainty of mind in every direction, not merely amongst Christian professors in general, but also amongst the ministry. They know not what to think, they are confused, addled, as the Prophet points out. He declares that a spirit of stupor is upon them, especially upon the teachers and prominent ones of Christendom. (v. 10) He declares that their vision of the future, their understanding of divine revelation, the Bible, "is become unto you as the words of a book that is sealed." So much is this so that few any longer expect to be able to understand the Bible or to find in it anything reasonable, logical, satisfactory. He declares that when men deliver the book to one that is learned, saying, "Read (explain) this, I pray thee: he saith, I can not; for it is sealed." (v. 11)—I do not understand it. How true to the facts of the case! How few are able to give a reason for the hope that is in them, or to quote the Word of the Lord on any subject in a connected, logical and reasonable manner! Then through the Prophet he points out the attitude of the common people. If the Book, the Bible, is delivered to them and they be asked for an explanation of it, they reply that they cannot be expected to understand or expound the Scriptures, since they are unlearned—that the exposition of the Bible should be left to the Doctors of Theology. (v. 12.) Then out text follows, saying that the result of this neglect of the Word of God is the cause for the formality which prevails in Christendom, many drawing nigh to the Lord whose hearts are far from him, honoring him with their mouth and their lips, but with their hearts out of accord, and full of fear because of their having accepted the precepts or traditions of men instead of the Word of God, which is so generally neglected. —v. 13.

Let us, dear brethren, resolve that whatever others may do or say or believe or teach, we will hold fast to the Word of God which is able to make us wise unto salvation and give us an inheritance amongst the saints in light. Let us resolve, as expressed in the succeeding verse (v. 23) that we will be indeed God's children, God's workmanship, who will sanctify, honor his name and reverence our God and that as our dear Redeemer suggests we will thus come to a clear knowledge of the Father and of the Son and of the glorious plan of salvation which they are working out, and in which, as the glorified Elect Church, we may have a share during the Millennium—that all the families of the earth may thus be blessed with the knowledge and with opportunity for restitution and eventually eternal life, as they render obedience to that knowledge.

TRIBUNE APPRECIATIONS.

Baltimore, February 14.

Editors National Labor Tribune:

I herewith enclose one year's subscription. While primarily, I am subscribing for Brother Russell's sermons, it is but fair to say that, judging from the copy which I already have, your paper is an exceedingly good one. If your offer of the Homestead Book is still good, please mail that also.

Respectfully yours,
ALLEN L. CRANSTON.

Oren, February 14.

Editors National Labor Tribune:

We have enjoyed reading your paper and also Mr. Russell's sermons.

Yours,
W. H. PARKER.

Cedar Rapids, February 14.

Editors National Labor Tribune:

Please find enclosed subscription to your valuable paper. I have been an occasional reader of the same. A friend lending it once in a while to me, and on account of the good things it contains, especially the wonderfully instructive and elevating discourses by Pastor Russell, I cannot bear to miss a single copy. I sincerely hope you will continue indefinitely publishing his sermons, as they are a source of great pleasure and profit to many no doubt, who are like myself, seeking to know the word of God more perfectly. Hence your efforts and paper are the more appreciated since they are a medium for the dissemination of the wonders of God's wisdom and love as contained in his word.

Thanking you again for your efforts and wishing you the best of success.

I am yours truly,
JOHN REYSA.

Schenectady, February 14.

Editor National Labor Tribune:

I have taken the paper for two years and enjoy Pastor Russell's sermons very much.

V. C. RICE.

Catskill, February 14.

Editors National Labor Tribune:

Enclosed pleace find money order to renew my subscription to the National Labor Tribune. Pardon me for not having renewed before. I consider your paper an excellent one, though I will not deny I take it principally on account of Pastor Russell's sermons. Hoping the circulation will increase.

I am respectfully,
MRS. G. P. HAVILAND.

Fairmont, W. Va., February 10.

Editors National Labor Tribune:

I appreciate your work in behalf of the laboring man, being one of that class myself, but my principal interis in Pastor Russell's sermons, which seem to me to contain the real gospel which shall be to all people.

The larger type and full discourses are much appreciated by me, and as soon as read I aim to place your excellent paper in the hands of a friend hoping others may become interested and share with us these spiritual feasts.

Respectfully,
JNO. R. WATKINS.

Wills Point, February 12.

Editors National Labor Tribune:

I feel it my duty to write and thank you for the happiness your good paper has afforded me now for two consecutive years. I am intensely interested in Bro. Russell's sermons, and as I am old, and the type so clear and plain, I enjoy it very much indeed. I like the "Tribune" better than any paper I have ever read the sermons in, and I hail its coming with great delight. I have used my influence towards securing subscribers for your paper and will continue to do all I can.

Yours very respectfully,
L. A. McKENNEY.

Electra, February 14.

Editors National Labor Tribune:

I desire to express my deep appreciation of the Tribune. Its conservative manner, freedom from worthless reading, many good suggestions, etc., as well as the general news it contains; but most of all I appreciate Pastor Russell's sermons which appear so regularly and in such clear and full manner, and for the interest which the editor has manifested in these valuable lectures on the Scriptures. I am sending my subscription and assure you that I shall exert my best efforts to increase your list this year. Wishing the Tribune, its editor and readers much success, I am

Yours for truth and mutual good,
SETH MOORE.

Chattanooga, Tenn.

Editors National Labor Tribune:

Chattanooga, Tenn., Feb. 12.

A friend has been loaning us your very valuable paper and among the various articles enjoyed, we are very much pleased with Pastor Russell's sermons. They are printed in full, and in large, clear type, therefore I will subscribe for your paper for one year. Enclosed find remittance.

Very truly,
ROBERT M. SMITH.

We want every reader of Pastor Russell's sermons to become an agent for The Tribune. Show the paper to a friend and then follow it up by getting their subscription. The Tribune claims that it prints Bro. Russell's sermons exactly as delivered and in type that can be read by young and old. Let us hear from you. Who will be the first to send us additions to our list?

Pastor Russell will be present and preach at the following places:

Cincinnati, O., Sunday February 23.
North Pittsburg (Allegheny) at Carnegie Hall, Sunday, March 1.
Providence, R. I., Sunday, March 8.

We believe that The Tribune is the only journal publishing Pastor Russell's sermons in FULL.

Barbiferens.

A correspondent writes: "I have a friend who spells his name 'Phthlognyrrh.' How would you pronounce it?"

That's such an old one that we hate to answer it. Still, maybe the present generation isn't wise to it, so—your alleged friend's name is Turner. "Phth" is T, as in phtisis. "Olo" is ur, as in colonel. "Gn" is n, as in gnome or cologne. And "yrrh" is er as in myrrh. Total equals Turner. Now we'll give you one. What did the battleship Kearsarge weigh, three weeks ago today, with all her crew on board?—Cleveland Leader.

Jack—Do you girls really trust each other? Dollie—Of course we do. Ethel just told me she was in love with you. She confided it to me because she knew I wouldn't tell."—Chicago Daily Journal.

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GOD'S PLANS VS. MAN'S PLANS.

THE DIVINE PURPOSE NOBLER, GRANDER, BETTER EVERYWAY THAN MEN COULD HAVE OUTLINED.

"AS THE HEAVENS ARE HIGHER THAN THE EARTH."

THE DIVINE PURPOSE SURE OF ACCOMPLISHMENT "IN DUE TIME."

PASTOR RUSSELL'S ADDRESS at BIBLE STUDENT'S CONVENTION.

DOCTRINAL DEBATES FOR A WEEK.

Cincinnati, O., Feb. 23.—This city is quite astir over a series of debates which will begin this evening at Music Hall, which has a seating capacity of 3,600. Some months ago representatives of the denomination known as "Disciples" challenged Pastor C. T. Russell of Pittsburg, Pa., to debate with a representative of their denomination whom they would select, certain doctrinal differences based upon variant interpretations of the Bible. Pastor Russell accepted the challenge and Elder White was chosen to represent the views of the Disciples in the discussion. Disciples, Baptists and Christians all over the South and West are taking a deep interest in the prospective debates, as are also Pastor Russell's friends. In view of the fact that many of the latter desired to be present at the debates, the railroads have granted a concession rate on the Certificate plan, and the WATCH TOWER BIBLE & TRACT SOCIETY has arranged for a Convention of Bible Students at Cincinnati for the week. Speakers of ability will deliver addresses during the week in the day time and the debates will be held in the evenings.

Stenographic reports of the debates are expected in the "Enquirer." The topics for discussion are as follows:

(1) The Scriptures clearly teach that all hope for salvation, today, is dependent upon accepting the Gospel of Christ as revealed in the Scriptures, and that such acceptance is confined to this present life.

(Signed)
L. S. WHITE, affirms.
C. T. RUSSELL, denies.

(2) The Scriptures clearly teach that the dead are unconscious between death and the resurrection—at the second coming of Christ.

(Signed)
C. T. RUSSELL, affirms.
L. S. WHITE, denies.

(3) The Scriptures clearly teach that the punishment of the (finally incorrigible) wicked will consist of conscious, painful suffering, eternal in duration.

(Signed)
L. S. WHITE, affirms.
C. T. RUSSELL, denies.

(4) The Scriptures teach that the First Resurrection will occur at the second coming of Christ, and that only the saints of this Gospel Age will share in it; but that in the resurrection of the unjust (Acts 24: 15) vast multitudes of them will be saved.

(Signed)
C. T. RUSSELL, affirms.
L. S. WHITE, denies.

(5) The Scriptures clearly teach that immersion in water, "in the name of the Father and of the Son and of the holy Spirit," of a believing penitent is for, in order to, the remission of sins.

(Signed)
L. S. WHITE, affirms.
C. T. RUSSELL, denies.

(6) The Scriptures clearly teach that the second coming of Christ will precede the Millennium; and that the object of both—the second coming and the Millennium—is the blessing of all the families of the earth.

(Signed)
C. T. RUSSELL, affirms.
L. S. WHITE, denies.

Pastor Russell addressed the Bible Student's Convention this morning, taking for his text the words of St. Paul: "We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called." (Rom 8: 28-30.) The speaker said:

The Prophet remarks in his proverbs that "The liberal soul deviseth liberal things." (Isa 32: 8.) By every process of logic and human reasoning we should suppose that the Almighty God would be by far the superior of every human being, in that his sentiments and plans would be higher than ours. True, we are informed that man was created in his Maker's moral image and that this enables him to reason and think on moral subjects on a higher plane than does the brute creation. But the same Scriptures inform us that the entrance of sin has wrought havoc with the likeness of God in the human race, blurring it and in a considerable measure obliterating it. While disagreeing with those who claim that "total depravity" has overtaken our race, we are all witnesses to the fact that the moral sense of the race is variant, that some have very little—idiots none—and that its brightest representatives have their limitations which are recognized by themselves as well as by their friends. For the highest standards and conceptions of justice, love and wisdom we look beyond ourselves and all our fellow-creatures to that which is perfect, which believers are hoping to attain in the resurrection. That perfect condition of heart and mind will signify our renewal in our Creator's likeness, he being the perfect standard before our minds.

The Scriptures admonish us that Satan, moved by selfish ambition, rebelled against Jehovah and his government and that he has since sought to use his every opportunity and ability to ensnare our minds, to poison them against our Creator, to make his goodness appear in a false light, to put light for darkness and darkness for light. Looking over the world we perceive that to a large extent he has been successful. Our race has followed his misleadings, as the Apostle points out in Romans 1: 28, where he assures us that man originally in accord with God became alienated and forsook the Lord who gave them over to a reprobate mind and evil works, by which they have degraded themselves more and more. As a consequence we see members of the race who are almost devoid of the original likeness of God and proportionately blind to the truth—the god (Satan) of this world hath blinded the minds of them that believe not."—2 Cor. 4: 4..

Making and Serving Images.

Nevertheless, amidst all the darkness that prevails respecting God and his true character and plan the organs of reverence and worship persist in the human brain and hence we find amongst all people a tendency to worship, to acknowledge responsibility, and this, combined with a realization of their own imperfection and unworthiness, leads them to fear the God whom they do not know. To assist them in the worship which they feel they should render they make images of earth and stone and metal or with silk batting and gold thread. These images are as different from each other as are the conceptions of their makers. Nevertheless, they illustrate three things: (1) Power, strength, ability. (2) Intelligence, wisdom, knowledge of us and our whereabouts and doings; (3) anger, malice, hatred, vengeance, cruelty. Most evidently the poor heathen do not know the true God, hence do not worship and serve him. They need a revelation that will remove from their mental eyes the delusions which now prevail and give them a glimpse of the true God—gracious, merciful, kind, loving, as well as wise, powerful and just. Alas! The poor heathen we see need to learn the message of God's love exemplified in the gift of his Son, who died for our sins and thus opened the way for our return to harmony with the father. We send missionaries, we give millions of money and thousands of prayers for the breaking of the bonds of ignorance and the opening of the blind eyes of the heathen. We thank God that so many have this degree of appreciation of God and this degree of sympathy for the heathen.

But let us come nearer home, let us look about us in the lands of highest civilization where Christian doctrine has prevailed for centuries, where from the least to the greatest should have had an opportunity to learn of the grace of God in Christ and to become reconciled to God. What do we find in so-called Christendom? We find scores of sects of Christians possessed of the same mental organ of veneration, exercising it to some degress in worship. We find that more intelligent than the heathen they realize the impropriety of making images of God out of wood, stones, metal, etc. But we find also that each sect or party has made a mental image of God and described this mental image until the disciples of each cult may worship the same mental image. We are not finding fault with these, for without some mental appreciation of the divine being worship would be impossible.

"Worship Ye Know Not What."

We are reminded of our Lord's words to the woman at Samaria, who inquired about the worship of the true God. Our Lord said to her, "Ye worship ye know not what." And undoubtedly this is true of the majority of worshippers of all the various sects and creeds. They worship, they exercise the organ of veneration, partly under the impulse of fear, but without particular knowledge of whom they worship and without any particular desire to become acquainted with him, that they might know the only true God and Jesus Christ whom he has sent to be our Redeemer. (John 17: 3.) This is true undoubtedly of the majority of worshippers of all the sects of all Christendom. But on the other hand in all the sects are to be found those who have a different credal image of God before their mental vision. We are interested in the comparison of these various mental images of God; let us take a glance at a few of them as presented to us in the creeds of some of the most prominent Christian denominations.

The Calvinistic Image of God.

One of the highest conceptions of the Almighty, one of the most noble that prevails to a large exteut in Christendom, is the Calvinistic. It pictures the Almighty as the high and lofty one possessed of all wisdom, knowledge, power; that he is grave, dignified, commanding reverence and worship. There is much in this image to attract our attention; it is so much nobler than any of the images of the heathen we have ever seen. It inspires us with awe, with reverence. But there is something lacking, a cold chill of fear comes over us as we gaze upon the august majesty. His face is serene and calm, but cold and unsympathetic, ungenerous; stern justice and uncompromising firmness are there. But love! Oh, love is lacking! We tremble before this image, and the more so as we hearken to the message which this God of Calvinism has sent to those who have the ear to hear him. He has declared his omnipotence, his justice and unchangeableness; he has declared an election and predestination of a little handful of our race to wondrous glory in his presence and equally foreordained and predestinated that the vast majority of our race shall have none of his loving favor, but shall die in heathen ignorance—non-elect, predestinated before their birth not only to ignorance of the only name in the present life but to an eternity of suffering in the ages to come.

To the inquiry respecting the justice of this program, the answer comes that those heathen not favored with a knowledge of Christ were foreknown of God to be unworthy, and that they would not have received him if they had heard his message. If we ask respecting the masses of Christendom who have heard of the only name but have rejected it and failed to become his footstep followers as saints—if we inquire what hope there is for these, the answer is that there is none. Alas! we say, as we turn away to seek for a still higher ideal, a still more glorious image and a still more blessed message! This Calvinistic image, glorious in many of its features and details, can never satisfy the longings of our hearts, for while its pictures of justice and of power are satisfactory, its lack of love and sympathy makes us fear that it is deficient of the most important element of a truly noble character. We say to ourselves that with all of our weaknesses and faults we would love even our enemies too much to torture them, especially to torture them to all eternity hopelessly, uselessly. We would say to ourselves that if we possessed the wisdom and power of the Calvinistic God, the love in our hearts and sympathy would have co-operated with our wisdom and power and would have hindered us from creating a soul that could not be destroyed, could not be blotted out of existence. For this is the claim made in the name of this image of God; that he so made man that he must live forever, that God himself could not destroy him and that being unworthy of a place in glory God has no alternative but to perpetuate his existence in misery. Our reply is that this implies either a lack of power or wisdom on the part of the Calvinistic God.

The Arminian Image of God.

Arminianism offsets Calvinism. While the latter is held by almost all the various branches of the Presbyterians and by almost all Baptists, Congregationalists, etc., Arminianism is most particularly represented today by our Methodist friends of different branches. The celebrated "five points" of Arminianism are in substance:—

(1) Conditional Election. (As in opposition to the unconditional election held by Calvinists.)

(2) A Universal Redemption, or that Christ died for all alike, though only those who accept his atonement by faith will be actually saved. (As in opposition to the Calvinistic theory that the atonement was only for the Elect.)

(3) That Salvation is by Grace; or man can exercise true faith only by the regenerating grace of the holy Spirit, with which, however, he can co-operate. (As in contradiction to the Calvinistic view that the grace of God—his mercy, his forgiveness, his assistance—was only intended for the Elect and applies to none others.)

(4) That God's Grace is not irresistible. (As in contrast with the Calvinistic theory, that it is irresistible; that the Elect cannot resist God's grace but must yield to it.)

(5) That to fall from a State of Grace is possible. (As in contrast with the Calvinistic view, that for the Elect to fall from grace is impossible.)

Looking at this mental image which has appeared to an increasingly large number of Christian people during the past century, we perceive that while it is a less dignified image than the Calvinistic one it has more warmth, more love, more grace. This draws our hearts sympathetically toward this image, to a considerable degree. But as we look and hearken to its message we are impressed with the thought that it, too, is lacking in some particulars. It seems deficient in the qualities of wisdom and power. Its message is really no broader than that of the Calvinistic image; the same "Little Flock" only will reach the heavenly Kingdom, the same thousands of millions will be condemned to an eternity of torture. The only difference between these two images seems to be not in the result of their work but in the method pursued therein. Unlike the Calvinistic image the Arminian one does not elect, does not foreordain, does not predestinate, but gives to every member of the race all the blessings, all the opportunities, all the knowledge, all the assistance it can render them, so that if they are lost it is in spite of the best endeavors of the Arminian image for their aid. And so when the vast majority of mankind are lost in Eternal Torment it will not be because God willed it so, not because he predestinated it so, but because he could not help it; because with his very best endeavors he was unable to bring about a more favorable condition either in civilized or heathen lands, because the great Adversary, Satan, had more power for evil than he could control for good.

Alas! Alas! The benevolent designs of this image can never reconcile us to its weakness, its inability, its unwisdom to foreknow and to forearrange and to accomplish its good and loving purposes. We need a God who is not only loving and generous and just but who is wise enough and powerful enough to make his love of practical benefit to our race. These deficiencies in wisdom and power are the very point in which the Calvinistic image displays such grandeur. But it possesses the love quality which the Calvinistic image lacks. Alas! Neither image can fully satisfy our hearts. The proper mental image of the true God to be satisfactory to our hearts must be complete—perfect in justice, in love, in wisdom, in power. And this can be said of neither of these. We must look further. Surely the Bible is the divine revelation of the divine character, and surely an error has been made by which some of God's people have shown him from one side, ignoring the other, while others have shown him from the opposite side. It should be the ambition and effort, dear friends, of every true child of God to formulate before his mental vision that proper image of God which would be complete in all respects, which would be in harmony with every declaration of the Bible—the image of God before which we could bow and worship and adore, the image of God which would awaken in us that grand conception of the Almighty as superior in every particular to all of his creatures, infinite in wisdom and justice and love and power.

The Scriptural Image of God.

Seeing that the two mental images thus described are worshipped by all Christendom as the best and grandest imaginable; and seeing, also, that these have been entertained for centuries by some of the best minds, we might naturally enough be deterred from even attempting to formulate before our minds and hearts a superior image. But, then, we remember that the time was when these images were novelties and had few adherents. We remember that these were vast improvements upon the grosser misconceptions of those who burned each other at the stake and otherwise tormented one another and were esteemed to be most particularly copying the divine character, method and program. We take courage, too, when we remember that we are not left to the resources of our own imagination in formulating the proper image of God. We remember that God has revealed himself in his Word, in the Bible, and properly we go to it for guidance lest in our imagination we should be equally unsuccessful as others. We are encouraged again when we find that these two most prominent images before the minds of Christendom had both been constructed with the aid of the Bible. We say to ourselves: If the Bible presents one of these images to some minds and the other image to other minds it surely proves that there has been some mistake in interpretation, because as the Word of God it cannot be yea and say nay. It cannot contradict itself as these two credal images contradict and oppose each other in vital points. Let us, therefore, give the more earnest heed as we go to the Bible. Let us be sure to cast away all of our preconceived ideas, notions, opinions, etc.; let us build afresh our image of God from the very foundation, accepting nothing in respect to it that is not in full accord with every other portion of that revelation. Let us expect that the true God must be as perfect in his love as in his other qualities and that he must be as perfect in his wisdom and in his power as he is in his love. Surely any other image of him must be defective.

Coming thus to the subject of the Bible our text meets us as a consoling and encouraging message and declares in one breath not only the justice of God and his love, but also his wisdom to foreknow and prepare and plan for the execution of his justice and love. It tells us further of his divine power to carry out all that his wisdom, justice, and love have planned. How encouraging the statement, "My Word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall be delivered with joy and brought home in peace;" "For my plans are not your plans, neither are your methods my methods, said the Lord. For as the heavens are higher than the earth, so are my methods higher than your methods and my plans than your plans." (Isa. 55: 21, 12, 8.) How divine mercy shines through these declarations of divine foreknowledge and power! And be it noted that the context is in full accord with this, showing that the deliverance with joy and homecoming in peace is future, during the Millennial Age, when Christ who redeemed the world shall be its deliverer from the power of sin and death, its deliverer from the prison-house of death—sheol, hades. The home coming will mean the restitution to the former estate of harmony with God, lost through father Adam's disobedience, but redeemed for all the willing and obedient by the precious blood of Christ. In our Father's house are many mansions, many stations; one is for the angels, another for the "Little Flock" of the Elect, and still another for the world in general, who will be brought into harmony with God as a result of the Millennial blessings, during times of restitution of all things spoken by the mouth of all the holy prophets since the world began—to all cursed by the fall but redeemed by the precious blood.

The picture continues. Our context declares that instead of the thorn and the briar there will then be the fir tree and the myrtle tree. The thorn and the briar are here used to typify the wicked, the injurious who now flourish. The fir three represents the evergreen whose balsamic influence is healthy, giving a refreshing effect, while the myrtle tree, also an evergreen, yields sweet perfume and berries that are a delicacy. These two trees represent mankind under the favorable blessing of the Lord during the Millennium, yielding good influences and themselves possessed of everlasting life, symbolized by the evergreen qualities of these trees.

The Word of God's Mouth.

The difficulty with God's people for centuries has been that they have not given sufficiently critical heed to the Word of God's mouth; they have been contented too frequently to take the words of men, or, as our Lord declared, the traditions of men instead of the Word of the Lord. The lesson to us is that we must give heed to the Word of the Lord if we would have true wisdom, and the words of man must be hearkened to only as they are found to be in close alignment and assistances to us in the study of the divine Word, which alone is authoritative. As an illustration of how we have added man's word to the Word of the Lord and thus have perverted the teachings of the Scriptures, we remind you of the Scriptural declaration that the "wages of sin is death," and "The soul that sinneth it shall die," and again, that "all the wicked will God destroy." (Rom. 6: 23; Ezek. 18. 4; Psa. 145: 20.) These plain statements taken at their proper valuation leave no room for misunderstanding the mind of the Lord. But we are not content thus to do, we add to the Word of the Lord and say that the wages of sin is not death, and hence the word death here must be understood to mean life—life in torment. And again we said, It cannot be true that the soul that sinneth it shall die, because we have often heard the theory that the soul cannot die. Hence we must twist and wrest this statement of God's Word to mean its opposite. We must say the soul that sinneth it shall never die, but shall live forever in an eternity of woe and God himself cannot destroy it. Again we said, There must be a mistake about the statement that God will destroy the wicked, for we have been taught from infancy that he will preserve the wicked by miraculous power, so that the fires of torment will not consume them but merely cause pain, and again have we not heard that matter is indestructible. Thus we have beclouded our reason and made void the Word of God through the traditions of our elders and seniors, our ancient and honorable ones—Doctors of Divinity. And how silly the only real argument here adduced—that matter is indestructible, that it passes from one form to another. We are not considering the indestructibility of matter; it is not in question that if you burn a man up his entire body will pass into gasses. Undoubtedly there was as much matter in the world before Adam was created as afterward and as much today as there was then. But matter is not conscious, matter cannot suffer, cannot enjoy, hence the argument is merely a sophistry. When the Lord says, "All the wicked will be destroyed," let us accept this statement as the very truth and know that when the wicked are destroyed they will be no more, even though the matter which once composed their bodies shall have been turned into various gasses. Let God be true though it proves every creed to be a lie. Let us go back to the Word of the Lord that from its standpoint we may have the true image of God's character before our minds and may worship him in spirit and in truth.

What Saith the Scriptures.

If then the Bible written by various pens, guided by the holy Spirit, or Spirit of God, is God's Word or message to his people, let us hearken to it. What say the Scriptures? They tell us that man was created in God's image and likeness, that he was intelligent, upright and worthy of trial for eternal life and that he was placed on trial in Eden. They tell us that he was disobedient, not through ignorance or deception, and that he thus came under the divine sentence—a death sentence. Not a word do they tell us of his being condemned to an eternity of torture with devils some place beyond the bounds of space and time. Not a word do they tell us of his being condemned to Purgatory to expiate his guilt. They not only declare that the penalty for disobedience was announced to him in advance of his trial, but that after his trial he was cast out of Eden so that the penalty might take effect, so that he might die; and they reiterate the penalty saying, "Dust thou are and unto dust shalt thou return." How plain! How simple! No one could misunderstand this simple statement without the assistance of trained theologians, skilled in the art of handling the Word of God deceitfully or wresting the Scriptures, as St. Paul terms it. The Bible record goes on to show that from that time onward sin and death prevailed, and that their reign has since continued we all can testify. God's only word on the subject was, "Dying thou shalt die," and "Dust thou art and unto dust shalt thou return." He did, however, give a glimmer of hope when pronouncing the sentence upon the serpent; he declared that ultimately an offspring from the woman should bruise the serpent's head. This was a dark saying to our first parents, but to us it is luminous by reason of what has since transpired. We see that the Seed of the women is Christ—Jesus the Head and the Church his Body. The clear intimation is that eventually this glorified company shall have a victory over Satan which in some manner will inure to the benefit of the entire race. In the light of other Scriptures we see that the death of Jesus was necessary as the very foundation of any blessing of forgiveness toward our race, and we see that those who have accepted Jesus and received forgiveness have during this Gospel Age been invited to become of the Elect Church, his joint-heirs in the Messianic Kingdom which is to crush Satan, destroy evil and release mankind from bondage to the reign of sin and death, delivering so many as will "into the glorious liberty of the sons of God" freedom from death, everlasting life.

For nearly eighteen centuries God was silent, giving no word, no message of hope except the glimmer which came from Enoch's prophecy, "Messiah cometh with myriads of holy ones." (Jude 14.) After eighteen centuries God revealed his purpose further and more particularly to his servant and friend, Abraham. After testing the loyalty of his faith God declared to him, "In thy Seed shall all the nations of the earth be blessed." (Gen. 18 18.) Although this Word of God could not be broken and could not return unto him void but must be accomplished in its due season, nevertheless the time for its accomplishment being long God added his oath and swore to Abraham the certainty of this promise, "In thy Seed shall all the families of the earth be blessed." For centuries this was more or less a plain promise which the nation of Israel hoped they would inherit. For eighteen centuries more they waited for Messiah to be sent to them to exalt them, to use them as the Seed of Abraham in blessing the world with a divine law and government, stamping out sin and lifting up the slaves of sin from the prison-house of death and from the power of sickness.

"In due time God sent forth his Son." The time seemed long from the human standpoint, but through the prophet the Lord reminded them that a thousand years in his sight are but as yesterday. Jesus at his first advent accomplished a different work from that which his nation expected; it was necessary that he should first redeem Israel and all the families of the earth before he could give them the permanent blessing of life eternal. The penalty upon them was death and they had gone down to sheol under it. And so we read that Christ died for our sins, that his soul descended to sheol, but that he was not left in sheol, in hades, but was raised therefrom on the third day. (Acts 2 27.) He did not pay an eternal torment penalty, for no such penalty had been announced, he paid a death penalty, the one the Scriptures declare God had announced and inflicted. Thus the basis was laid for the general blessing of every creature, because Christ died as the substitute or ransom for father Adam, and in his redemption all of his race were involved, just as through his transgression they were all involved. Jesus the Messiah first offered the privilege of joint-heirship with him in the sufferings and in the glory that should follow and a share in the heavenly nature to his own people, the Jews, and when few of them accepted the proposal we are told that the remainder were blinded until his second coming. (Rom. 11: 7.) Thus it came that in God's providence, after selecting the remnant of Israelites indeed to be members of the spiritual Seed of Abraham, joint-heirs with himself, our Lord subsequently turned to the Gentiles to take out from them a people for his name. (Acts 15: 14.) He has been finding and gathering these for over eighteen centuries and soon we believe the work will be completed, the last member of the Body will have been called, accepted and found faithful and then this election or calling of the Seed of Abraham will be at an end.

What will follow? We answer just what God's Word declares. He said, "My Word that goeth forth out of my mouth shall not return unto me void, but shall prosper in the thing thereto I sent it." He sent it forth to Abraham and all who would believe, announcing the blessing of all the families of the earth. But that has not been accomplished yet. He sent forth a further message through Jesus to all who would accept of him that thereby he might gather out the Spiritual seed of Abraham. This message will not return void but will find a suitable class, a Seed of Abraham class which God can use in conjunction with our Lord Jesus for the blessing and uplifting and restitution of mankind in general. It has prospered in the thing whereto it was sent. It evidently was not sent to convert the world, neither is such a statement to be found in the Word of God. It was sent to gather out a people for his name, both from the Jews and from the Gentile nations. It will accomplish this, the Seed of Abraham will be found, and just so surely as that occurs the other part of the promise will also be fulfilled, namely, that in and through that Seed all the families of the earth shall be blessed.

Election and Free Grace Harmonized.

Here we find supplied by the Scriptures the very feature which was lacking in the Galvinistic view or image of God. We see the election of the Church during the present time, an election according to favor, and we equally see that the great mass of the world are non-elect, not called, not chosen, and that they consequently could not be faithful to a calling they did not receive nor even hear about. But so far from the election of the Church signifying the condemnation of the remainder of mankind, the world, the word of the Lord to Abraham tells us that this Elect class will be God's instrumentality for the blessing of the non-elect. And through the Prophet, in our text and elsewhere, the Lord repeatedly draws attention to the Millennial Kingdom, which will be established under the whole heavens for the breaking down of sin and the exaltation of righteousness and the assistance of all who under that enlightening influence will be willing to go onward to perfection on the highway of holiness. Now we are beginning to see in the proper image of God not merely the dignity of his foreknowledge, his wisdom, his justice, his power, but we see also in him the love which so draws our hearts and which calls upon us to bow before him and adore him, because his righteous dealings are being made manifest to us, because we are learning gradually that his plan must be considered as a whole, because we are applying in their proper places those promises which belong to the world and which assure us that they shall be brought into divine favor and have glorious opportunities for gaining by obedience eternal life.

In this view also we find the elements of character lacking from the image of God as given to us by our Methodist friends of the Arminian view. Here is the very God of love they were looking for, all loving, all generous, all kind, yet just, not sparing the guilty from the punishment he had meted out to them—death—not proposing in any sense of the word their torture at any time. Here we see the qualities lacking in the Arminian image, we see God's justice, wisdom and power as well as his love. We see that he has the Millennial Age for the purpose of granting free grace to every member of the race under much more favorable conditions than now prevail. We see that the election of the present time is not to the disadvantage of the world, but that ultimately it will be to their great advantage, when the elect Seed of Abraham, as the agents of God, shall bless all the families of the earth.

The Promise and Oath of God Secure.

But can we be sure of this, can we be sure that after the election of the Church the world will not be destroyed or tormented but receive divine blessings? Are there other proofs? Yes, dear friends, when once you get the eyes of your understanding turned in the right direction and away from the hobgoblins of eternal torture aud fire-proof devils, when once you get the eyes of your understanding rightly focused upon the Word of God, you will see that it is full of exceeding great and precious promises not only to us, the Church, respecting the Millennial Kingdom and joint-heirship in it and a fellowship with the Lord in the glory, honor and immortality of that blessed state on the spirit plane, but we see also the rich provisions God has made for the entire race of Adam redeemed by the precious blood—"In thy Seed shall all the families of the earth be blessed."

Let us quote another Scripture pertinent to this subject. The Apostle declares that the Church is this Seed of Abraham, joint-heir with her Lord, saying, "If ye be Christ's, then are ye Abraham's Seed and heirs according to the promise." (Gal. 3: 29.) The promise is not yet fulfilled and cannot be until the Elect, the Seed of Abraham, is completed. We are heirs of that promise and our inheritance of it will mean our glorification and our authorization to begin and to complete the work of blessing the world of mankind by releasing them from the bondage of sin and death and helping them onward through faith and obedience back to harmony with God and life everlasting.

Let us then, dear friends, have full confidence in the Word of God that it will be accomplished, that it will not return void. Let us co-operate with this Word and thus make our calling and election sure. To this end let us lay aside every weight and every besetting sin and run with patience the race set before us, the race for the crown of life, for joint-heirship with our Lord, for a share with him in the great work of blessing all the families of the earth.

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The Cincinnati Debate.

The debate at Cincinnati, between Pastor C. T. Russell and Elder L. S. White, is creating wide-spread interest. The Cincinnati Enquirer has arranged to publish stenographic reports of the debates day by day, and we have made special contracts with them whereby the entire six debates will be published in a four-page issue. These we can supply by mail to any address at 5 cents per copy, or 10 copies for 35 cents to one address, postpaid.

Pastor Russell will be present and preach at the following places:

North Pittsburg (Allegheny) at Carnegie Hall, Sunday, March 1.
Providence, R. I., Sunday, March 8.
Johnstown, Pa., Sunday, March 15.
Lima, O., Sunday, March 22.
North Pittsburg, (Allegheny), Sunday, March 29.

We believe that The Tribune is the only journal publishing Pastor Russell's sermons in FULL.

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Norfolk, Va., Feb. 20.

Editors National Labor Tribune:

Please find check to cover my subscription to your paper greatly valuable to me for its printing of Pastor Russell's sermons, besides the clean news of the day. Yours truly,
E. TRAMMELL.

Vancouver, Feb. 17.

Editor National Labor Tribune:

Please find enclosed renewal for your most valuable paper. I enjoy reading Pastor Russell's sermons very much and thank you for the nice clear print that you use. Wishing the paper every success in the future, I remain yours truly,
F. V. STAGG.

Rockport, February 19.

Editors National Labor Tribune:

I want to renew my subscription to the Tribune for another year. Find enclosed express order.

I desire to express my hearty appreciation of the full report of Pastor Russell's sermons. They are a great benefit to me and trust you will continue to publish them.

With best wishes, I am
Respectfully yours,
J. M. SMITH.

Ashland, February 19.

Editors National Labor Tribune:

We are enjoying your paper very much, especially Pastor Russell's sermons, also because of the labor news which you give in full. In that way we can see how the condition of the country is at all times.
Yours respectfully,
FRED GREENOUGH.

Stigler, February 11.

Editors National Labor Tribune:

I want to thank you for kindness shown me. I like your paper very much and think all lovers of truth would do well to take it.
Yours respectfully,
A. G. GOINS.

Burlington, February 18.

Editors National Labor Tribune:

I send you renewal of my subscription. I see my time is about up for the Labor Tribune. I want the Tribune on account of Mr. Russell's sermons. as I think you have them as delivered. May the great God be good to you is my wish.
Yours truly,
H. D. D. HARRIS.

Labor Tribune

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HANDSOME PREMIUM OFFER.

The National Lahor Trihune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present.

Labor Unions.—A Progressive Force.

At their recent annual meetings, the State Federation of Labor of Kansas and of Tennessee, adopted resolutions declaring for woman suffrage. Other state Federations which have taken similar action are:

California, Colorado, Connecticut, Illinois, Indiana, Maine, Massachusetts, Michigan, Minnesota, New Hampshire, Ohio, Oklahoma, Oregon, Pennsylvania, Washington, West Virginia.

The Michigan Constitutional convention voted down by a small majority the proposal to give general suffrage to all women, but adopted a clause giving women tax-payers the right to vote on questions involving the expenditure of public money.

The tax-paying women of Montana were given sufftage on tax questions in 1887; those of Louisiana in 1898; and those of New York state (outside of the cities) in 1901. In Iowa, by a law passed in 1894, women, whether tax-payers or not, have a vote on local tax questions.

Cured by Funny Stories.

Having tried many and various remedies to restore to health a business man whom I know, and who had fallen into a morbid condition owing to years of overwork, a famous Baltimore physician at last persuaded his patient to take a course of funny stories, one at each meal, with an extra two at dinner," said William B. Parker, of the Maryland metropolis, at the Hotel Duncan. "The patient, a solemn and gloomy fellow, at first rebelled, but finally falling in with the idea, adopted the course recommended anad was in the end restored to health, the effect of laughter being to entirely change his mental and bodily condition.

"Laughter, in fact, is one of the cheapest and most effective of medicines, breaking up stagnation of mind and body, and sending a healthy vibration through one's system. There is very little the matter with the man who can enjoy a hearty laugh."—Nashville Tennesseean.

A Gracious Withdrawal.

"Do you know who that old man is talking to our hostess?" asked Mrs. Blunderer of the lady sitting beside her.

"That," answered the woman coldly, "is my son."

"Oh," gasped Mrs. Blunderer in confusion, "he's a good deal older than you are, is he not?"—Lippincott's.

CLOSING OF THE BIBLE STUDENT'S CONVENTION.

GOD'S OATH-BOUND PROMISE

TO ABRAHAM

THE HOPE OF THE WORLD.

Cincinnati, O., March 1.—The Bible Students closed their eight-days convention at Music Hall tonight with a "Love Feast." Pastor C. T. Russell of Allegheny, Pa., delivered the closing sermon this afternoon to an immense audience in our finest auditorium which seats 3,600. He had profound attention for nearly two hours. The speaker's text was Hebrews 6: 17-19. "God willing more abundantly to show unto the heirs of promise the immutability of his counsel confirmed it with an oath: that . . . we might have strong consolation who have fled for refuge to lay hold upon the hope set before us . . . which hope we have as an anchor to our souls both sure and steadfast." He said:

"Only those who have strong living faith in the Almighty God and in his Son Jesus could have much interest in the words of our text. To the evolutionist these words have little meaning, as he is looking to a natural development rather than to any supervising power of God to bring the blessing which the world so greatly needs.

"To the higher critic, the apostle's reference to God's dealings with Abraham are nonsensical, believing as he does that the statements of Genesis are without authority and were written many hundreds of years after the death of Moses.

"However, some of God's true children whose eyes of understanding have not yet been opened to a clear apprehension of the divine plan of the ages, may be inclined to question what interest we could possibly have in God's oath to Abraham—given more than 3,000 years ago. Such are inclined to say to themselves, 'That event was helpful to Abraham, but has nothing whatever to do with us or our day.' It is our hope that an examination of this covenant, which God attested with His oath, as stated in our text, may be helpful to many of the Lord's people present, enabling them to see that God had a plan in Abraham's day; that he is still working according to that plan and that its completion will be glorious—a blessing to His creatures and an honor to Himself.

"The context shows distinctly that the apostles and the early church drew comfort from the oathbound covenant, and clearly implies that this same comfort belongs to every true Christian down to the end of this age—to every member of the body of Christ. The apostle's words imply that God's promise and oath were intended more for us than for Abraham—more for our comfort than for his.

"Note the apostle's words: 'That by two immutable things (two unalterable things) in which it was impossible for God to lie, we (the gospel church) might have a strong consolation; (we) who have fled for refuge (to Christ) to lay hold upon the hope set before us.'

Assurance of Almighty's Oath.

"Doubtless Abraham and all of his family, Israel after the flesh, drew a certain amount of blessing and encouragement from this covenant or promise, and the oatn of the Almighty—which doubly sealed it—gave double assurance of its certainty of accomplishment, but the apostle intimates in the words quoted that God's special design in giving that covenant, and in the binding it solemnly with an oath, was to encourage spiritual Israel—to give us a firm foundation for faith.

"God well knew that, although 3,000 years from His own standpoint would he but a brief space, 'as a watch in the night,' nevertheless to us the time would appear long, and the strain upon faith would be severe; hence the positive statement, and the still more deliberate oath that bound it. We cannot but wonder at such descension upon the part of the great Creator—that he would stoop to His fallen creatures, and above all, that He should condescend to give His oath on the subject.

"An upright man feels that his word should be sufficient in any matter, and, therefore, would hesitate under special conditions to confirm his word with an oath. How much more might the Heavenly Father have so regarded the matter. But our text explains the reason for such condescension. He was willing more abundantly to show the unchangeableness of His plan, to the 'heirs of the promise'—not to the world.

Joint Heirs With Jesus.

"Our Lord Jesus was the great heir of the Abrahamic promise, and the faithful of His consecrated people of this gospel age are declared to be His joint heirs in that promise, which is not yet fulfilled. For its fulfillment not only the church is waiting, as the bride or fellow members of the body of Christ, to be participants with the Lord in the glories implied in the promise, but additionally the whole creation (the entire human family) is groaning and travailing in pain together waiting for the great fulfillment of that oath-bound promise or covenant. (Rom. viii.)

"Those who follow the apostle's argument and realize that we as Christians are still waiting for the fulfillment of this promise, will be anxious to know what are the terms of this covenant which is the hope of the world, the hope of the church, and the object of so much solicitude and care on the part of God, in that He would promise and then back His word with His oath. We answer that every Christian should know what this promise is, since it lies at the very foundation of every Christian hope.

"How can this hope be an anchor to our souls in all the storms and trials and difficulties of life, in all the opposition of the world, the flesh and the adversary, if we do not know what the hope is, if we have not even recognized the promise upon which this hope is based?

God Foresaw the Present.

"This is the pitiable condition of many of God's true children; for they are merely babes in Christ, using the milk of the word. They need of the strong meat of God's promise, as the apostle speaks of it, that they may be 'strong in the Lord and in the power of His might;' that they might have on the whole armor of God, helmet, breast plate, sandals, sword and shield, and be able to quench the fiery darts of the wicked one—able also to help the weaker ones in this the truth, with various infidel arguments in the hands and mouths of those who profess to be ministers of the word.

"Need I quote the promise—the one so repeatedly referred to in the apostolic writings—the one which is the basis or anchorage of our souls? It was made to Abraham and reads thus: 'In thy seed shall all the families of the earth be blessed.' It was a promise for the future and not for Abraham's own time. The world was not blessed in Abraham's day, nor did he even have a child at the time this promise was given. Isaac did not fulfill the promise! he was merely a type of the greater seed of Abraham who in due time would fulfill it. Jacob and his twelve tribes, fleshly Israel, did not fulfill the promise, but still looked for a greater Messiah to fulfill it, to bless them and through them all the families of the earth.

"The Apostle Paul referred to this very promise, declaring that the seed of Abraham mentioned therein is Christ. All Christians agree to this, even though they have not distinctively and properly associated it with the declarations of the promise. But the apostle makes clear to us that, in saying that Christ is the seed of Abraham he had in mind not only the Lord Jesus as the head of the body, the head of the Christ, but also the overcoming saints of this gospel age as the body of Christ. This he distinctly states in many places, for instance. Galatians 3: 16-29. Here he declares the matter expressly, saying: 'If ye be Christ's then are ye Abraham's seed and heirs according to the promise.'

Abraham's Seed Not Complete.

"The 'seed of Abraham' is the Gospel church, with her head the Lord Jesus, as the apostle states, again saying: 'We brethren, as Isaac was (typified by Isaac), are the children of promise' (Galatians 4: 28.) It follows that the seed of Abraham mentioned in the promise is not complete and will not be until the full close of this Gospel Age the harvest time of which we believe we are now in.

"But what a wonderful thought is involved in this plain interpretation of the Divine Word. It is big with hope for spiritual Israel, the spiritual seed, and no less it means a blessing to the natural seed, fleshly Israel, and ultimately the Millennial blessings to all the families of the earth. Let us examine these three hopes: The hopes for these three classes center in this great oathbound covenant. Let us thus obtain what the apostle tells us was the Lord's intention for us, namely, strong consolation—strong encouragement.

"All through the prophecies the Lord foretold the sufferings of Christ and the glories that should follow; nevertheless the glories to follow have been granted much more space in the Divine revelation than the sufferings of the present time. The implication suggested by the apostle is, that when the glories of the future shall be realized, the trials and sufferings and difficulties of the present time will be found not worthy to be compared, but those glories and blessings have been veiled from our mental vision, and instead a great pall hangs over the future in the minds of many of the Lord's people. With some it is merely a mist of doubt and of uncertainty, with others it is the smoke of confusion, blackness and despair as they think of their own friends in connection with an eternity of torture, and the probability that a large majority of those they love will spend an eternity of horror in torment. We know that these clouds and dark forebodings come to us from the dark ages, and through theological twistings handed down from time to time.

"Many of us have learned to distort the simple language of God's word in such a manner as to cause us anguish and distress. For instance, 'destroy,' 'perish,' 'die,' 'second death,' 'everlasting destructions,' etc., terms used by the Lord to represent the ultimate complete annihilation of those who will not come into harmony with him after a full opportunity is granted them, are interpreted to mean the reverse of what they say—life, preservation in torture, etc.

"It is high time, dear friends, that we should learn that God's book is not the foundation of these horrible nightmares which have afflicted us, and which in the past hindered many of us from a proper love and reverence for our Creator. It is high time that we should take the explanation which the apostle gives us of this matter and of all the errors which assail poor humanity respecting the future. He says: 'The God of this world has blinded the minds of them which believe not—lest the glorious light of the goodness of God as it shines in the face of Jesus Christ our Lord, should shine into their hearts.'—2 Cor. 4: 4.

"We cannot here and now discuss this subject, but have provided, in the hands of the ushers, some free pamphlets on 'What say the Scriptures about Hell?' should the supply prove insufficient drop me a postal card and I will cheerfully send from Allegheny what will satisfy both your head and your heart.

"Now, what hope and interest has the church of Christ in this promise made to Abraham? To us belongs the very cream of the promise. 'the riches of God's grace.' The promise implies the greatness of the seed of Abraham—which seed is Christ and the overcoming church. This greatness is so wonderful as to be almost beyond human comprehension. The overcomers of this gospel age, who 'make their calling and election sure' in Christ, are to be joint heirs with Him in the glorious Millennial Kingdom which is to be God's agency or channel for bringing about the promised blessings of all the families of the earth.

The Millennial Promise.

"The great blessing of forgiveness of sins which are past, and even the blessing of being awakened from the sleep of death, would profit mankind but little if the arrangements of that future time—the Millennial Age—were not on such a scale as to permit a thorough recovery from present mental, moral and physical weakness. Hence we are rejoiced to learn that in that time Satan will be bound, every evil influence and every unfavorable condition will be brought under restraint, and the favor of God through the knowledge of God will be let loose among the people—'the knowledge of our Lord shall fill the whole earth as the waters cover the great deep.' Blessing! Aye, favor upon favor, blessing upon blessing, is the Lord's arrangement and provision. All shall know him, from the least unto the greatest, and none shall need to say to his neighbor or brother, 'Know thou the Lord.'—Isa. 11: 9; Jer. 31: 34.

"The prophets spoke repeatedly of these blessings due to the world in the future. Mark how Joel tells that, as during this gospel age, the Lord pours out his spirit upon His servants and handmaidens, so after these days, in the Millennial Age, He will pour out His spirit upon all flesh. There will be world-wide blessing through the knowledge of the truth. Mark how Moses, the prophet, spoke of these coming blessings, and told how God would raise up a greater law giver than himself, a greater teacher, a better mediator, and under the better covenant of the Lord would bring blessings world-wide. Mark how again he represents the atonements for the sins of the whole world in Atonement Day sacrificial arrangements. Mark how again He typically foretold the blessings of the Millennial Age, representing it in Israel's 'Year of Jubilee,' in which every man went free and every possession was returned to its original ownership—thus representing the blessings of the future, man's release from servitude to sin, to Satan, and the return to Him of all that was lost through Adam. Isaiah, Jeremiah, Hosea, Micah, have spoken of these coming times, so that the Apostle Peter, pointing to the future, could truthfully declare that the coming times of restitution of all things have been spoken by the mouth of all the holy prophets since the world began.—Acts 3: 10-21.

Hope for Jews and Others.

"The second class to be blessed under this Abrahamic covenant is fleshly Israel. We are not forgetting that the Jews were a rebellious and stiff-necked people; that they slew the prophets and stoned the Lord's ministers and caused the crucifixion of our Redeemer. Nevertheless, the Scriptures clearly hold forth that after they have had a period of chastisement, which they have been undergoing as a nation since the Lord's crucifixion, and after spiritual Israel shall have been glorified in the Kingdom, then a blessing from the Lord will come upon natural Israel; they shall be saved or recovered from their blindness and, as the prophet declares, they shall look upon Him whom they have pierced and mourn for Him, because the eyes of their understanding shall be opened. We rejoice, too, that the promise is clear and distinct that the Lord will pour upon them the 'spirit of prayer and of supplication.' (Zach. 12: 10.) See also Romans 11: 25-33.

"But if God is to have mercy upon the natural Israelite, whom He declares to have been stiff-necked and hard-hearted and rebellious, would it surprise us that the divine, benevolent intention should be to bless others than the Jews—others who had not in the past the favors and privileges of this favored nation and whose course, therefore, was less in opposition to the light? It should not surprise us, and so we find in this great oath-bound covenant a blessing for all nations—all peoples.

"Let us look at the promise again—remembering that our Heavenly Father made it deliberately and subsequently bound Himself to its provisions by an oath, so that we might not only be sure that He could not break His word, but doubly sure that He could not break His oath, and that therefore without peradventure this promise shall be fulfilled. It reads: 'In thy seed shall all the families of the earth be blessed.' What is the blessing so greatly needed by all mankind? We answer, it is the very blessing that Jesus declared He came to give, saying: 'I am come that they might have life, and that they might have it more abundantly.'

"Ah, yes. Life! Life! It is life that the whole world needs, and our Lord Jesus declares Himself to be the great life-giver. Indeed, in the Syriac language, in which probably our Lord discoursed, the word life-giver is the equivalent to our word saviour. Jesus came to save man—from sin, and from the penalty of sin—namely death. It is a human invention of the dark ages to attach eternal torment as the penalty of sin; it is the divine arrangement to attach to sin a reasonable and just, but an awful penalty—Death. It is because we are sinners that we are all dying creatures and for the Lord to give life implies that He will take away the sin and all necessity for its penalty.

Poor, Imperfect Creatures.

We make God's love too narrow
By false standards of our own.

"It is time for us to wake up to the fact that we are no better than our God, but that we are poor, imperfect creatures of the dust, fallen by nature, and that it is time for us to stop misconstruing the divine chavacter and plan as against His creatures, and to hearken to the Lord's own word when He declares, 'Their fear toward Me is not of Me, but is taught by the precepts of men.' It is time for us to be praying for ourselves and for each other as the apostle prayed for some, saying, 'I pray God for you that the eyes of your understanding may be able to comprehend with all saints the lengths and breadths and heights and depths—to know the love of God which surpasseth all understanding.'—Eph. 1: 18; 3: 18, 19.

"Do not misapprehend us; we are not teaching that heathen and imbeciles and the unregenerate in general shall be taken to heaven, where they would be utterly out of harmony with their surroundings and require to be converted and to be taught. Such an inconsistent view we leave to those who are now claiming that the heathen will be saved in their ignorance. We stand by the Word of God, that there is no present salvation without faith in Christ Jesus, and hence that the heathen and the imbeciles have neither part nor lot in the salvation in the present time. We stand by the Scriptures which declare that any who are saved in the present time must walk in the narrow way, of which the dear Redeemer says they be few that find it. We stand by the Scriptures, which say that salvation at the present time is only for the little flock who, through much tribulation, shall enter the kingdom. We stand by the Scriptures, which say that this kingdom class now being developed is the seed of Abraham under the Lord their Head, their Elder Brother, the Bridegroom. We stand by the Scriptures, which say that through this Christ, when complete, a blessing shall extend to every member of Adam's race—the blessing of opportunity to know the Lord, to understand the advantages of righteousness, the opportunity of choosing obedience and by obedience obtaining everlasting life.

Judgment Day Opportunity.

"The blessings of the future will be of such a kind that every individual who does not have his full opportunity in this present life will have it then. Not an opportunity to become members of the 'little flock,' not an opportunity of becoming members of the 'seed of Abraham,' not an opportunity to have part in the great 'change' from human nature to divine nature. Not an opportunity to sit with the Lord in His throne. But an opportunity to obtain that which was lost—human perfection, everlasting life under human, earthly, paradisiacal conditions; an opportunity of coming again into divine likeness, almost obliterated in the human family through the 6,000 years of the fall.

"This period, in which this opportunity will be granted to man, is in the Scriptures termed the day of judgment—a thousand year day—the Millennial day. It will be a day of trial, a day of testing, a day of proving the world to see whether, with a full knowledge of God and of righteousness, which He requires, they will choose it in preference to sin, choose life in preference to the second death.

"Thank God for that wonderful judgment, the trial day for the world secured for all through the precious blood of Christ. 'When the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness.'—Isaiah 26: 9."

Following a public debate with Elder L. S. White of the Disciple denomination, on Baptism, Pastor Russell on Friday baptized 37 adults, 18 men, 19 women, some of whom had been Elder White's adherents. The debate was printed in full in a Cincinnati paper, and a few copies can be secured at Pastor Russell's office, Allegheny, at cost of 5 cents each.

TRIBUNE APPRECIATIONS.

Philadelphia, Pa., March 1.

Editors National Labor Tribune:

Enclosed find a post office order for a year's subscription to the National Labor Tribune. It is with regret that I inform you that I have been a borrower of your paper for a long time, and I at last took a tumble and came to the conclusion that my friend who was so kind as to lend it to me weekly was getting tired, and then he had to pay his money to get it, so I want my name put on the list.

I am much interested in Pastor Russell's sermons. They are a beacon light to the feet of one of God's poor. May Brother Russell continue to preach until all people see the light and prosper thereby.

Yours,
H. JAMISON.

Bangor, February 24.

Editors National Labor Tribune:

I think well of your paper, it seems to be very fair to all. I appreciate the sermons of Pastor C. T. Russell and feel sure they are doing much good.

Yours sincerely,
W. S. MARSHALL.

Johnstown, February 27.

Editors National Labor Tribune:

Through a dear brother in the Truth, I subscribed for your valued paper and am more than pleased with its contents, especially with Brother Russell's sermons. Your paper has become a great missionary to its readers. Thanking you for your efforts, and wishing you best success.

Yours in truth,
C. H. CARBAUGH.

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The Cincinnati Debate.

The debate at Cincinnati, between Pastor C. T. Russell and Elder L. S. White, is creating wide-spread interest. The Cincinnati Enquirer has arranged to publish stenographic reports of the debates day by day, and we have made special contracts with them whereby the entire six debates will be published in a four-page issue. These we can supply by mail to any address at 5 cents per copy, or 10 copies for 35 cents to one address, postpaid.

Pastor Russell will be present and preach at the following places:

Johnstown, Pa., Sunday, March 15.
Lima, O., Sunday, March 22.
North Pittsburg, (Allegheny), Sunday, March 29.

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We believe that The Tribune is the only journal publishing Pastor Russell's sermons in FULL.

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Losing by Superstition.

A customer in a Columbus avenue market bought a small measure of apples. She watched the dealer closely as he picked out he fruit.

"Either put in another apple or take one out," she said when he had emptied the apples into a bag. "There are thirteen there, and I am not going to invite bad luck by carrying home that unlucky number."

The dealer looked up shrewdly. "I can't very well throw in another one for that price," he said. "Apples are high."

"Very well; then take out one," said the woman, "I make it a point when buying anything in small quantities this way to count the pieces, and never under any circumstances will I accept thirteen of anything."

According to instructions, the dealer abstracted one of the finest apples in the bag, and the woman went away apparently satisfied.—New York Press.

Clock Winder's Great Record.

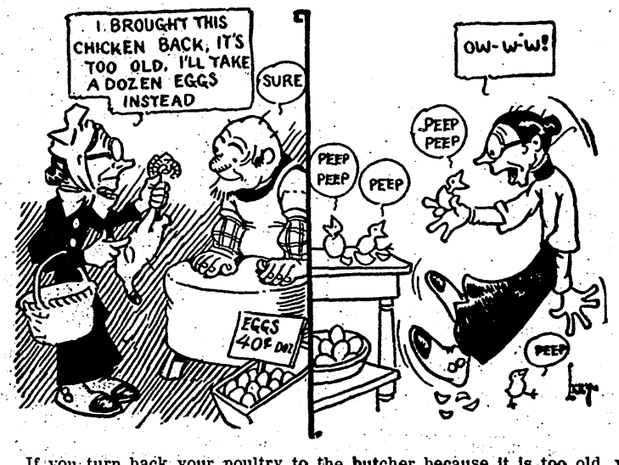
N. T. Shore, who winds and regulates the big clock in the steeple of the local Moravian church, is now in his twenty-fifth year of such duty. He has wound the clock on an average of once every twenty-fourth hours since October 23, 1873. During this time he has never missed except one time, and that was while he was serving on a jury. In winding the clock 200 revolutions of the arm are required on the striking side, and 50 on the winding side, making a total of 250 revolutions daily, or a grand total of 1,320,250 since October 23, 1873. Mr. Shore is 65 years old, and very active for a man of his age. He has not been absent from work one day in thirty years on account of sickness. He has never used tobacco in any form, and he has not taken a dose of medicine for 35 years.—Indianapolis News.

Little Bobby—Uncle John, does hair grow on your face because you shave?

Uncle John (who is bald)—Yes, Bobby.

Little Bobby—Then why don't you shave your head?

OUT OF THE FRYING PAN.



If you turn back your poultry to the butcher because it is too old, you are liable to get it too young.

Labor Tribune

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The National Labor Tribune gives notice that it is in no sense responsible for any article which appears in its columns except unsigned articles on pages 1 and 2. All other pages are devoted to news and contributions, and may often describe or advocate matters utterly opposed to the Tribune and its policy. The publication of a signed or news article must not be construed as in any sense an endorsement if it.

HANDSOME PREMIUM OFFER.

The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present.

We want every reader of Pastor Russell's sermons to become an agent for The Tribune. Show the paper to a friend and then follow it up by getting their subscription. The Tribune claims that it prints Bro. Russell's sermons exactly as delivered and in type that can be read by young and old. Let us hear from you. Who will be the first to send us additions to our list?

Appreciates Our Efforts.

Washington, March 6, 1908.

Editors National Labor Tribune:

I take pleasure in sending for another year my subscription to your excellent paper. It is very satisfactory to note the fair and broadminded policy you advocate in dealing with the important questions of the day, effecting the interests of labor. It is also gratifying that the true interests of labor and of the country are one and the same. My principal reason for taking again your paper and sending it to others is on account of the complete publication of those most excellent sermons of Pastor C. T. Russell of Allegheny, Pa., in such clear, large type.

With best wishes, very truly yours,
W. P. HALL,
Brigadier General U. S. Army.

Elmira, N. Y., March 6.

Editors National Labor Tribune:

I wish to express to you my delight in Pastor Russell's sermons as published in your paper each week, and the very low price for which you furnish copies of the debate, will be greatly appreciated by your readers and friends.

H. GARDNER.

Concerning Women.

No wonder Maryland women are indignant over the proposal to allow a man whose wife owns $500 to vote in virtue of her money, while no woman, even though she were a millionaire, could vote in her own right.

MESSIAH'S SHARP ARROWS.

BECAUSE OF WHICH "EVERY KNEE MUST BOW AND EVERY TONGUE CONFESS TO THE GLORY OF GOD."

HOW? WHEN? WHERE?

Providence, R. I., March 8.—Pastor C. T. Russell of Pittsburg, Pa., preached twice here to-day to large congregations on the "Overthrow of Satan's Empire" and on "Messiah's Sharp Arrows." We report the latter discourse, which was from the text, "Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee." (Psa. 45:5.) The speaker said:

With a strange and unaccountable perversity we often find that the very people most given to figurative and symbolical language are the very ones who when they come to the Bible are disposed to take it literally, to ignore the beautiful figures of speech with which it abounds. So persistent is this habit that even when considering that book of symbols, the Apocalypse, they are disposed to take its statements literally—although in its very introduction it is declared that our Lord sent, signified or signified or made signs or symbols to illustrate the things which would shortly come to pass. We are not urging such an interpretation of the Scriptures as would ignore their true significance and make them say the reverse of what they mean, as some are disposed to do; we merely urge that symbolical, metaphorical and hyperbolical language be given true and proper recognition, as we would be disposed to do were the same figures and symbols used in connection with the affairs of our daily life. Surely none can claim that this is an unreasonable position.

When some one tells us that certain words cut them to the heart or that certain experiences broke their hearts they are merely using metaphors in the same manner in which the Scriptures use them. (Acts 2:37; Isa. 61:1; Luke 4:18.) And similarly, when considering our text, we are not to think of literal arrows being shot forth by Messiah and that these will cause the world of mankind to literally fall wounded before him with these arrows in their hearts. In another Scripture we read, the wicked shoot out arrows, even bitter words, that they may injure the righteous. (Psa. 64: 3, 4.) So here also the arrows of Messiah would represent the words of his mouth; but as a bitter fountain sends forth bitter water and a pure fountain sends forth sweet water, so the arrows of Messiah, instead of being bitter words such as the wicked shoot forth, will be forceful words of truth and grace. The symbolism is analogous to that of Revelation, where Messiah, in his coming glory of the Millennial Age, is pictured as having a sword going forth from his mouth with which he smites the nations. (Rev. 19: 15.) The sword of the Spirit is the Word of God (Eph. 6: 17); the sword of Messiah's mouth will be the message which he will send, "My word that goeth forth out of my mouth shall not return unto me void, but shall accomplish that which I please, and shall prosper in the thing whereto I sent it." (Isa. 55: 11.) Our Lord Jesus, as the mouthpiece of Jehovah, was commissioned not only to redeem the world but to uplift it out of sin and degradation and death conditions and to restore the willing and the obedient to all that was lost in Adam and redeemed by Christ, by his obedience and sacrifice at calvary. As the "Lamb of God" our Redeemer has already "tasted death for every man," dying the just for the unjust, that he might bring us to God. (John 1: 29; Heb. 2: 9; 1 Pet. 3: 18.) But it is not enough that he thus prepares the way for bringing mankind back to God; it is not enough that God's justice has been settled now on our behalf. It is necessary further that the Redeemer should grant the necessary assistance to the redeemed for their deliverance from the chains of ignorance, superstition, sin and death into the liberty of the sons of God.

"Now Are We the Sons of God."

This deliverance of humanity according to the divine purpose is divided into two parts: First, a special class who hunger and thrist after righteousness and are out of harmony with sin, are being blessed during this Gospel Age through the appreciation of the good tidings of God's love and favor in Christ. These are dealt with by faith and include only such members of the race as have the hearing ear of faith—"He that hath an ear, let him hear," for "without faith it is impossible to please God." This small company of the race, willing and able by the Redeemer's assistance to walk by faith and not by sight, now receive special truth in the school of Christ and a special testing as respects their loyalty to righteousness, in advance of the world's blessing and trial. The faithful of these, at the close of this Gospel Age by a share in the First Resurrection, will be "changed" from human nature to divine nature and be made sharers with ther Redeemer as his "Bride," his "Body," in the great Millennial Age work of blessing, uplifting the world from sin to righteousness, of bringing them out of degradation and death up, up, up to human perfection and eternal life in an earthly paradise restored.

Our text does not refer to our Lord's dealings with the Church, for we are not his enemies. The enemy class will be dealt with after the second coming of our Lord, as he showed in one of his parables, saying, A young nobleman went into a far country to receive for himslf a Kingdom and returned and took possession of it. Before starting he called his own servants and delivered to them pounds and talents, saying, Occupy until I return. On his return, invested with the majesty, authority and power of a kingdom, he first called his own servants (the Church class) and reckoned with them, rewarding the faithful saying, "Well done, good and faithful servant, thou hast been faithful over a few things. I will make thee ruler over many things, enter thou into the joy of thy Lord"—have dominion over five cities. Then the King will say, As for those mine enemies, who would not have me to reign over them, bring them hither and slay them before me. (Luke 19: 12-27.) The slaying of the enemies in the parable corresponds perfectly with the Revelation picture of the sword of Messiah's mouth, which will smite the nations, and it corresponds also with the expression in our text respecting the sharp arrows of Messiah which shall be in the hearts of his enemies and cause the people to fall before him. Not literal arrows, not a literal sword, not literal carnage are here represented, but a great triumph of the word of the Lord over all during the reign of the Millennial Kingdom following our Lord's second coming.

Those who are now invited to become of the Lord's "Little Flock," the "Very Elect," the "Bride, the Lamb's Wife," the "Royal Priesthood," the "Body of Christ," are not smitten down with the sword of his mouth. Instead, they are those who through various experiences in life are already become heart weary, heavy laden, looking to the Lord in faith and desiring his assistance. The message of the Lord's lips at the present time is not arrows; not the sword to those who are invited to be his followers. On the contrary, inviting them, he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest!" Again he tells us that his message is intended to bind up the brokenhearted, to give the oil of joy in exchange for the spirit of heaviness. (Isa. 61: 3.) The Apostle speaking of the matter, declares that it has pleased God by the foolishness of preaching to save those who now believe. (1 Cor. 1: 21.), Not that the message is a foolish one, for on the contrary the message of God's grace is the noblest, the grandest, the most wonderful one that could come to the ears of mankind. But from the worldly standpoint it seems foolish on God's part to address the world when he himself declares that the vast majority are deaf and that only here and there can any be found who have the hearing ear. Again, the Gospel message of reward to the obedient seems foolish to the world because it would say, if God had all power why does he not enforce his commands and send forth judgments to compel obedience rather than send forth a message of love and an invitation to obedience? Our answer is that God is now seeking a peculiar people, and that after he shall have gathered these specially called, specially chosen, specially blessed, specially tried class, after he shall have glorified these, blessing them with the great reward of glory, honor and immortality, then will be his time for using force, compulsion.

Messiah Shall Be Conqueror.

The Apostle Paul, discussing the work of Christ during his Millennial reign following his second advent, declares, "He must reign until he hath put all enemies under his feet. The last enemy to be destroyed is death. . . . Then cometh the end, when he shall deliver up the Kingdom to God, even the Father, when he shall have put down all (antagonistic) rule and all authority and all power. . . . And when all things shall be subject unto him, then shall the Son also himself be subject to him that put all things under him, that God may be all in all." (1 Cor. 15: 24-28.) The Apostle introduces this statement in his argument on the resurrection of the dead. He is proving that the resurrection is for all mankind, that as "all in Adam die, even all in Christ shall be made alive"—every man in his own order, "the Christ (Head and body, Jesus and the Church) the first-fruits; afterward (during his presence at his second advent throughout the Millennium) they that are Christ's at his coming." It will be during that Millennial period of Messiah's reign that force will be used instead of preaching; that his rebuke will smite into the hearts of his enemies, and that all shall fall under him—every knee must bow, every tongue must confess. Happy will it be for the world when Messiah shall take unto himself his great power and reign. Blessed will it be for the people when his sharp arrows shall smite them and when his judgment as a hammer shall break the hard, stony hearts, for, as the Scriptures declare, he wounds to heal. (Hosea 6: 1.) The healing process will be coincidental to the wounding and breaking, for the great Messiah, Christ and the Church will be not only the King, the Ruler, but also the priest of that Millennial time to heal, to console, to forgive, and the great Prophet to instruct the thousands of millions of Adam's race who have gone into death during the reign of sin and death and under the blinding influences of the Adversary. No wonder the Scriptures speak in glowing terms of that glorious Millennial day, when the knowledge of the Lord shall fill the whole earth! No wonder they picure this symbolically as the rising of the Sun of Righteousness with healing in its beams.—Mal. 4: 2.

"In Thy Majesty Ride On."

Note our context: The first verse declares that the message relates to the King, not to the land, not to Messiah waiting to be invested with the authority of the Kingdom, but to him after he shall have been thus invested, after he shall have taken to himself his great power and begun his reign of righteousness. Hearken to the prophetic description of the King in his beauty, "Thou art fairer than the children of men: grace is poured into thy lips." This well pictures our dear Master's condition of humiliation when the man Christ Jesus was demonstrated to be pure in heart, absolutely loyal to the Father and in this respect fairer than all the children of men, all of whom were sinners and out of the way. The grace of our Lord's lips are manifest to us in the message which he left, "Never man spake like this man," "They all bare him witness and wondered at the gracious words that proceeded out of his mouth." (John 7: 46; Luke 4: 22.) It is because of the faithfulness, the loyalty, the grace which our Lord demonstrated as the man Christ Jesus that the Father glorified him, raising him from the dead to far more than the human nature and glory, to the highest plane, the divine nature and its glory, honor and immortality. As the Prophet declares, God blessed him forever. (v. 2.) His exaltation is perpetual; far above angels, principalities and powers and every name that is named. Our Lord's trial and exaltation have been followed by the call and testing of the "Little Flock," invited to be his joint-heirs in the Kingdom, and soon these will be changed in the First Resurrection, that they may participate with him in his glorious work of the Millennial Kingdom.

Then the time having come for the establishment of the Kingdom, Messiah, Head and Body, will take to himself his great power and his Millennial reign will begin. This is represented in verses 3 and 4, "Gird thy sword upon thy thigh, O mighty one, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness and righteousness." What a noble, inspiring picture of divine knowledge as it shall go forth in due time for the binding of Satan and the liberating of all the slaves of sin and death—not only those who have not gone down into the tomb, but the liberation of those who are in the great prison-house of death, the grave! Messiah shall not reign for the oppression of the world nor for the enslavement of the people, on the contrary the power of the Kingdom will be exercised on behalf of truth, meekness and righteousness. This, however, will necessarily mean a reign of force, a reign very different from the present dispensation and its Gospel invitation to righteousness. We read elsewhere that the "judgments of the Lord will be abroad in the earth" his righteous dealings. In other words, his power exercised on behalf of the cause of truth and meekness and righteousness, will mean his forceful opposition to error, to pride and all in-equity, all unrighteousness. No longer will men be invited to abandon sin; the judgments, the punishments for wrong doing will be promptly and vigorously applied. The world, deaf to the Lord's message, blind to his goodness, out of the way, degraded through sin, will learn righteousness in another way—by being made to feel a judgment, a punishment for every wrong deed and wrong word. And by the end of the Millennial Age the testing will have become so crucial that even the favorable entertainment of a disloyal thought as respects the Almighty and his rule of righteousness will lead to the Second Death.

We have no thought of suggesting that the Millennium will be entirely a time of peace and joy and blessing; it will be all of this all the time to all those who love righteousness and hate iniquity and are in accord with the Lord, but the Lord's indignation, even his fierce anger, will from the very beginning of the Millennial Age burn hotly against all unrighteousness, against all iniquity, all falsehood to the intent that these may be thoroughly removed, completely eradicated and that thus mankind may be most truly and most absolutely blessed. It is in harmony with this that the fourth verse of our context declares. "Thy right hand (thy power) shall teach terrible lessons," lessons for eternity to many, lessons which will be most salutary to the race as a whole, lessons which would be awful to humanity in some respects at the beginning of the reign. For be it remembered that the Scriptures everywhere declare that the Millennial Kingdom, although a reign of peace, righteousness and love, will be introduced by a time of trouble such as was not since there was a nation, by which trouble present institutions will be overthrown because they are all unrighteous, imperfect and built upon lines of selfishness contrary to the law of love, which shall be made to prevail in the interest of all. This is the same thought that is brought to our attention in connection with the symbolical picture of Revelation. The sword of Messiah's mouth is there declared to smite the nations and we are told that he will rule the nations with a rod of iron and that as potters' vessels they shall be broken to shivers.

We are to differentiate, however, between the nations which are to be broken, the great systems of selfishness which are to fall and rise no more, and the people into whose hearts the words of the Lord will enter and who will be smitten down before him. They will acknowledge that they are sinners and that his reproofs are just and his judgments upon systems of error and iniquity are true and righteous altogether. They will fall before him, they will acknowledge the divine power and its rightful control of human affairs; every knee must bow and every tongue must confess, and as the Apostle Peter, referring to this time declares, "It shall come to pass that the soul that will not hear (obey) that Prophet, shall be destroyed from amongst the people." (Acts 3: 23.) The picture of the coming time of trouble and of the glorious epoch of blessing which will follow it is graphically depicted by the Prophet Zephaniah (3: 8), through whom the Lord says, "Wait ye upon me, saith the Lord, until that day when I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, that I may pour upon them mine indiguation, even all my fierce anger: for the whole earth (social structure) shall be devoured with the fire of my anger." So terrible will be the time of trouble, so sweeping the overthrow of present institutions, that the Lord here symbolically pictures it as a fire consuming everything of present institutions. But that it is not a literal fire, and that it will not consume or destroy mankind but prepare for their greater blessing, is shown by the next statement of the Prophet "Then will I turn unto the people a pure message (in contrast with the confused message that is now being promulgated by all the various sects of Christendom—Babylon) that they may all call upon the name of the Lord to serve him with one consent. They will no longer call upon themselves the names of sects and parties, heathen or Christian; all will call upon the Lord, all will recognize him as the great Teacher, for the Lord shall be King over all the earth in that day. (Zech. 14: 9.) And the Kingdom under the whole heavens shall be given to the people of the saints of the Most High—Dan 7: 37.

"His Mouth Is Most Sweet."

In contrast with the sharp words of rebuke which will be administered to the world and which they will need and which will be most favorable to them, we have the gracious words of the Master in the present time speaking to all who have ears to hear. His message is represented as one that binds up the broken hearts and administers the oil and wine of refreshment and joy and peace and consolation. What wonder, then, that we appreciate the statement, "Blessed are your ears for they hear." We have not only heard the message of our Lord Jesus, of his love for us, and that he gave himself a ransom for our redemption, but we heard the Father saying that he has spoken peace to us through Jesus Christ our Lord. He tells us also, "The Father himself loveth you." Hearkening we not only have heard the message of God's love and favor for our race and how a ransom has been provided and that in consequence a preparation is being made for the blessing of all the world, but we learn that we may appropriate this blessing to ourselves now by faith in advance of this general application, and that being justified by faith we may have peace with God. And furthermore, after we had thus been accepted, we heard the voice of the Master inviting us to become his disciples, to walk in his steps, to share now in the cross and sacrifice with him and by and by in the glory and crown.

"Wonderful Words of Life!"

Ah, yes! He brought ure and immortality to light through the Gospel—life everlasting, life which we now see is possible of attainment by all the families of the earth and immortality is attainable by those who now have the hearing ear of faith and the heart desire to follow in the footsteps of their Redeemer.

The character of him who is to ride prosperously as the conqueror of the world assures us respecting his treatment of those who shall fall down before him and accept his righteous reign and law. He who loved them so that he gave his life as their redemption price establishes his reign, not for their injury, but for their blessing, for their uplifting, for the destruction of their real enemies. All the weaknesses and depravity of the fallen condition are our enemies if we love righteousness, and we are glad to have our Lord's co-operation in fighting a good fight against these. And so will all the right-handed of the Millennial Age be glad to have all the assistance he can render them. And the Church of this Gospel Age, now gaining experience through trials and disciplines, will also be fitted and prepared to co-operate with her Redeemer and King in the work of blessing our race, instructing them in the ways of the Lord and teaching them to go up on the highway of holiness, at whose further end, by perseverance, they may have eternal life. Let us continue to pray, dear friends, for this Kingdom of Messiah, when his sharp arrows shall pierce many hearts and cause the masses to fall under him and to confess him and to adore him. Let us continue to pray, "Thy Kingdom come and thy will be done on earth as it is done in heaven." Yes, let us be glad that in the consummation of the plan of God all who rejoice to learn righteousness and to love it and to hate iniquity shall be utterly destroyed, so that God eventually will have a clean universe.

TRIBUNE APPRECIATIONS.

Baxter Springs, March 3.

Editors National Labor Tribune:

I have been a reader of the Tribune for two years and I prize it very highly, would not know how to get along without it.

Yours truly,
J. BANNINIG.

Brunswick, Ga., March 3.

Editors National Labor Tribune:

I'm enclosing my subscription to your paper. I do hope that I shall be able to take it as long as you publish Brother Russell's sermons. I do enjoy them so much, and it is such a pleasure to read them in your clear, good type. I also enclose ten cents in stamps for two copies of the six debates just held in Cincinnati, and thank you for making it possible for me to have them.

Very sincerely,
MRS. SUSIE W. WAY.

Brantford, Ont., March 2.

Editors National Labor Tribune:

I am very much pleased with your paper, especially Pastor Russell's sermons, also because of other news that is quite interesting.

Yours respectfully,
WILLIAM GOODFELLOW.

Findlay, O., March 2.

Editors National Labor Tribune:

I desire to express my hearty appreciation of your paper, it's clean news, etc., especially your full reports of Pastor Russell's sermons.

Wishing you success in the future, I remain,

Yours respectfully,
WILLIAM FORD.

Ferndale, March 1.

Editors National Labor Tribune:

Enclosed please find renewal of my subscription to your valuable paper, which I have been reading the last three years and consider it first class in every respect, though I at first subscribed for it because it contained Brother Russell's sermons, which I hope, will be continued, as they are the chief interest I have in the paper. I am trying to get a few subscribers. I am so glad you publish them in full and I should miss them very much if they were discontinued. Thanking you for publishing them, I am

Yours respectfully,
MRS. O. M. JONES.

Washington, D. C., March 3.

Editors National Labor Tribune:

My first year's subscription to your valuable paper, The National Labor Tribune, has expired and as I feel that I cannot afford to do without it as long as it continues to have such full reports of Pastor Russell's sermons. I enclose draft to cover renewal I am glad to see that the editors of the Tribune know a good thing when they see it.

Yours respectfully,
J. F. STEPHENSON, JR.

Dante, Va., March 3.

Editors National Labor Tribune:

I have been enjoying your valuable paper for almost three years, and I appreciate your fairness on treating the differences between capital and labor. I also appreciate the clear type you use in printing Pastor Russell's sermons. I wish all your readers would study and compare his teachings with the word of God and see the beauty of God's word and appreciate the goodnes of our God in providing redemption and restitution for a fallen race.

Please find enclosed check to pay for two yearly subscriptions. I will try and send you more before long. Wishing your paper the greatest success, and that it may ever be used in the Lord's service to promulgate his truth.

Yours respectfully,
S. H. DINGUS.

Youngstown, O., March 3.

Editors National Labor Tribune:

I desire to express my hearty appreciation of your valuable paper and the full report of Pastor Russell's sermons. They are a great benefit to me and trust you will continue to publish them.

With best wishes, I am

Yours respectfully,
ALVENA SIGNOR.

P. S. Enclosed find subscription price.

McRae, March 3.

Editors National Labor Tribune:

I send you money order for renewal of Mrs. Mary Ryals, McRae.

We can't afford to be without the Tribune. We enjoy reading Pastor Russell's sermons so much. We wish you great success.

Yours,
A. C. McLENNAN.

Peabody, March 3.

Editor National Labor Tribune:

I note in your paper your generous offer to furnish the entire six debates at five cents per copy, or ten copies for 25 cents. I think the class here can use the ten copies, so enclosed I send you 35 cents. We are readers of the Tribune, and appreciate your effort in helping to spread the truth. We are interested in your paper and especially in Brother Russell's sermons.

Very truly yours,
MR. J. S. JOHNSON.
Peabody, Kansas.

The Cincinnati Debate.

The debate at Cincinnati, between Pastor C. T. Russell and Elder L. S. White, is creating wide-spread interest. The Cincinnati Enquirer has arranged to publish stenographic reports of the debates day by day, and we have made special contracts with them whereby the entire six debates will be published in a four-page issue. These we can supply by mail to any address at 5 cents per copy, or 10 copies for 35 cents to one address, postpaid.

Pastor Russell will be present and preach at the following places:

Johnstown, Pa., Sunday, March 15.

Lima, O., Sunday, March 22.

North Pittsburg, (Allegheny), Sunday, March 29.

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HANDSOME PREMIUM OFFER.

The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present.

Appreciates Our Efforts.

Kansas City, March 7.

Editors National Labor Tribune:

I read Pastor Russell's sermons in your paper and am indeed very much interested in them, and like the clear and complete way in which you publish them. Thank you very much. I am much pleased with your paper.

Yours very truly,
LUCINDA WILLEY.

Jamaica Plain, March 12.

Editor National Labor Tribune:

We enjoy Pastor Russell's sermons as given in the Tribune. We find it much superior to any other paper we have seen printing his sermons.

Yours truly,
MRS. S. N. LONG.

Piedmont, Ala., March 10, 1908.

Editors National Labor Tribune:

Inclosed I hand you check for one year's subscription for The Tribune, for the inclosed list. Please send this week's issue. I obtained these subscribers with the understanding that Pastor Russell's sermons would be published in full each week, in the same clear type as formerly. We certainly appreciate these sermons, and the way you publish them. The type is so plain that all can read without overtaxing their eyes.

May the Lord bless you in this work of disseminating the Truth to your subscribers. Yours very truly,
J. H. WRIGHT.

Laurens, March 11.

Editors National Labor Tribune:

I have been a subscriber to your paper almost a year. I subscribed for Brother Russell's sermons and feel that they alone are worth many times the price of the paper. I do so appreciate the nice clear type which I fail to find in any other paper publishing his sermons.

With much appreciation and best wishes, I am. Very truly,
J. E. HARRIS.

The Living and the Dead from the Divine Standpoint.

CONSECRATED BELIEVERS HAVE LIFE RIGHTS WHICH THE WORLD HAS NOT.

How Dead With Christ?—How Risen With Christ?—How Distinct and Separate from the World.—How the New Life Now Begotten Will Be Perfected in the First Resurrection.—The World's Hope Contrasted With That of the Church.

Johnstown, Pa., March 15.—Pastor C. T. Russell of N. Pittsburg, Pa., addressed large and intelligent audiences twice here today in the Grand Opera House. Considerable numbers came from the nearby countryside. We report one of the discourses which was from the text. "You hath he quickened who were dead in trespasses and sins." (Eph. 2: 1.) He said.—

The Scriptures everywhere declare that Adam's sin and disobedience not only brought a sentence of death upon himself but upon all of his posterity. Thus do they account for the fact that while God's intelligent creatures on the angelic plane have life eternal, his earthly creation, man, is subject to death. As we think of the sickness, pain, sorrow, trouble involved in this death sentence, and that it has passed upon all men, and that approximately 20,000,000,000 have been born in sin, shapen in iniquity and after more or less serious experiences with the dying processes have gone into the tomb during the past six thousand years, we stand amazed. What an awful blight sin has brought upon us as a race! for amongst the other features of the calamity are the mental and moral derangements and degradations so intimately associated with all of our perplexities and sorrows. We hearken to note if this is a just penalty, or if our race has suffered too much of a penalty for sin. As we learn the divine decree governing the subject we are forced to admit that no injustice has been done us, that father Adam justly forfeited the blessings and privileges that had been conferred upon him by a gracious Creator, and that we of his posterity have shared in a natural way his blemishes and hence are unworthy of eternal life. We perceive that the degradation of mind and body that have come upon the race have not been special inflictions of the Almighty, but the natural consequence of increasing depravity and godlessness. We are all ready to admit that, with all the discouragements and sorrows and aches and pains and dying, we prefer that we have lived rather than that we had never been born. Logically, therefore, we are under obligations to our Creator for whatever measure of joy and blessing we can secure in our present life, even if death ended all for us, even if there were no hope beyond the tomb. But that there is such a resurrection hope set before us in the Scriptures we are about to show.

Let us not pass this subject without adverting to the fact that under the delusions of the "dark ages" we all for a time supposed, in harmony with the medeval creeds, that the penalty for "Original Sin" was not death, but the very contrary—life in an indescribable and everlasting torment. It is fortunate for us that we got the eyes of our understanding opened to the fact that such teachings are unscriptural, erroneous and were formulated during the "dark ages" by our ancestors; that they had so far lost the right conception of God and the proper understanding of his Word that they thought it to be God-like, Christ-like, just and loving, to pull one another joint from joint on the rack, to pour molten lead into each other's mouths and ears, to cut each other's tongues out, and to burn one another at the stake. Those evil fruitages in the lives of our ancestors we condemn, and must condemn also the evil doctrines which led to them. How thankful we should be that, with the dawning light of the new dispensation shining upon God's Word, we can now read there a divine plan in full harmony with the justice, wisdom, power and love which we should expect in a good God. We can now see that those false doctrines, introduced after the death of the apostles, were, as the Apostle declared, "doctrines of devils," and, as our Master shows in the parable of the wheat and tares, their dissemination was the work of the great Adversary. Now we can see that death, with its incidental sorrows and pains, is the divine penalty for sin, and this would have meant that our race would have perished like the brute beast had not God in great mercy come to our rescue and provided a Savior and a great One, "able to save unto the uttermost all who would come unto the Father through him." —Heb. 7: 25.

"God Hath Given Assurance Unto All Men."

That our Lord Jesus came into the world to save sinners is the repeated statement of the Scriptures. That he gave his life as our ransom price —that he bought us with his own precious blood (his life), that he redeemed us from the curse—these are the assurances of God's Word. But how do we know that the death of our Lord Jesus was accepted of Jehovah as the offset or ransom price for father Adam's transgression? How do we know that as the race was lost under condemnation through Adam's sin it was redeemed by Christ? We indeed have the Apostle's word for this, and assurance that as all in Adam die so all in Christ shall be made alive. But has God given any outward specific indication that he is satisfied with this arrangement? We seem to need some such positive declaration, because the reign of sin and death still continue without interruption. We answer, Yes! The Apostle's words indicate this, He says, "God hath given assurance unto all men in that he hath raised him from the dead." (Acts 17: 31.) Our Lord's resurrection was an assurance that the Father was well pleased with him—that in him was no sin; and since he gave his life for the sin of Adam and his race his resurrection signifies that his sacrifice was accepted of God and that sooner or later it will be applied. It is an assurance unto all men—not in the sense that all men have heard nor that all men appreciated this, but in the sense that it is for all men, open to all men who have the ear to hear. It is not an assurance merely to the Jews, but also to so many of the Gentiles as are looking to the Lord in faith to know respecting his gracious purposes.

"Condemnation Passed Upon All."

The Apostle's statement is clear that condemnation to death passed upon all men because all are sinners. (Rom. 5: 12.) He intimates, however, that this condemnation or curse or sentence of death has been lifted from some when he says, "Ye were children of wrath, even as others (still are.)" (Eph. 2: 3.) Again he remarks that believers have escaped the condemnation (death sentence) which is on the world. What does he mean? Are not all men dying? Are not all imperfect? In what sense have any escaped? The Scriptural answer is that during this Gospel age God is dealing in a special manner with a small number of the race who have ears to hear the faith message that has been promulgated ever since Pentecost. It is a faith message in the sense that it appeals only to faith, and can be accepted only by those who have the faith—the hearing of faith, the eye of faith, the heart of faith. The message that comes to these is purposely in such a form that only a particular class of the world will be able to receive it. Thus our Lord said to some at his first advent, "Blessed are your ears for they hear and your eyes for they see;" and again, in sending forth the message of this age he said, "He that hath an ear let him hear." The intimation clearly is that not all have the hearing ear. The facts of life corroborate this, for few even in civilized lands hear, understand, the message. The great mass even of the civilized are confused, and, as our Lord said to the Samaritan woman, "believe they know not what." As to the heathen, twelve hundred million of them, according to statistics, have not heard in any sense of the word of the "only name given under heaven and amongst men whereby men must be saved." (Acts 4: 12.) These are facts! It is also a fact, worthy of note here, that the heathen are increasing rapidly. A century ago there were only half as many according to statistics—six hundred million.

The Apostle Paul charges this deafness and blindness on the part of mankind to Satan, the great Adversary. He it was that impaired our race by deceiving mother Eve into disobedience, and by misrepresenting to her the divine penalty, saying, "Ye shall not surely die." He has since kept up this deception, until today not only the heathen world but also Christendom agrees with him in disputing that the divine sentence is a death sentence, and in claiming, to the contrary, that when a man seems to die he becomes more alive than ever. On the basis of this deception the Adversary deceives the world into thinking that God has a great torture-chamber called hell, and that he delights in the torture of the great mass of his creatures. Thus he blinds the minds of many to the goodness and love and merciful plan of God, which centers in Christ. To this agree the Apostle's words—The god of this world hath blinded the minds of them that believe not, lest the glorious light of the goodness of God, shining in the face of Jesus Christ our Lord, should shine into their hearts.

So we see the world blind and deaf to the glorious arrangement he has provided of salvation from death at the hands of Jesus during the Millennial age, and by the process of resurrection. Their eyes and ears are turned in the very opposite directions from the truth on these subjects, not only by heathenism but also by much of the preaching of our day. Only a few, and they but imperfectly, see and hear of the grace of God. Only these few comparatively, therefore, come within the limits of present acceptance with God, for "without faith it is impossible to please God." (Heb. 11: 6.) These few who, with more or less of enlightenment, really believe in the Lord Jesus and trust in him, are the acceptable ones. These may know of God's arrangement for the cancellation of their sins, and may now by faith accept and wear the robe of Christ's righteousness imputed to them. These may walk by faith in the narrow way of self-sacrifice, self-denial, in the footprints of their Redeemer. These, by so walking faithfully, may gain a great prize, which the Scriptures call the crown of life, and glory, honor and immortality. The great mass of mankind, who have neither the sight nor the hearing of faith, can have neither part nor lot in this matter, they are yet in their sins. These by faith are reckoned as alive from the dead—the remainder of the world being still under sentence of death. Whatever their prospects for the future, they have received nothing of the Lord yet, and cannot receive anything from him during this age except upon the faith terms which he has appointed. We will consider these and their hopes and their prospects later on.

"Risen With Christ."

The thought that consecrated believers are from the divine standpoint begotten again to new life—or, under another figure, are risen with Christ to walk in newness of life—pervades all the teachings of the apostles. These are called "a New Creature," "New Creatures in Christ Jesus." For them "old things have passed away, all things have become new" through faith, by which they first believed in Jesus as their Redeemer and accepted the forgiveness of sins, and then, secondly, by faith made a consecration of their justified selves to the Lord and his service even unto death; and then, still by faith, experiencing the begetting of the holy Spirit, the anointing therewith, and its guidance to the extent that they henceforth live new lives—not after the flesh, but after the Spirit. These, as the Apostle suggests, set their affections on things above and not on things of the earth. (Col. 3: 2.) By faith they accept the "exceeding great and precious promises" of God, which are applicable to them and not to the world in general, and he promises that if they are faithful in the sacrificing of earthly interests now they shall at the second coming of their Lord be received of him and be made actual New Creatures in the first, the chief, resurrection; and thus "changed" actually from earthly to heavenly, from natural to spiritual conditions, they shall be like unto the angels, like unto their glorious Lord, and sharers with him in the great Millennial Kingdom which God has promised him, by and through which Kingdom the world is to receive the great blessing secured through the merit of the sacrifice at Calvary.

"Quicken Your Mortal Bodies."

Our Second Adventist friends and some others have evidently misunderstood the Apostle's argument of Romans 8: 11, in supposing it to refer to the resurrection of the Church in mortal bodies—human bodies such as we now have. The entire context shows to the contrary of this. The Apostle's words are, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ Jesus from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Most evidently the Apostle refers to the work of grace operating in the hearts of consecrated believers in this present time. His argument is in respect to the power of the holy Spirit of God: it was mighty enough to raise our Lord Jesus out of death, will it not be sufficiently mighty in its operation in us to enable us as New Creatures not only to keep our mortal bodies dead as respects sin, but also to energize and quicken them in respect to works of righteousness in the service of the Lord and of the brethren and of all men as we have opportunity. So then the New Creatures in Christ are in no sense of the word to compare themselves with the world, but are to remember our Lord's words, "Ye have not chosen me, but I have chosen you and ordained you that ye should bring forth fruit, and that your fruit should be permanent. * * * If ye were of the world the world would love its own; but because you are not of the world, but I have chosen you out of the world, there the world hateth you."—John 15: 16, 19.

The loss by many of this Scriptural thought that the Church is separate from the world, and has a separate judgment or trial, has been a costly one. The fact that large numbers of unregenerate people, who have not been begotten of the holy Spirit, have been accepted as true Christians has let down the standard of true Christianity from the lofty place of imitation of Jesus and the apostles to the ignominous standard of the average of civilized society. We can sympathize with those who did let down the standards, for we see that they had generous motives—not merely to excuse themselves from the high standard, but especially to include with themselves those who had no such standards because of their misunderstanding of the Scriptures, and their supposition that whoever is not of the Church, not of the Elect, is hopelessly condemned to an eternity of torture.

"Hope for the World."

There is no hope for the world during this Gospel age because it is a faith age—the time for the gathering of the Very Elect, the time for the preparation of the "saints." All Scriptural hope for the world, for those whom the Apostle mentions as blinded by the god of this world and deaf to the influence of God's message now, lies in the future, in the Millennial age. The world's hope is briefly summed up in the Apostle's words, "God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained." (Acts 17: 31.) We can readily see that the judgment or trial of the world to which the Apostle refers is future; and since the world as we have seen has been wholly condemned to death, it follows that it already has had one judgment or trial and that it is now suffering under the adverse sentence therefrom. As our Lord declared, "He that believeth not is condemned already." (John 3: 18.) The condemnation started in Adam and held on to all of his race and still holds them all under the death sentence, and as we have seen only consecrated believers escape from that sentence. Hence the declaration of God's appointment of a day for judging the world must mean a new trial. And this is in full accord with the Scriptural declaration that, so far as the original sentence was concerned, "Jesus Christ by the grace of God tasted death for every man." (Heb. 2: 9.) In other words, the death of Jesus in its ultimate benefits will cancel all of the original condemnation, the original sin of Adam and his race, and will set all mankind free from that original death sentence. But as we have just seen this is not yet accomplished but has only set free a little handful of consecrated believers whose eyes and ears were especially blessed of the Lord aud to whom during this Gospel age has come a special judgment or trial in advance of the world.

The world's trial will last for a thousand years, the Millennial age, and the Church now on trial, as we have seen from other Scriptures previously, is being prepared of the Lord in advance to be associated with the Lord himself as the judges of the world when it will be on trial. We remind you of the Apostle's words, "Know ye not that the saints shall judge the world?" (1 Cor. 6: 2.) How glad we are, then, that the Lord's redemption work, which now avails for believers only, will ultimately be made available to all the families of the earth—in the day when the shadows of ignorance and superstition shall have passed away, in the day when Satan shall be bound that he shall deceive the nations no more, in the day when the Sun of Righteousness shall arise with healing in his beams, in the day when the knowledge of the Lord shall fill the whole earth as the waters cover the great deep, in the day when the wayfaring man though a fool may not err therein, in the day when none shall any longer need to teach his neighbor and his brother, Know thou the Lord, for all shall know him from the least to the greatest of them. Rev. 20: 2; Mal. 4: 2; Isa. 11: 9; 35: 8; Jer. 31: 34.

"The Dead Shall Hear His Voice."

In full harmony with what we have already seen respecting the deadness, and the fact that a few of these hear now with the hearing of faith, and that all the remaining shall hear by and by, we note our Redeemer's words: "The hour cometh and now is when the dead shall hear the voice of the Son of man and they that obey shall live." (John 5: 25.) For the world of mankind in general this blessed hour of hearing, understanding, coming to a knowledge of the truth, is still future—the Millennial age. For the exceedingly few of the race who have the hearing ear the hour for hearing "now is." The effect of the hearing in both cases would be the same; the voice, the message of the Son of man, is life giving. "He is the way, the truth, the life." (John 14: 6.) He is the way to God—no man cometh unto the Father except by him; he is the Truth, the Word of God, the only message of salvation is that of which he is the center; he is the Life—those who receive his message, his instruction, his grace, may have life, and that more abundantly than was heretofore possessed by man.

Those who hear now by the hearing of faith not only learn of Jesus as their Redeemer and the way to God, but they receive a special invitation to become his joint heirs in the Kingdom. This the Apostle styles, "The high calling of God in Christ Jesus," and again, a "heavenly calling," because it is to heavenly things, and not merely to a restitution to earthly things lost in Adam and redeemed for the world in Christ. But those who will hear the voice of the Son of man in the coming hour, in the Millennial age, will not be invited to walk in the "narrow way" of self-sacrifice, nor invited to joint-heirship with Christ in the Kingdom, for the Kingdom class will then have been completed, the Kingdom itself will then have been established, and the "narrow way" of testing and trial necessary to joint-heirship in it will have passed away and the "highway of holiness" will have been opened up, in which there will be no stumbling-stones and no darkness and no ravenous beasts to hinder, to oppose, to intimidate, to stumble those who would draw nigh to God in answer to the voice that will then assure them of the forgiveness of their sins through the merit of the great sacrifice, and the possibility of attaining all that was lost in Adam—human life, human rights, human honor and glory, a little lower than the angels and in the image of God. How glad we are that all the dead shall hear—not only those who have the ear of faith to hear in advance, but all the others! Indeed the test of faith will be largely past by the time Satan is bound and every evil influence restrained and full knowledge of God and his plan clearly set forth.

A little later on in the same discourse Saint John gives us the Master's words (v. 28, 29), which assure us that this hearing on the part of the dead world is not merely to those who will not have gone down to the tomb, but applies equally to the others who have gone into sheol, into hades, into the state of death. The Master's words are, "Marvel not, the hour is coming in which all that are in their graves shall hear the voice of the Son of man and shall come forth. They that have done good to a life resurrection, and they that have done evil unto a judgment resurrection." (R. V.) How clearly the matter is here stated! The dead are not to come forth from heaven nor from purgatory, but from their graves. These will include two classes: some who have approved themselves to God in the present life and some who have not. The approved ones will come forth from the tomb to a life resurrection, a complete resurrection to life, an instantaneous change in a moment, in the twinkling of an eye, from corruption to incorruption. The others, who have not been approved of the Lord, shall come forth also that they may have a resurrection, a rising up, a deliverance from corruption into the full liberty of children of God. But theirs is not to be an instantaneous change to the perfection of life. No! to their advantage they will come forth from the tomb in an imperfect state, in practically the same condition in which they died—come forth that they may have a raising up to perfection—a raising up by judgments, disciplines, rewards and punishments, during that day of judgment which God has appointed, a thousand-year day. It will be during that thousand year day of their judgment that they will hear the gracious voice of the great King, their Redeemer, assuring them of God's love and the provision made for their assistance out of sin-and-death conditions, assuring them also that there are certain principles and laws in connection with the divine government which must be obeyed if they would attain to the glorious privilege of life eternal, assuring them also that "all the wicked will God destroy"—all who, when they have a full, complete knowledge of righteousness and truth, love unrighteousness and error. Then, as the Apostle Peter says, "It shall come to pass that the soul that will not hear that Prophet will be utterly destroyed from amongst the people."—Acts 3: 23.

TRIBUNE APPRECIATIONS.

Chicago, March 8.

Editors National Labor Tribune:

I have been receiving your paper for nearly a year and I wish to assure you that I appreciate it very much, especially Pastor Russell's sermons. I think you deserve commendation on account of the good sized type you use; the other papers use type that seems much smaller. I will send remittance for renewal soon.

Yours very truly,
A. L. SEELEY.

Waverly, March 10.

Editors National Labor Tribune:

I wish to tell you that I have received your paper now for several months and though I took it especially for the sermons by Pastor Russell, which have long proved valuable reading to me, and are much more so now with your clear, strong type. I find your paper a clean, helpful paper, safe to enter any family.

Yours truly,
M. H. B.

Brookton, N. Y., March 9.

Editors National Labor Tribune:

Mother and I enjoy your paper so much, especially Pastor C. T. Russell's sermons, and as long as you publish them you may count on us as regular subscribers. Wishing you the best of success, I am

Yours very sincerely,
R. M. HOLMES.

Sunset, March 9.

Editors National Labor Tribune:

You publish a good, clean paper. I am well pleased with it, especially Brother Russell's sermons.

Yours truly,
ROBERT BEATTIE.

Cave City, March 9.

Editors National Labor Tribune:

Dear friends, I take this opportunity of expressing my appreciation for publishing Brother Russell's sermons every week. It is a great privilege to me as I have no means of communicating with others of "this way" except by mail. It is also an honor to bear the truth to those who are hungering for it.

Wishing you the greatest success for the year, I remain
MRS. SADIE BREWER.

The Cincinnati Debate.

The debate at Cincinnati, between Pastor C. T. Russell and Elder L. S. White, is creating wide-spread interest. The Cincinnati Enquirer has arranged to publish stenographic reports of the debates day by day, and we have made special contracts with them whereby the entire six debates will be published in a four-page issue. These we can supply by mail to any address at 5 cents per copy, or 10 copies for 35 cents to one address, postpaid.

Pastor Russell will be present and preach at the following places:

Lima, O., Sunday, March 22.

North Pittsburg, (Allegheny), Sunday, March 29.

We believe that The Tribune is the only journal publishing Pastor Russell's sermons in FULL.

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JOHN S. GARRETT
1058 Tremont St., Boston, Mass.

A Romance of Paint Creek.

Walter Stout settled himself in the shade of a giant sagebrush and, unfolding the last issue of the Paint River Record, searched for his name in print. He found it among the personals.

"Walter Stout of Oak Grove, Iowa, has purchased 160 acres of choice farming land on Paint river from the Smyth Land Company, and is about to settle in our midst. Welcome to Wyoming, Walter. We need hustlers like you."

Stout from his seat under the sagebrush could look into the bed of Paint river, which should have rolled at his feet, only it did not, because Paint river was quite dry. It was filled with huge mud caked boulders, behind one of which the skeleton of a cow had lodged. A border of driftwood high up on either bank showed, however, what Paint river could do when it had half a chance. Behind him stretched his 160 acres, the entire surface of which looked like macadam road before the stone crusher has passed over it. Stout twisted his lank body and looked at his farm, then he consulted the personal again, and mentally made a correction in type which would have read:

"Welcome to hell, Walter. We need hustlers like you."

Oh, he had been easy, the easiest mark that had ever listened to the silver tongue of a land agent! He had gazed at the twenty-pound beet which, in Wyoming, sold to the sugar beet factory—still to be built—at five cents a pound. He had drunk in the stories of wheat at eighty cents a bushel and of gigantic potatoes selling at $10 a sack, and eagerly bought 160 acres of land he had never seen for $40 an acre. The only consolation he found in it all was that twenty other suckers, with homeseekers' tickets and green badges, had arrived on the same train with him.

He turned again to the columns of the Paint River Record.

"For Sale—Ten tons of second crop alfalfa, $8 a ton, delivered.

"S. B. BATES."

"Public Sale—Saturday, September 10, 12 head of Hereford 2-year-old steers; 4 yearling heifers.

"S. B. BATES."

"Wanted—Pair of good work horses—1,100 to 1,200 pounds. Must be sound. S. B. BATES."

"Strayed or Stolen—Bay mare. White star forehead; branded SBB. Suitable reward. S. B. BATES."

Stout threw down the Paint River Record impatiently. The needs of S. B. Bates and the editorials outlining the dazzling future of the Paint River Valley seemed to constitute the original matter of the newspaper. Probably it was S. B. Bates who had raised the twenty-pound beet which had lured him to his financial destruction. A feeling of resentment against S. B. Bates began to rise in his bosom.

Mechanically Stout picked a cactus thorn from the side of his shoe. The thorn had been acting as a sort of counter-irritant to his mental soreness.

Having extracted the cactus, he watched with indifferent eyes a hay wagon and its load coming down the steep hill across the alleged river. In the bed of the river the team swerved. One of the front wheels rose on a huge rock and the load of alfalfa promptly turned over entirely, burying the driver, who, with commendable presence of mind, clung to the lines and steadied the plunging horses. Stout slid down the bank and grabbed their heads.

There came a violent upheaval and a flushed and angry face appeared, then a stout feminine body buttoned into a tight fitting basque. Another lunge and a short denim skirt and a pair of men's high boots greeted Mr. Stout's astonished eyes. The angry lady, her black hair bristling with alfalfa straws, strode at once to the horses' heads, and, taking one of them firmly by the bit, slapped him first on one cheek and then on the other.

"If you'll help me hist this wagon over, we'll pitch the load back on again," she said, decisively; and before Stout could quite realize it he was reeking with perspiration and tossing up forksful to the amazon in boots, who could stack a load as well as he could himself.

"What's your name?" she asked, when the last wisp was on the wagon.

"Stout."

"Oh." The tone implied that she knew all about him—his fame as a sucker had already spread, he thought.

He waited expectantly for her to tell him, but she was examining the wagon tire and seemed to have no such intention.

"Say," looking at him from the top of the load of hay to which she had climbed with an agility which had made his jaw drop, "if you are going to live in that shack over yonder, and use this road, lets get together and put op a bridge. This is a mean crossing when it rains."

"Sure," replied Stout amiably. He had a very clearly defined desire to stand well in the estimation of this capable person.

"I'll furnish the team and you get out the timber," she added, "I'll help you lay the poles."

"Sure," replied Stout again, a little bewildered by the vision which came to him of himself and this buxom lady building a bridge.

As he drew into town next day his curiosity as to the identity of his extraordinary neighbor increased until he determined to make a few adroit inquiries.

In town the first person who nailed him was the editor of the Paint River Record. He shook hands with Stout as vigorously as though Stout had just returned from a perilous trip to the Klondike and asked him if he couldn't give the paper an "item" from Paint River.

"We're going to build a bridge over the crick," said Stout.

"Who is 'we?'" inquired the editor briskly, his pad making a prompt appearance.

"Well—me and a neighbor lady," replied Stout, hesitatingly.

"Oh—Bates," said the editor, writing rapidly.

"S. B.?" asked Stout, with a sudden inspiration.

The editor nodded. "Tell her thanks for that cabbage she left on our desk; we'll mention it in our next issue. Better let me put your name down, Stout, for the Record. You get the Housemaids' Own for fifty cents extra if you subscribe now."

But Stout was walking rapidly away, pondering over the remarkable coincidence which made S. B. Bates, whom he detested, and the self-sufficient lady whom he admired one and the same person.

And so it came about that S. B. Bates and W. Stout, "the hustling young rancher from Paint River," owned jointly the bridge over that conspicuous gash in the earth's surface which gave the locality its name.

During the construction of the bridge the newcomer and the pioneer became good friends. She called him "Stout" and he called her "S. B.," as they sawed and hammered. He would have called her "Miss," but as she swung her trusty ax and moved logs which would have taxed his own strength the words seemed to die on his tongue. The only feminine trick Stout observed in his fellow worker was her propensity for holding nails in her mouth.

"Why don't you go in for sheep?" inquired S. B. Bates when the bridge was completed. "Get a permit and range them in the Forest Reserve. There's nothing in cattle, and wool is going up. You can't raise anything without water, and when the Smyth ditch is far enough along to irrigate your land you and I will be dead of old age. Have a whirl at sheep, Stout."

So sincere had become his belief in the judgment of S. B. Bates that Stout accordingly had "a whirl at sheep." He bought 500 head and thereafter his appearance in town invariably evoked the following paragraph in the Paint River Record:

"Walter Stout, the sheep king from Paint River, made a flying trip to our burg on Saturday last. Come again, Walter; we are always glad to see you."

When the thermometer crept below zero and the west wind blew a gale of sixty miles an hour he passed many pleasant evenings with his feet in the oven of S. B. Bates's kitchen stove discussing the ruinous effect of sugar beets upon the soil and kindred other topics of mutual interest.

Spring had come and a chinook was expected any day, when Uncle Sam Boucher issued verbal invitations for a ranicaboo in his log house five miles up the river.

"Thought maybe I'd take it in," said S. B. Bates in speaking of it to Stout one evening, and she looked at him rather expectantly.

"Thought likely I'd go myself," returned Stout.

"It's a bad road to drive over at night," observed "S. B." after a pause.

"Them road commissioners ought to be took up," said Stout. "Us paying taxes and no work done on our roads."

"I haven't been to a ranicaboo in two years," went on S. B. Bates, ordinarily more than ready to give any county official a verbal hammering. "People will begin to think I am too old to dance if I don't fox up and turn out once in a while."

"I suppose your beau will be taking you, 'S. B.?'" said Stout, jocosely.

"Me? My beau? I haven't any more beau than a rabbit." There was a note of bitterness in her voice which Stout did not detect. He was wondering if it were not nearly time for her to bring out the doughnuts. He waited until 9:30, a half hour later than he usually stayed, but S. B. Bates knitted stolidly on a woolen mitten and seemed to have quite forgotten that of all her culinary achievements none appealed to Stout quite as did her doughnuts.

The night of Uncle Sam Boucher's ranicaboo was admitted to be chilly, the thermometer hovering around 15 below, with a wind blowing. When Stout drove across the pole bridge in his lumber wagon S. B. Bates, in a bearskin overcoat and a Si Prime cap, with earlaps, was just leaving the yard in her lumber wagon.

"Chilly," observed Stout, genially.

"Cold," replied S. B. Bates, and some of the frost in the atmosphere seemed to have got in her voice.

The dance was on when they entered and Stout's roving eye took in the fact the tall girl from the Half Way House was present. The welcome S. B. Bates received upon her re-appearance into society was all that the most sensitive and exacting could have desired.

"Hello, Batesie!" shouted Bill Barnes from the corner of the set where he was hoeing it down until the stout plank floor shook.

"Proud to see you, Miss Bates," and Uncle Sam Boucher hobbled up to extend a cordial hand.

"Dad" Schwenk, sawing furiously on his violin from his seat on a chair on the kitchen table, bowed low and all but upset himself without losing a note.

Divested of her Si Prime cap and bearskin overcoat, S. B. Bates looked almost feminine. She was buttoned into a blue plush basque which fitted somewhat tighter than her skin, and a blue ribbon bow adorned her hair. Also she had exchanged her boots for congress gaiters. With her rosy cheeks and flashing black eyes, S. B. Bates was not bad to look upon. She came out with a look of anticipation upon her face and sat down upon the plank placed on two nail kegs which served as a kind of "anxious seat" for the ladies, who thereby announced themselves as candidates for the next dance.

Snow, who rustled horses over the Montana line when circumstances were propitious, was calling off the figures of the square dance, then in progress. His red and perspiring face rested on a high and lustrous collar which had been laundered in Billings and freighted in with the ranch supplies.

"Swing your pardners, don't be slack; balance all and take a back track! First four forward and back! Pass right through, balance to, and swing the girl behind you! Birdie hop out and crow hop in, take holt of peddles and run around again!. Allemanade Joe! Away you go! Swing when you meet and promenade seat!"

S. B. Bates kept time to the music with her foot and head, waiting patiently for her turn to "pass right through and balance to." Uncle Sam stirred the coffee boiling in the wash boiler with the clothes stick, and "Dad" Schwenk, still sawing furiously on his violin, kept time to the rhythm of his music by the waving to and fro of his lank body. Hank Stevens made numerous trips to his cache under a sagebrush, retiring each time visibly refreshed. He took his seat on a barrel of "sourcrout" in the pantry and sang "Bury me not on the lone prairee," in a minor key, until he finally fell a-weeping at the pathos of his own song. Ben Richeter, who had ridden over from the Gypsum Rim, a little scamper of sixty miles, disappeared at frequent intervals with the remark that he was "going out to run a rabbit." After several of these disappearances he could find relief for his exuberant spirits only in the Comanche squaw yell, a sound which made the horses in the corral fall back on their tie-ropes in fright.

"Ripping up the sod tonight," said S. B. Bates, making a visible effort at small talk.

"Sure you are," replied Stout, his eyes following the movements of the girl from the Half Way House.

"She's limber on her feet," observed "S. B.," noting his intent gaze.

"Sure is," replied Stout, heartily, and "S. B." lapsed into silence.

When the quadrille ended Uncle Sam Boucher came out with an ax and hammered in a few nails which had ripped the soles from several of the guests' shoes.

"Planks is wearin' down," he explained briefly.

"Pardners for a schottische," called the master of ceremonies.

"Schottische is my long suit," said S. B. Bates, wistfully, but Stout did not hear, for he was making a beeline for the girl from the Half Way House.

A flood of red turned S. B. Bates's cheeks a still deeper hue, but she sat proudly upright, a fixed smile on her lips. The set was made up and no one had asked "S. B." to "assist" him. It was the same with the next waltz and the next polka; then Hank Stevens ceased to sing, and, wiping his streaming eyes, claimed her for the next two-step, the pleasure of which was spoiled for her by the glimpses she had of Stout and the girl from the Half Way House sitting side by side on the barrel Hank Stevens had vacated.

Between dances the men gathered about "S. B." and discussed the outlook for the coming season. They asked her opinion as to the fattening qualities of the Hereford breed and the advisability of feeding horses first crop alfalfa. They praised her thrift and energy, her blooded stock; but they continued to dance with the girl from the Half Way House and the brunette from over the range. As the night wore on S. B. Bates's answers on the subject of crops grew noticeably curt, and finally, when Bill Barnes asked her if she had a bull calf for sale, she told him in a voice which made Bill stare "that she talked business at her ranch." Just before coffee was served at 12, S. B. Bates announced that she was going. Stout, his mouth open in ecstasy, was whirling with the girl from the Half Way House and did not see his neighbor walk past him with blazing eyes. Accompanied by Uncle Sam Boucher with the lantern.

Stout, jaded and yawning, drove home at daylight. He was half asleep when he came to the pole bridge, but he awakened to a state of alertness which was like the wakefulness of insomnia when he saw a sign fastened to several poles which blocked the entrance of the bridge. The sign read:

"THIS BRIDGE IS CLOSED.
"S. B. BATES."

As Stout with numb fingers laboriously removed the interlaced poles in the gray dawn, a slow wrath began to burn in his bosom. He did not comprehend the cause, but he realized that S. B. Bates had turned on him. He drove home, and, after caring for his horses, printed a sign which read:

"THIS BRIDGE IS OPEN.
"W. STOUT."

He attached it to his end of the bridge, and, with a feeling of satisfaction and pride in the neatly printed letters, returned to his shack to sleep.

Refreshed by his slumbers he started late in the afternoon to demand an explanation from S. B. Bates. "S. B." saw him coming and was waiting for him on the pole which marked the exact center of the bridge. Stout felt himself shrink before her blazing eyes.

"This bridge is closed," said "S. B." Her lips were a straight line.

"This bridge is open," replied Stout, trying to force determination into his wavering voice.

"I am armed," said S. B. Bates, and from the folds of her skirt she produced a formidable pair of wire clippers. "Take one step forward and I shall use this weapon."

Stout, with his foot poised in mid air, hesitated. S. B. Bates's unspoken threat to remove his flesh from his bones in pinches rang true. He knew also that she could do it.

"I will not fight a lady," he replied with dignity, backing off the bridge.

"I wouldn't advise you to," answered S. B. Bates, mockingly.

That same afternoon it chinooked. The soft, warm wind melted the snow in the mountains and gulches with incredible rapidity and a yellow stream began to rush through the dry bed of Paint river.

In the morning the yellow stream was a torrent, and it looked as though the bridge might go out before night.

He followed the creek down to see if the flood had taken out the wire fence he had strung across from his property to that of his neighbor. The fence was still intact, so he returned to his shack and seated himself disconsolately on the door step.

Now that Stout's wrath had subsided somewhat, he realized that the withdrawal of S. B. Bates's friendship was a more serious matter than it had at first seemed. That horse with the distemper—"S. B." had thought she could cure it. He had talked of buying a carpet—"S. B." was going to sew it for him. He meant to purchase Meldon's water rights on Sage creek—if "S. B." thought well of it. But he was going to miss most of all her companionship; she was surely very companionable. She had been patient with him in his verdancy, and her kindness had been unfailing. Her volcanic outburst puzzled and bewildered him. As he brooded the clatter of hoofs fell on his ear. He arose and looked round the corner to see the girl from the Half Way House galloping down the road on her blue roan.

"The upper bridge has gone out," she said, pulling up at his door step, "and I had to ride back and cross here. Is it safe?"

"Well, you see, the b—bridge is closed," stammered Stout, distinctly embarrassed.

"Closed? What's the matter?"

"W—W—Why, S. B. Bates, you see—a—a—" He groped wildly for some plausible explanation, and while he floundered he saw the stout figure of S. B. Bates striding from the house on the hill to the bridge with an unmistakable air of determination. In the exact center of the termination she knelt and began to saw on the big log supporting the small cross poles which formed the structure.

Stout was aghast. Who could have believed the woman capable of such vindictiveness? S. B. Bates was going to saw the bridge in two and move away her half! Stout knew that expostulations were useless, and he had no notion of exposing himself to an attack with the wire clippers. He could only stand gloomily watching the strong, machine-like motion of her arm as she drove the saw through the wood while the girl from the Half Way House chattered at his side like a magpie.

When the log was cut, and that side of the bridge sagged into the water, she began with equal vigor upon the log supporting the other end of the cross poles. She sawed with a ferocity which was fomidable even at a distance. Could it be that she was so intent upon revenge that the thought of disaster to herself did not occur to her?

There was nothing of the cool, level-headed S. B. Bates in the panting, excited woman who sawed so savagely upon the hard wood beam. In her jealousy she was truly feminine. Infuriated by the sight of the girl from the Half Way House flirting with Stout, as she supposed, perhaps ridiculing herself, she had only one thought and that was to prevent the girl from crossing the bridge, and at the same time to prove conclusively to Stout that she was done with him forever. Blinded with rage as she was, her ordinarily good judgment forsook her. She meant to retreat in good time, but she intended also to thoroughly destroy the bridge as she could before she went. While Stout strained his eyes in the intensity of his interest the log suddenly parted, and, even from his door step, he could see the splash which followed the disappearance of S. B. Bates into the river.

Stout's long legs stood him in good stead; he ran as he never had run before, the shrill, despairing cries from the river acting upon him like spurs. He reached the bank just in time to see S. B. Bates's head bobbing around the bend. She was clinging to two of the bridge poles and shrieking as she went. Stout ran along the river bank, calling to her to keep up! that he was coming! that he would save her! As he turned the bend an inarticulate cry of relief broke from him—S. B. Bates had washed into the wire fence! Her ruddy face was white and she looked at him piteously, all the anger gone from her black eyes.

"Hang on!" Stout begged.

"Don't come in!" cried S. B. Bates. "Get a pole. I can hold on a little longer."

Panic stricken, the girl from the Half Way House had left her horse and ran in order to get to the river quicker. Hysterical and exhausted, she dropped to the ground before she reached the wire fence.

"Don't go in! You'll drown'd! Please, please don't go in!" she screamed. But Stout did not even hear her. He rushed to and fro until he found a tall sapling, and this he literally pulled up by the roots. He waded into the water as long as he could keep his feet and then he cautiously pushed out the end of the pole. Trusting to him, she let go her hold on the fence, and Stout, wading slowly ashore, deposited S. B. Bates upon the bank.

"If you had drowned, 'S. B.!'" he exclaimed, and with the reaction from his fright came a fit of trembling.

"Would you have cared?" asked "S. B." wistfully, looking at him with softened eyes.

"Cared?" Stout's voice choked.

"As much as if it had been her?" demanded "S. B." with more energy, jerking her head toward the still hysterical girl from the Half Way House.

"'S. B.!'" exclaimed Stout. "'S. B.!' You were jealous!" The sudden understanding which flashed upon him illuminated his face and, in a courage born of a new and delicious sense of importance, he took her unresisting hand.

"We'll build up the bridge as soon as the crick goes down—Walter," answered S. B. Bates, coyly.

OUTBURSTS OF EVERETT TRUE.

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246 Summer St., Boston, Mass.

Tribune Appreciations.

Bangor, Me., March 13.

Editors National Labor Tribune:

I wish to take this opportunity of expressing my appreciation of the weekly visits of your excellent paper; though I am frank to state my special interest in Pastor Russell's sermons. The clear type, and the fact that these sermons are printed in full lends a distinguished pleasure in the reading, which I have never found in any other paper publishing the discourses, which has come to my notice. May the Lord bless you richly as you continue to spread this part of the harvest message. The message of Present Truth.

Yours in the love of the Truth.
MRS. G. E. BROOKS.

Haverhill, March 12.

Editors National Labor Tribune:

We have subscribed to your paper since December, 1907, and have enjoyed it ever since, both the labor news and the general treatment of the interests of both capital and labor; because you seem to deal fairly with both sides, recognizing the rights of each, while seeing injustice on both sides. We have especially enjoyed your reports of Pastor Russell's sermons since you use good size type and give a full report. We feel sure that the Lord will bless your paper in this connection, for it is written that he who gives a cup of cold water to one of these Little Ones in Jesus' name shall not lose his reward, and you have been the means of giving many cups of cold water (Truth) to many of these little ones.

Sincerely yours.
J. T. H. HARRISON.

Washington, March 11.

Editor National Labor Tribune:

You will find within post office order for which continue sending paper to my address, trusting your paper will have a larger circulation than ever. I certainly enjoy Pastor C. T. Russell's sermons very much.

Truly yours,
WILLIAM GRAY.

Monessen, Pa., March 9.

Editors National Labor Tribune:

The time has rolled around when a new invitation is in order for the good old Labor Tribune, whose visits are now doubly welcome since it brings with it the spiritual refreshments through Brother Russell's sermons. So please enclosed find post office order for another year.

Respectfully,
CHARLES E. JAFUERT.

Jamestown, March 11.

Editors National Labor Tribune:

Please find another year's subscription. Your paper brings much joy to my heart with Pastor Russell's sermons printed in such nice large type which makes it so easy to read for one of my age. I am 74 years old. May the Lord bless you.

Yours.
MRS. J. APP.

Muskegon, Mich., March 9.

Editors National Labor Tribune:

Enclosed you will find 35 cents in stamps for which please send to my address ten copies of Pastor Russell's and Elder White's debate. I appreciate your effort very much in printing Pastor Russell's sermons in your valuable paper each week. I read it with much interest and pleasure. Wishing you success, I am,

Very respectfully,
JAMES HUDSON.

Editors National Labor Tribune:

I appreciate the sermons of Brother Russell very much and the print of the paper could not be better. Hoping you will keep on with the true light of God's word. Yours,

MRS. ELLA McSHERRY.

LIONESS FRENCHMAN'S PET

Big Cat That Attracts Notice in French East Africa.

This is a story of a Frenchman and a lioness he has civilized so that she trots along at his heels wherever he goes. She was afraid of the camera, and as she declined to face it, her master put her leading string around her neck, kept her from looking around until the photographer caught her unawares.

She is less than two years old and is said to be as docile as a kitten, but her master is too wise to trust her fully. If they are likely to meet anything that might unduly excite the animal she is led instead of being permitted to follow without any means of restraint. She is always in confinement when he is not with her, and a great deal of the time she is simply following him or playing about him as he goes through the country on his round of duty.

The photograph was taken by Mr. Rosen, who was a member of the German mission that a while ago carried many very fine presents to Emperor Menelek of Abyssinia. A few days after the party landed on the African coast they were astonished to see this lioness tagging along after the white man. Her unusual story and her photograph are among the interesting things found in the volume that Mr. Rosen has written about the adventures of the German embassy to the court of Menelek.

The tamer of this lioness has a place of no small importance in French East Africa. He has a large part in the management of the railroad that extends from the French port of Jibuti to the old town of Harrar, which not very long ago could be visited by white men only in disguise. His name is Carette.

It was Carette who had to solve the problem of the Issa natives. At one time during the construction of the railroad very few of the workmen who went or were sent a few miles away from the line ever returned.

No hostile natives were seen, but nothing was found of the lost men excepting their mutilated bodies. This murderous work was done by the Issa natives with their lances.

At last they came out into the open and killed 30 men who were at work on the roadbed. Consternation reigned and all work on the railroad ceased, till Carette supplied complete protection and finally put an end to the hostility of the Issa by winning the confidence of their chiefs.

One day this baby lioness was brought to him. Her eyes had scarcely opened, and from her babyhood to the present time she has been the special care of the white man.

She does not know the tricks that are taught to many show animals, but after all her education has probbaly been more thorough than that of almost any other trained lion that ever lived, for she has been practically turned into a domestic animal. She comes and goes like a dog, obedient to her master's will, and seems to have a genuine affection for him.

Was It a Plot.

"Bayard and Lady Sybil Cutting have a villa at St. Moritz this winter," said a New York man.

"The last time I met Mr. Cutting it was in Paris. He was looking at furs in the Rue de la Paix. Pricing a sable stole that was worth $3,500, he made a wry face and told me a fur story.

"Two clubmen, he said, were conversing in their club. It was a week or so before Christmas.

"'By the way,' said the first, 'I understand that you and your wife are coming round to call tonight after dinner.'

"'Yes,' said the other, 'I believe some such arrangement has been made.'

"The first man knitted his brow and puffed at his cigar nervously.

"'See here,' he faltered, 'do me a favor, will you? Don't let your wife wear her new sables. I don't want my wife to see them just at this time. It—'

"'Why,' said the other, 'that was what we were coming for.'"

Mark Twain on Prohibition.

"Crossing the Atlantic with Mark Twain last summer," said a W. C. T. U. woman, "I asked his opinion of the prohibition law. His reply was very characteristic, very humorous.

"'I am a friend of temperance and want it to succeed,' he said, 'but I don't think prohibition is practical. The Germans, you see, prevent it. Look at them. I am sorry to learn that they have just invented a method of making brandy out of sawdust. Now, what chance will probition have when a man can take a ripsaw and go out and get drunk with a fence rail? What is the good of prohibition if a man is able to make brandy smashes out of the shingles on his roof, or if he can get a delirium tremens by drinking the legs off the kitchen chairs?'"

Helpful.

"Say, boss," began the beggar, "gimme de price of a square meal,—won't yer? I don't want booze. I'll go right in ter dis restaurant——"

"Haven't got any money for you," growled the dyspeptic who had just come out, "but I'll give you a tip. If you do get the price don't go in there for a square meal, for you won't get it."

All for Appearances.

"He's very fond of her, isn't he?"

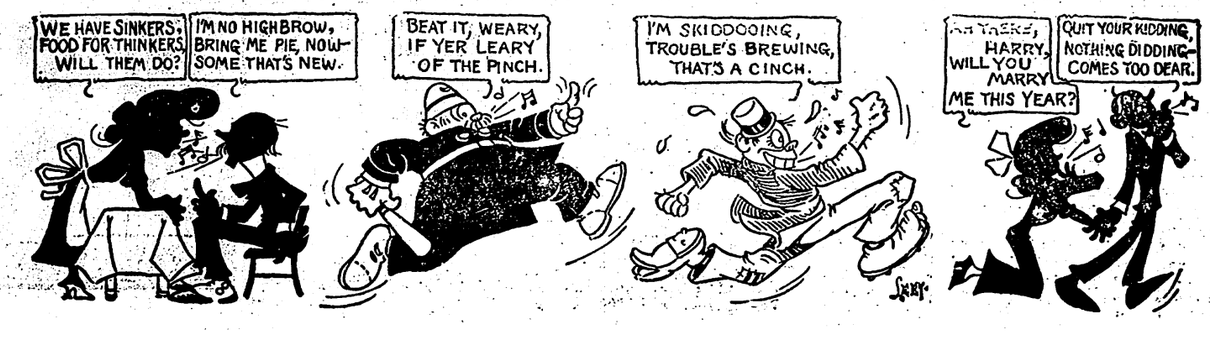
"Well, really, I don't think he's as fond of her as he is fond of having people remark that he's fond of her."

WHAT POLLY WANTED.

Boy—Does Polly want a cracker?

The Parrot (Educated in Boston)—If it is your intention to proffer me eyether an attenuated, indurated, fragile steam bakery product, or on the the other hand a diminutive pyrotechnical specialty containing a combustible, my rejoinder is in the negative. If however, you can procure me a modicum of a well known and nutritious leguminous vegetable, subjected to an application of heat with a culinary end in view, I will be much be holden to you, and please have plenty of catsup on them.

WHEN EVERYBODY GETS THE WALTZ SONG MANIA AND TALKS IN DREAMY MEASURES.



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Appreciates Our Efforts.

Stockton, March 18.

Editors National Labor Tribune:

While sending for the debates between Pastor Russell and Elder White, we want to drop you a few lines to show our appreviation of how you print Pastor Russell's sermons. We enjoy them so much. They are published in full and in such good print. Besides you have a good clean union paper. May the Lord bless you for the efforts you are putting forth. Wishing you success, will close and remain,

Yours in truth,
MR. AND MRS. E. E. GORDON.

Egg Harbor City, March 18.

Editors National Labor Tribune:

I want to tell how I came to know of the existence of your paper, and how I came to subscribe for it. Some time ago, some kind friend or friends, who withheld the name from me, kept sending me the Tribune in which were published Pastor C. T. Russell's sermons, and I was very much pleased with them; they were so full of cheer and comfort to me, that I finally decided to subscribe for the Tribune myself, and will continue taking the paper so long as Pastor C. T. Russell's sermons are being published in it. I like the paper and especially the large, clear print in which the sermons are published. I hope that your paper may have a large circulation, so that those reading the sermons may obtain a like blessing.

Yours respectfully,
MRS. EDWIN LENT.

Los Angeles, Cal., March 19.

Editors National Labor Tribune:

I wish to express my appreciation of your paper, which I find to be above the average in fairness and good moral tone. I am especially interested in Pastor Russell's sermons and am pleased to get them in such good, clear type.

Thanking you for your effort and wishing you continued success,

I am respectfully,
ROBERT NAIM.

Lizton, March 14.

Editors National Labor Tribune:

Please send me ten copies of the Cincinnati debate. I have been following Pastor Russell's sermons, as given in the Tribune, with a great deal of interest and wish to express my appreciation of your efforts in reporting them in full. I should dislike very much to get them abridget.

Very respectfully,
E. C. THOMPSON.

Eliminating the Brutality.

Man with the Bulging Brow—What are the new football rules, anyhow?

Man with the Bulbous Nose—I believe the players are expected to protect themselves in the breakaway.

The Difference.

"What?" queried the young man, "is the difference between white lies and black lies?"

"White lies," answered the homegrown philosopher, "are the kind we tell; black lies are the kind we hear."—Chicago News.

THE QUEEN IN GOLD ATTIRE.

SEPARATED FROM HOME AND FAMILY—NEVEHTHELESS JOYFUL IN THE PROSPECT BECAUSE OF HER LOVE FOR THE ROYAL BRIDEGROOM.

Lima, Ohio, March 23.—Pastor C. T. Russell, of N. Pittsburg, Pa., preached twice in this city today. His anti-infidel discourse on "To Hell and Back" drew a great crowd. We report his evening topic from the text, "Hearken, O daughter, and consider, incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty; for he is thy Lord and worship thou him."—Psalms 45: 9-14.

The beautiful imagery of our text and context relates to the Elect Church of this Gospel Age, which is here pictured as a Bride, the spouse, and ultimately the wife of the great King, Immanuel. The Scriptures abound with this view of the Church; as notice, for instance, the Apostle's words to the Church of his day, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (2 Cor. 11:3.) Note again the words of John the Baptist, "He that hath the Bride is the Bridegroom; but the friend of the Bridegroom, which standeth and heareth him, rejoiceth greatly because of the Bridegroom's voice: this my joy, therefore, is fulfilled." (John 3: 29.) The speaker does not identify himself with the Bride class and this with propriety, for, as our Lord declares, John the Baptist was the last of the prophets; he belonged to and was faithful as a member of the house of servants, but did not come in under the Gospel privilege of the Pentecostal blessing following our Lord's redemptive work. Of him our Lord says, "There has not arisen a greater than John the Baptist, and yet I say unto you, the least one in the Kingdom of God is greater than he. (Luke 7: 28.) In other words, our Lord assures us that to have the humblest position in the Church class, in the Bride class being selected during this age, is an higher honor than that which belongs to the very highest and noblest of the previous dispensation.

Failure to notice God's dispensational dealings with the patriarchs in the Jewish nation and with the Gospel Church has hindered many of the Lord's people from making good progress in the study of the Word and it is time that all awake to this fact and realize that various features of the divine plan belong to various dispensations or epochs and that all these are working together for the grand fulfilment of God's glorious purposes, of which the Apostle writes, He will "gather together in one all these things in Christ, both which are in heaven and which are on earth." (Eph. 1: 10.) This great work is not yet accomplished; the angelic hosts do indeed give reverence and obedience to the glorified Son of God and also a "little flock" of footstep followers of the Lord Jesus from amongst men so glorify and honor him as King of kings and Lord of lords; but as for the masses of mankind living and dead, they have never even heard his name or known of the grace of God in him. But according to the Lord's Word these all must hear and know and have an opportunity for salvation through Christ—"in due time." That due time is the coming age or new epoch called the Millennium, the great thousand year day which God has appointed for the world's trial or judgment; as we read, "God hath appointed a day in the which he will judge the world in righteousness." (Acts 17:31. But prior to that appointed day he called out of the world a special class of those who have the hearing of faith and the eye of faith that he may thus select the Bride of Christ to be his joint-heir in that Kingdom and his joint-associate in that glorious work of blessing all the families of the earth and granting to all of them a trial or judgment—a knowledge of the truth and an opportunity to show their willingness to obey it.

The Bridal Robes.

The context declares (v. 14), "Her clothing is inwrought with gold." But this pictures her as the Bride when all the trials and difficulties and testings shall have been successfully passed and she shall be accepted as the Very Elect to be forever associated with her Lord and a sharer of his glory. In the Scripture symbology gold is used to represent the divine nature, hence the picture as a whole teaches us that when the King of kings shall present his Bride before the heavenly Father at the close of this age, after she shall have been glorified by the First Resurrection, she will be possessed of the divine nature—"glory, honor, and immortality." (Rom. 2:7.) This is what the Apostle Peter assures us will be the outcome. Speaking of the promises of God's Word to this Bride class he says that God "hath given unto us exceeding great and precious promises whereby we might become partakers of the divine nature." (2 Pet. 1: 4.) We do not get this divine nature or this gold raiment in the present life; our immortality is a hope and not an actuality. As the Apostle says, "we seek for glory, honor and immortality." How difficult it is for us to grasp the thought that the great Creator, desiring that the Elect "little flock" should be associated with his Son in the great work of the Millennial Age, the blessing of all the families of the earth, did not invite the holy angels, but instead has sent the invitation to our fallen race, to such of its members as would have the ears to hear and the hearts to respond to the call of this Gospel age—to walk the narrow way in the footsteps of our Redeemer! No wonder the Apostle declares that although we have God's assurance that we are sons of God, and although this signifies that we will be heirs of God, yet it does not appear what we shall be, how great we shall be. It is too wonderful a matter for us to comprehend; too wonderful to even be described in the Scriptures. Hence the only information granted to us is that when our Lord Jesus shall be manifested at his second advent in power and great glory, then the First Ressurrection change shall make his faithful "little flock" like him, that they may see him as he is—not as he was—and share his glory, for flesh and blood cannot inherit the Kingdom of God—though all flesh shall see the salvation of God, shall experience the blessings that will flow from that Millennial Kingdom and be recipients of the divine favors which will then be poured out upon all flesh with lavish hand and blessed results.—1 Cor. 15: 50; Isa. 40: 5.

But the context says more respecting this raiment. Note (v. 14) "She shall be led unto the King in raiment of needle work." This word lead properly enough applies to the present life. All through this Gospel Age from Pentecost till now the Lord has used the various instrumentalities to call out from the world this peculiar people and by various instrumentalities he has led them from grace to grace, from knowledge to knowledge, and changed them from glory to glory, to prepare them for their final acceptance in the Rirst Resurrection of the clothing of gold—glory, honor and immortality. It is in full accord with all this that the Scriptures represent that all accepted of the Lord throughout this Gospel Age have been granted a wedding garment clean and white, "pure linen which is the righteousness of the saints." (Rev. 19: 8.) That robe figurately represents justification, the covering of our blemishes; and it is a wedding garment because it constitutes a basis of our ultimate acceptance of the Lord in the end of this age, when the marriage of the Lamb shall come. These espoused ones are cautioned that their treatment of the robe will determine whether or not they will ultimately be of the Bride class. (1) They must keep their garments unspotted from the world (Jas. 1: 27), and (2) they must embroider them with fine needle-work. Painstakingly they must endeavor to fix and establish in their robes the glorious pattern outlined for them by the word and example of their Bridegroom and his mouthpieces, the apostles.

Removing Spots and Wrinkles.

If any of those "called to be saints," on accepting that invitation and receiving the robe, supposed it would be an easy matter to keep it without spot or wrinkle or any such thing he was soon undeceived. Each one of this class has found out that it requires great circumspection, great care to live in a world in which sin abounds and, as a New creature, to act through a body the imperfections of which are continually coming to light as growth is made in grace and knowledge. The great Apostle acknowledges the impossibility of perfection under present conditions—except that our hearts, our intentions, our wills, might be perfect, should be perfect, must be perfect, thoroughly loyal to God and to righteousness. He says, "When I would do good evil is present with me;" and again, "We cannot do the things that we would." (Rom. 7: 21; Gal. 5: 17.) The Scriptures declare that "There is none righteous, no not one." Rom. 3: 10) and when the thought of our own imperfections and the sin abounding all about us would make us fearful, convincing us of the impossibility of preventing our garments from receiving spots or wrinkles, what then? Ah, they tell us how these are to be gotten rid of; they tell us that the merit of our Lord's sacrifice not only cancelled for us our past sins and covered us with his robe of righteousness, but that all subsequent imperfections, resulting from original sin, weakness and ignorance, may all be forgiven us and not remain as spots upon our robes. The Apostle says, "The blood of Jesus Christ cleanses us from all sin." (1 John 1: 7.) The thought of this text is not the original justification which we received when we received the robe, but a cleansing which may be ours after we are the Lord's and have the robe. The word cleanseth here refers not to something already past but to that which is now at our disposal, a cleansing which is now in progress, a cleansing or forgiveness which all of the Lord's people need to pray for and to accept, as in the Lord's prayer, "Forgive us our trespasses as we forgive those who trespass against us."

Thus through the age from Pentecost down those who have been called, accepted and robed with the wedding garment have been obliged to strive to keep their garments unspotted, and oft with tears to apply for the cleansing when a spot would be seen. Their consciences are so tender on the subject that their neighbors and friends of the world and nominal Christendom think them strange, peculiar people. They are more distressed to see one spot upon their robe than are many whose garments are filthy. But the effect upon them is a blessed one, as it developes in them more and more love for righteousness and greater zeal and strength in overcoming. They are making progress, even though to themselves it may appear slow; they are becoming fortified, strengthened and built up in character—in their love for whatsoever things are just, true, lovely and of good report. (Phil. 4: 8.) We are now referring merely to that class of the called ones who will ultimately be accepted as the Bride. We are not referring to all who make a consecration and are accepted of the Lord but who fail to be thus particular about the spots and wrinkles on their robes. These we will consider later.

"If Ye Do These Things."

When the Apostle Peter said, "If ye do these things ye shall never fall, but so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ." (2 Pet. 1: 10, 11), he is referring to the same things that are represented by the embroidering, the needle work upon the wedding garment. All the espoused ones are shown the pattern on the robe; they are all informed of the necessity of working out their own salvation, of cooperating with the Lord in the matter of making their calling and election sure to the glorious station to which they have been invited. They are informed that through much tribulation shall they enter the Kingdom. (Acts 14: 22.) This tribulation is the painstaking "fine needle-work" of our context. Not all tribulation that may come to mankind is a part of this embroidery. The Apostle speaks of some in these words, "But let no man suffer as an evil-doer or as a busybody in other men's matters." (1 Pet. 4:15.) The intimation is that such sufferings are not incidental to the embroidering we are to do, but the result of our not being engaged in our embroidering work and having time to meddle with sin or with other matters and affairs. Such tribulations add nothing to our embroidering on the robe, except as they might awaken us to a sense of our neglect of the important work which must be done in our own characters if we would be fit for a share with our Lord in his Kingdom, fit to be accepted as members of the very Elect, the Bridal Church in glory.

The baneful experiences which come to us as a result of our faithfulness to the Lord, to the Truth, to the brethren—these constitute parts of the embroidering, these help us to fix in our hearts and characters the principles of righteousness and of love divine. How tedious the work appears to us sometimes! At the close of each day we are astonished at how little we have accomplished, and the weeks and months go by with similar experiences. With the close of the year, when we give our robes particular attention, we behold the comparatively little that has been accomplished since the examination of the year before. But how does the Lord view this matter? Is he expecting that you and I and all of his followers will be able in every detail to follow the glorious pattern that is stamped upon our robes? Will he require of us as a condition of our acceptance as his Bride that not a feature or detail shall be lacking? Oh, no! Such a view would swerve and at once discourage us from further effort. The entire tenor of Scripture is to the contrary. As, for instance, in the parable of the talents; our Lord represents some as having less ability and some more and indicates that his approval will be in proportion as we have endeavored to accomplish his will. The one who had faithfully used the two talents heard the same words of approval as the one who had five talents and used them—"well done, good and faithful servant, enter thou into the joy of thy Lord." Matt. 25: 21.) And so with the robe: If the Lord, who takes cognizance of our endeavors, sees persistency and the right intention he counts it unto us as being perfect. We will not be married in these robes; these are merely the ones in which we are being led to the marriage. More and more they should show our love, our zeal and patient endurance. As the Master examines the work will he not expect to find the last better than the first, even though none of it be perfect? Will not this be the basis of his approval of our endeavors and on account of which he will be willing to give us the new robe of gold?

Some of us, perhaps, remember that when we were children at school we had writing copy-books with perfect copper-plate engravings at the top of each page as copy. Alas! and do we not remember also—that in many instances the first few lines were the best on the page and that carelessness and indifference to the copy and to the necessity for the lesson became more and more marked as we proceeded to the bottom of the page? We remember that we copied our own instead of looking to the engraving at the top. So it is with this matter of the embroidering of our robes. If we become heedless, careless, indifferent, overcharged with the cares of this life and the deceitfulness of riches and the cares of this world, our robes will show it, little embroidering will be done and it will be of poor quality. Spots will get on and we will neglect to have them cleaned away and soon our robes will be entirely unfit for the inspection of the Lord or for the marriage. It is time, dear friends, that we awake to the responsibilities of the hour, that we realize that the Bridegroom is nigh, even at the door, and that the last of the wise virgins will soon enter into the marriage and the door will be shut and that the choicest blessings of all time will soon be won or lost as far as we are concerned.

Love Fulfils the Law.

Let us make no mistake as respects what constitutes this needlework, this embroidery. It is not knowledge, though knowledge is very necessary to its proper in-working. It represents not natural talents, though these may be utilized in connection with it. It represents not merely laborious works, though these may be very proper and perhaps necessary to it if conditions are favorable. This embroidery represents love—for "love is the fulfilling of the Law." (Rom. 13: 10.) This is the new commandment which our Lord has given, "A new commandment I give unto you, that ye love one another." (John 13: 34.) Love for the Lord and his Truth he places on a parity when he says, "Me and my Word." One of course, comes first. To our Lord and his Word we must be true at all hazards. Then comes love for the brethren—because they are his—because they have his spirit—because they are seeking to walk in his footsteps. "He that loveth not his brother whom he hath seen how can he love God whom he hath not seen." (1 John 4: 20.) This is the forceful argument of the Apostle. The love must continue and extend to neighbors, friends, yea, to enemies, so that those who would have the full pattern on their robes must have in their characters a true, genuine, staunch love for all these. And if, perchance, the enemy should be a brother the testing to love might be all the more severe but that this feature of the embroidery be worked is our Lord's requirement, whoever does not love even his enemies is not fit for the Kingdom—whatever he may be fit for. Love as brethren, be pitiful, be sympathetic, be generous, be helpful, be self-sacrificing, do unto others as you would they should do to you. Let the Golden Rule measure your thoughts, words and deeds—measure the length of the stitches in your embroidery and assure yourself that it is "fine needle work."

"The Virgins Her Companions."

Our context declares that when the Bride class shall be the queen and shall be presented before the Father, the virgins, her companions, shall follow after. Who are these virgins? The world? Oh no! All sorts of nominal Christians? Oh no! Who then? They are those represented in the parable of the ten virgins as the foolish virgins. They were as truly virgins as the wise ones, as truly justified and as truly consecrated to the Lord. They also got the wedding garment, theirs also was stamped with the pattern for embroidery; but they neglected the work, they became overcharged with the cares of this life and the deceitfulness of riches. The first spot upon their robe distressed them, but subsequently they became accustomed to seeing it spotted and thought less and less of the matter. They were themselves free to admit not only their consecration and that they possessed the robe but also its disfigurement by the spots and wrinkles which they did not approve but which they had given up the thought of removing as too great a task to remove. What they should do is to apply to the Bridegroom for the cleaning fluid, the precious blood, that thus he would take away these spots and blemishes, giving such chastisements as his wisdom would see best for the inattention and carelessness and entreating that they might no longer be of the foolish virgin class but of the wise—wise toward God, wise to appreciate the fact that the great blessings now being proffered to the very elect is valuable beyond all estimate. But the more spots and wrinkles that get into the robe the more likely is the wearer to be careless and noting that the majority of even the consecrated have spots and wrinkles, he is apt to conclude that he is no worse than others and not nearly so bad as many others. How we would like to awaken some of these to a realization of their proper position and need of prompt action and redoubled energy not only in securing the cleansing of the robe but also in the work of embroidering it with the fruits and graces of the spirit which they have so sadly neglected.

In Revelation 7 this class represented in the parable as the foolish virgins who fail to get the oil, the experience, etc., in time to enter into the marriage, are represented as a great company "whose number no man knoweth." Of these it is declared that they must wash their robes and make them white in the blood of the lamb and that then they will be granted palm branches and be permitted to serve the Lord in his Temple and before his throne. We rejoice in the clemency of the King and the privileges of these brethren even while we realize that their washing of the robes signifies coming up out of great tribulation. But, alas, even with the washing, with the tribulation, they will never have the same station they might have enjoyed, they will never be of the Bride class to sit in the throne, their highest honor will be associates before the throne, they will never wear the crowns, their highest honor will be to have palm branches representing final victory through tribulation. These are the ones represented in our text, the virgins her companions that follow her, who also will be brought into the presence of the King, who also will be highly honored and blessed, but who will have lost the glorious position of being the Bride, the Lamb's wife. Let us take the lesson to heart and remember that one of the special conditions declared in our text is,—

"Forget Thy Father's House."

Our Father's house is the world, for as the Apostle declares, "We were children of wrath even as others." (Eph. 2: 3.) In accepting our Lord's invitation to be his Bride we are joining a new family, a new house. We are exhorted to show our appreciation of our espousal by forgetting the house and family to which we formerly belonged and held allegiance. This is in harmony with the Apostle's exhortation, forgetting the things which are behind; I press on to those things which are before: and again, the things that I once loved, now I hate and things highly esteemed amongst men I now see to be unworthy of those called to be heirs of God, joint-heirs with Jesus Christ our Lord.—Phil. 3: 13; Rom. 7: 15; 8: 17.

Here, dear friends, is the gist of the entire question: our Lord declares that we and the entire world are either for him and his cause or against the same. There is no neutral ground and hence in leaving the father's house, the world, and our own people, and in becoming members of the New Creation, the Church, the body of Christ, begotten of the holy Spirit, we should understand that the change is a radical one and not any longer seek for our fellowships and joys from the worldly sources but only amongst those who with ourselves are consecrated to the Lord and waiting for his return and for the marriage and for membership in the Elect class, the Bride. The more we attempt to mix worldly things and prospects and aims with our high calling the more it will be shown that we are foolish virgins at very most for we cannot serve God and Mammon. This, of course, does not signify unkindness toward friends or neighbors or kindred, by no means. The Lord's saints are exhorted to do good unto all men as they have opportunity but especially unto the household of faith. And with the latter and their aims they must specially identify if they would come off conquerors, and be received by their Lord and King as his joint-heir and Bride and introduced as such to the heavenly Father.

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TRIBUNE APPRECIATIONS.

Bedford, March 19.

Editors National Labor Tribune:

I have lately became a subscriber to the N. L. T. As you doubtless surmise I have been moved to do this because of your publication of Pastor C. T. Russell's Bible studies.

Permit me to congratulate you on the acquisition of such pithy, forceful, energizing and upbuilding reading matter and to testify to the bright and cheerful aspect of your paper from the standpoint of typography; its tersely bold news, as well as Pastor Russell's studies, which, free from isms permits the Bible to explain itself. Very sincerely,

JOHN W. ALEXANDER.

Buffalo, March 18.

Editors National Labor Tribune:

I appreciate very much your good paper and the way in which you publish Pastor Russell's sermons.

The bold, forceful and clear explanations of scripture as given by him remind one of the preaching of the Apostles of old. They certainly show forth the gospel (glad tidings), in all its glory and beauty, truly, they reveal to us a God of love, wisdom, justice and power. They represent our Heavenly Father in His true character and not as He has been misrepresented now for centuries, by those who, though sincere, have been misled to think of Him, as a cruel, unjust being who instills fear, rather than love in the human heart. Praise God for such a man and for such a gospel. We appreciate your clear and full publication of the sermons.

Respectfully,
ALBERT T. COX.

Wrentham, Mass., March 18.

Editors National Labor Tribune:

I appreciate Pastor Russell's sermons very much and the large clear type doubles their value. I pray you may continue to publish them until the night cometh wherein no man can work.

Yours in the truth,
GEORGE E. BLAKE, JR.

Rome, Ga., March 18.

Editors National Labor Tribune:

I enjoy the weekly visit of your paper very much. I enjoy most of all, Pastor Russell's sermons. May the Lord bless you in the publication of sermons that are so reasonable, scriptural and encouraging.

Yours for success,
JOHN E. HARDIE.

Labor Tribune

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TRIBUNE APPRECIATIONS.

Tekoa, Wash., March 23.

Editors National Labor Tribune:

I very much enjoy Brother Russell's sermons and think you worthy of much praise for your noble efforts to place the truuth before the people.

Yours in hope,
E. E. LINSCOTT.

Kansas City, March 23.

Editors National Labor Tribune:

I desire to express to you my heartfelt thanks for the pleasure and consolation we derive from the reading of your splendid paper, and more especially Pastor Russell's sermons. Surely a paper that boldly takes its stand for the right, publishing such pure and wholesome matter as is contained in those sermons, namely: the good news and glad tidings which shall be to all people, is bound to have a wonderful influence for good and deserves the support and patronage of all who love truth and uprightness. May success crown your efforts.

Yours respectfully,
GEORGE M. HANCHER.

Cambridge, March 23.

Editors National Labor Tribune:

I wish to contribute my thanks with others to you for the manner in which you are publishing Pastor Russell's sermons, for the bold clear type and the fine white paper which does not discolor, and the fullness of the sermons in each issue.

I show my appreciation for the Tribune when I write to let you know that I have not received the issue of 5th inst. I enclose stamps for the same. I take delight in filing them and I do not like to have the file incomplete. I am

Yours respectfully,
W. J. DAVIS.

Dallas, Oregon, March 27.

Editors National Labor Tribune:

There are five of my friends who think the sermons are so fine they have concluded to send also and later on there may be one or two more. We were glad to note that the sermons were in good print, so nice and plain and also to note that the sermons are in full. We think they are grand and worth the price of the paper alone.

Yours very truly,
MRS. AGNES CAMPBELL.

Suffolk, March 26.

Editors National Labor Tribune:

In renewing my subscription, I desire to say again that I do so chiefly because you claim to publish a full report of Pastor Russell's weekly discourses, and because you publish them in large, clear type. I stand for justice between man and man, and hate all injustice and oppression whether it be by one individual against another individual, by one class against another class, or one nation against another nation. I deplore with all my heart the injustice which is often practiced upon labor by capital; I equally deplore the injustice which is often practiced upon capital by labor; I long and pray for the time to come when love shall take the place of selfishness in every heart. I do not deprecate any proper effort for men to better their condititon, but as long as selfishness prevails, men will seek to better themselves at the expense of other men. It is evident that legislation, which is proper enough when wisely enacted, can never change the hearts of men, can never cause selfishness to give place to love which is the only remedy for the present condition of things in the world. That remedy (love) will never be universally prevalent, until the Lord Jesus shall set up His Kingdom. When His Kingdom, His rule, is set up (and we are glad indeed that it will be set up shortly), all injustice and oppression will cease, selfishness will be succeeded by love, and there will be universal peace and happiness.

Pastor Russell's discourses are in line with these thoughts, and should be read and pondered by every one. I am glad, very glad, that those discourses (the like of which are being preached by no other man today except Pastor Russell and his co-laborers) are being widely disseminated by you and other newspaper publishers.

May God hasten the day when the present rule of Satan shall end, and when the Kingdom (rule) of our Lord Jesus shall be set up in great power and glory!

Yours in Him,
DR. WM. W. MURRAY.

Ringgold, Va., March 27.

Editors National Labor Tribune:

We enjoy your paper's weekly visits very much and want to thank you for it. With its good print and Pastor C. T. Russell's sermons it should be a welcome visitor to all loving the truth.

May you receive rich blessings for thus serving the truth, Very sincerely,
MR. AND MRS. O. E. STEPLES.

Henderson, N. C., March 27.

Editors National Labor Tribune:

I have been a regular reader of your paper for three or four years and I appreciate it more and more and you may never know the good you are doing in publishing Bro. Russell's sermons until you know as you are known for all which I want to thank you very much. Very truly,
L. T. HOWARD.

"WHO, THEN, SHALL BE SAVED?"

"IF THE RIGHTEOUS SCARCELY BE SAVED, WHERE SHALL THE UNGODLY AND SINNER APPEAR?"

The Rewards of the Righteous—The Punishment of the Wicked—The Present Opportunities for Becoming Righteous—Will There Be Any Future Opportunity—Does Death Spell Eternal Punishment to All Who Are Not Righteous and Saintly

Pastor Russell preached Sunday at Allegheny Carnegie Hall to his home congregation, and at the close of the address bid them an affectionate goodby until May 10. In the meantime he will make a tour of England, Ireland and Scotland, Norway, Sweden, Denmark, Germany, Switzerland, speaking in thirteen of the principal cities in accordance with arrangements already effected by his friends. In the interim the Bible House Congregation will meet regularly at the Arch Street Chapel and be served by various brethren of ability. Pastor Russell's text was from 1 Peter 4: 18, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" He said:—

The words of our text are solemn from whatever standpoint they may be viewed. But for our friends of various denominations who hold that death marks the end of hope these words should be not only solemn but terrifying in the extreme. They note the death of friends and neighbors and know from statistics that ninety thousand fellow-creatures die every twenty-four hours and they well know and would not dispute that a very small number of these could by any stretching of language or any allowances be considered righteous or even to have had righteous intentions. If these dear friends would take seriously their teaching that all but the righteous, all but the saintly go to a never-ending hell of torment, from which there is no hope of alleviation of suffering, it would be sufficient to unbalance their minds. It is fortunate for them that they do not take too seriously their own unreasonable and unscriptural views on this subject.

Apparently a great many pople would scarcely be willing to be saved, just as they are scarcely willing to forsake sin. We have heard people tell us how they would be glad to creep into some little, obscure corner of heaven and enjoy its glories and blessings if they could only escape the miseries of which they have been mistaught. We are sorry for such poor creatures; they can neither enjoy the present life nor the future prospect. Instead of hoping for glory, honor and immortality, as the Apostle suggests we should do, these merely hope to escape torture by the skin of their teeth—a poor, unsatisfactory hope, quite contrary to the one set before us in the Gospel. It is the same Apostle who urges the Church to pursue a course that would be pleasing to God and who assures us that "so an entrance shall be administered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ." (2 Pet. 1:11.) It is proper that we inquire why in these words an abundant salvation is suggested, while in our text it is declared that the righteous shall scarcely be saved. Let us examine our text more particularly, it seems inconsistent as generally viewed. It seems out of harmony with what we might expect for their eternal welfare by our heavenly Father, who is rich, wise and powerful beyond all compare.

To Whom Does Our Text Apply?

We inquire first who are the righteous referred to in our text? We reply that the Apostle is not referring to any class of people, but merely in a general way referring to a principle of the divine law which declares that he that doeth these things shall live, and that any failure to do the perfect will of God would be sin, and that the "wages of sin is death." (Rom 6: 23.) In other words, the Apostle is speaking of God's arrangement. God has promised eternal life only to the righteous. If we should take one hundred as representing the standard of righteousness, it would be impossible for any one to have one hundred and one points, for he could not be more than righteous. And if he lacked anything of being up to the hundred mark, he would not be righteous. With a hundred as the standard the man possessing the ninety-nine points of righteous character would still be an unrighteous man, and, according to divine law, he could not have everlasting life. So then God's law makes no allowance for sin, but condemns it and declares that all unrighteousness is sin. This is the basis of the Apostle's statement, that a righteous person could be no more than saved under the divine law. He could not say, as some teach, Lord, I have done more than was required of me; I have been more than righteous; on the score of my righteousness I could claim your promise of eternal life, but having been more than merely righteous I have a reserve of merit which I can apply for others. This, to some extent, is the theory of our Catholic friends. On the strength of this they pray to Mary and the Apostles and certain others of the saints whom they believe to have laid up for them a surplus of merit. The Apostle's words are in contradiction to this thought, assuring that no one could be more than righteous and that consequently God's offer of salvation to the righteous could not be more than made. The righteous would scarcely be saved; that is to say, would have nothing of left-over merit, nothing of surplus; it would require his every effort to comply with the standard of rightousness.

From this standpoint the Apostle's words are very clear, very meaningful, very reasonable, and we see at once the significance of the latter part of our text, "Where shall the ungodly and sinner appear?"—What show would they have? In other words, his thought is that if the divine law has provided eternal life for only those who are absolutely perfect in God's sight, what chance, what show would there be for any sinner condemned for either many or few transgressions, and where would the ungodly, those failing to recognize their responsibility to the Almighty—where would they appear, What show would they have? The inferential answer is, None! God's law would condemn them, sentence them. But nothing in the Scriptures indicate that the divine law would sentence them to an eternity of torture, rather the divine law is that "the wages of sin is death," "The soul that sinneth it shall die." (Ezek. 18: 3.) Eternal life is the gift of God. (Rom. 6: 23) and will be given only to those who have his approval, only to the righteous, and since the wicked will not receive this gift from the Almighty and it would be impossible for them to get it from any other source, it is apparent that they cannot live either in torture or otherwise, that they shall be punished with everlasting destruction.—2 Thess. 1: 9.

Who Are the Righteous?

Coming now to a still fuller examination of the subject we inquire who are the righteous amongst men? The Scriptures answer, "There is none righteous, no not one." (Rom. 3: 10.) They again declare that our Lord Jesus was the only righteous one, and that he died the just for the unjust, for our reconciliation to the Father. But now the question arises, If God's law is so strict that only the full one hundred per cent. would have his approval and be granted eternal life, what hope is there for our race, the majority of whom, instead of being ninety-nine per cent. perfect or righteous, could not be claimed to be more than twenty-five per cent., with an exceptional person, perhaps, able to stand the test of forty or fifty per cent. and some of the poor race, born in sin and shapen in iniquity, as low down as ten per cent. with consequently ninety per cent. of unrighteousness in their natural makeup? Where is the hope under God's law for either the best or the worst of our fallen race? Ah, we answer, right there lies the key to the Gospel of Christ, which assures us that as we all inherit our imperfections from our parents and they from theirs and thus originally all from Adam, so Christ Jesus, having given himself as a ransom or corresponding price for father Adam, having paid the death penalty for Adam's sin, has a corresponding merit represented in the value of his death as a sin-offering. This, from the divine standpoint, is the full offset to father Adam's transgression, and hence is sufficient in value to cancel not only his debt and condemnation but sufficient in value also to offset the influence of his sin and condemnation as it has contaminated the twenty thousand millions of our race. Here behold the wisdom and love and justice of God in combination! His wisdom permitted the arrangement of the plan by which his justice would be fully visited upon Adam, the sinner, and indirectly upon his race through him and yet leave abundant room that in due time Jesus by his sacrifice for all could make satisfaction for the sins of the whole world. Because if all were condemned in one it would be equally just on God's part that all should be justified or forgiven through the merit of the one Redeemer, so that the cancelation of sin through the merit of the precious blood of Jesus affects not only father Adam but all of his children who shared with him his condemnation.

Whoever sees clearly the foregoing arument not only sees that there are none righteous, no not one member of the race, but also sees that Jesus, by the virtue of his sacrifice, is prepared to justify or cover over and excuse and set aside all the unrighteousness of the world. But since it is not God's intention to favor unrighteousness, ignorance, etc., he has arranged that only those who intelligently accept Jesus and renounce sin and turn away to righteousness to the extent of their ability—only these shall have the full benefit of his arrangement, which in the present time is called justification by faith, or making righteous by faith.

Accordingly, we perceive that there are some righteous in the world according to this reckoned arrangement, although there are none actually righteous according to the strict standard of the law. But still we cannot claim that there are many righteous, even according to this benevolent arrangement which God has made, because comparatively few of our fallen race have yet heard of the only name given under heaven and amongst men whereby we must be saved, and not having heard thereof they cannot believe therein and not believing they could not be justified through faith in his blood, for faith cometh by hearing—the hearing of the message of the Lord. These righteous ones (righteous or justified through faith in the blood of Christ) are referred to by the Apostle and their relationship to the divine law clearly shown by his statement, "The righteousness of the law is fulfilled in us, who walk not after the flesh (with its sinful, depraved tendency) but after the Spirit (after the perfect standard of God's law, as nearly as possible up to its real meaning, coming short only where our imperfections and weaknesses of the fall render obedience impossible on our part.) For, as the Apostle again says, "We cannot do the things that we would." (Gal. 5: 17.) The believer in Christ who has devoted himself to the Lord and the service of righteousness and who has been begotten of the holy Spirit is counted a New Creature, as separate and distinct from his flesh, in which still the motions of sin may still prevail to some extent contrary to his new mind, new will, righteous intention of heart. With his mind he can serve the law of God perfectly; in this respect he must not come short one jot or tittle; from the heart he must love righteousness and hate iniquity. But even so, though his flesh be gradually brought into subjection, he cannot hope to have the full victory over it until it is totally dead, until he as a New Creature, begotten of the Spirit, shall be born of the Spirit in the First Resurrection.

Divine Standards Unlowered.

Not only is the Christian religion the only one which presents God as loving and merciful to the sinner, but it is the only one which presents the thought of mercifully saving the sinners without in any degree breaking or bending the divine Law, the standard of righteousness. God does not say to the sinner, You have but twenty per cent. of character, I will blot out the requirement of the other eighty per cent. and treat you as perfect, nor does he make a similar proposition to the one professing fifty points of character. God's Law still requires of each one the full one hundred per cent., but makes it possible for all to attain that full perfection. How? By a double process: First, to the man of but twenty per cent. of character the lacking eighty per cent. is imputed or reckoned as his share of the merit of Christ's sacrifice for Adam's sin. To the man possessing the fifty per cent. of character, the lacking fifty per cent, is reckoned or imputed in a like manner, but it is required of both that they shall not only maintain what they have but that their hearts shall be at the full one hundred standard; that they shall be willing and attempting nothing less than perfection. They will be recokoned and dealt with according to the standards of their hearts and minds and will, and not according to imperfections of their flesh.

Meantime it will be expected of them that they shall stand tests, trials and difficulties which will be allowed to come upon them to prove the genuineness of their faith and to establish it, to prove the sincerity of their love for righteousness and their opposition to iniquity, and to harden and strenkthen their determinations and covenant with the Lord. If they fail in these tests they cannot be acceptable in the class that is now being called—the saints, the Royal Priesthood, the "Little Flock," to whom it is the Father's good pleasure to give the Kingdom. (Luke 12: 32.) Thus, their standing of reckoned righteousness is dependent upon their degree of heart-loyalty to the Lord and not dependent upon their actual qualities; where much is possessed much is required, where little is possessed less is required as respects the flesh, provided the heart is up to the standard of one hundred per cent. loyalty to God and to righteousness. In this picture which we have given we have illustrated the Apostle's words, Where sin abounded, grace did that much more abound (Rom. 5: 20.) In an individual in whom sin had abounded to the extent of destroying eighty per cent of his character, leaving only twenty per cent. sin abounded more than in the person in whom it had destroyed fifty per cent. and left fifty per cent. And the Apostle's message is that God's grace in Christ, forgiving and justifying or counting a righteous, is in the same proportion. That is to say, the one in whom sin abounded most can have the more grace to abound in his case. In other words, the Lord takes us just as we are according to the flesh, and if we have accepted Christ and given ourselves fully to him, we are judged not according to the flesh but according to the spirit, intention, will.

"Where Are the Sinner and Ungodly."

What then shall we say of the sinner and the ungodly; where shall they appear? Let it be noted that the Apostle does not say that they shall appear in hell shrieking in torture! He did not say, as did Brother Jonathan Edwards, that the righteous will look over the battlements of heaven and see in eternal torture their friends, neighbors, brothers, sisters and parents who died without accepting Christ. The Apostle's question is, Where shall they appear? or in more modern language, what show will they have? We answer that they have no show. Those who are not justified through faith in Christ according to the divine arrangement have no show at all with God at the present time. They are unjustified; they are, as the Apostle declared we once were, "children of wrath, even as others" (Eph. 2: 3); or, as he again says, they are "without God, having no hope in the world." (Eph. 2: 12.) It is not their privilege, as some would have us believe, to claim God as their Father and Christians as their brethren. On the contrary, we take our theology from our Redeemer, who said that some were of their father the devil, for his works they do, (John 8: 44), and the Apostle's statement where he declares that Satan now works in the hearts of the children of disobedience (Eph. 2: 2), who certainly are vastly in the majority, while the saints who walk in the footsteps of Jesus are the small minority, going contrary to the course of this world. We take the Apostle's words further where he declares that the "god of this world (Satan) has blinded the minds of those who believe not." (3 Cor. 4: 4.) We have nothing, therefore, to say respecting the ungodly and the sinner at the present time; we have no hope to hold out to them that they can be saved in ignorance, any more than they can be saved in rebellion. God has but the one way of salvation and that is through faith in the precious blood of Christ and through an endeavor to come into harmony with the Father's righteous law through the merit of the Savior.

What then? Is there any hope for the ungodly and the sinner? We answer, Yes, there is a hope, that God's Word clearly portrays this hope, telling us that in due time all the families of the earth shall be blessed, that in due time every knee shall bow and every tongue confess to the glory of God, that in due time when his righteous dealings are made manifest, all things that God has made shall come and worship before him, that in due time Christ, who tasted death for every man, shall take unto himself his great power and shall reign and shall bring to every member of the race the blessing of knowledge with the opening of the eyes of their understanding, now closed by Satan the god of this world through ignorance, superstition, etc. Our dear Redeemer assures us that these children of wrath, without God and wthout hope in the world, blinded by Satan, led captive by him through their fallen natures, have not been dropped down into a place of eternal torment but are merely asleep in death, in their graves, waiting for the time when he shall establish his Kingdom of righteousness under the whole heavens, the time when his Millennial Kingdom will control the world, the time when Satan shall be bound and be no longer permitted to deceive the nations, and that then not merely will the living of that time receive the blessing of his instruction and assistance; but all that are in their graves shall come forth—come from their graves, not come down from heaven, nor come up from hell, nor from purgatory, but from their graves.

How strange that we were so long deluded, that we heard the voice of man instead of the voice of the Son of man! What peace comes from his message that the wicked have ceased from troubling and the weary are at rest, asleep in the tomb, in sheol, in hades, in the grave! How glad we are that he assures us that not only the Little Flock of his faithful ones, partakers of the First Resurrection, shall come forth, but also that the great mass of mankind not approved of God, who went down to the grave children of wrath, shall come forth also! And he tells us for what purpose. His words are somewhat mystifying because of the poor translation of our common version, the revised version making them more clear, saying, they "shall come forth unto a resurrection (a raising up out of sin and death conditions) by judgments—chastisements, corrections, with reward for every good endeavor. Thus, during the Millennial Age the ungodly and wicked of this present time shall have a much more favorable opportunity than they now have of coming to know God and Jesus Christ whom he sent, and by obedience to the knowledge then granted to them they may, if they will, attain to life everlasting and full restitution perfection on the human plane with the earth as their Paradise restored.

"Some Better Thing for Us."

Some one may say, We admit that when Christ comes and Satan is bound and the true knowledge of the Lord is filling the earth and it is as easy to do right as to do wrong, these conditions will make the Millennial Age more favorable to the ungodly and sinner than is the present age. But they ask, Would not this view imply an injustice on God's part in that he has made the way now so narrow, so difficult? Would it not imply that he is partial and that he has given to those most zealous for righteousness severer trials, tests, persecutions, etc.?

We answer that this view is the result of an imperfect understanding of the divine program. It ignores the Lord's declaration that those being selected by him during this Gospel Age, who are called upon to walk in the footsteps of Jesus in the narrow way and who are to sacrifice their earthly interest, are to have a much higher reward, a much grander salvation than that provided for the world in general. Man was of the earth earthy, the earthly image of God and adapted to the earth, flesh and blood, etc. His sin losing for him perfection as a man, his redemption and restitution would restore him to the perfection of manhood in harmony with God., But this would not make of mankind spirit beings nor fit them for a heavenly condition. God's propostion is the return of the race in general to human perfection in an earthly home, which he declares shall "abide forever." (Eccl. 1: 4.) But the divine reward for the Church is that this "Little Flock" is accepted as the Bride of Christ and his joint-heir in the glorious Millennial Kingdom. They shall sit with him in his throne, they shall be made partakers of the divine nature with him and thus shall share his glory, honor and immortality, as the Scriptures indicate.

The Apostle declares that God "has provided some better thing for us (the Gospel Church) than he provided for the ancient worthies of past times. They will be the first to reach the perfection of the human nature, while to us the promise is given of a participation with Christ in the heavenly nature, which flesh and blood cannot inherit. When, therefore, the difference of reward is considered, the difference of salvation borne in mind, it will be seen that those who are now drawn and justified and called to sacrifice the human nature and to receive the divine nature, have much advantage everyway over the remainder of the race in that to them is counted the very cream of divine riches of grace and loving kindness. Nevertheless, the blessing to the world of mankind will be so great as to leave nothing to be desired.

"Made to Be Taken and Destroyed."

We should not be understood to be teaching universalism, except in the limited sense that the Bible teaches it, namely that there is a universal redemption and that there shall be a universal opportunity for salvation that will apply to every member of Adam's race, either in the present life or in the future, under the provisions of the Millennial Kingdom. As in the present time the Apostle, speaking of the Church, declares that if we sin wilfully after we have received a knowledge of the truth, have tasted of the good Word of God and the powers of the age to come, if we should fall away, it will be impossible to renew such to fellowship with God and the blessing of eternal life. The same principle will apply to the world of mankind in general when they shall be on trial for eternal life during the Millennial Age. Whoever then shall enjoy the blessings of that glorious time and not be moved to loyalty to God and to righteousness and brought to a developed character will not be permitted to go beyond the limits of the Millennium into the eternal future, but will be utterly destroyed. The same Apostle Peter, speaking of this, says, "The soul (individual) who will not obey that Prophet (the great preacher, Messiah during the Millennial Age) shall be utterly destroyed from amongst the people. On the contrary, all who do hear or obey will be guided in the right way and gain eternal life through Jesus Christ our Lord. (Acts 3: 23.) But such as are unworthy of life during this present age, as well as those who will be found unworthy of eternal life in the Millennial Age, will none of them be preserved by divine power to all eternity to be tortured. On the contrary, the Apostle declares that such will be treated like "brute beasts, made to be taken and destroyed." (2 Pet. 2: 12.) As he again says, "Whose end is destruction"— not preservation in torture. (Phil. 3: 19.) This is in full harmony with the Scriptural declaration that he who has the Son has life; but he who has not the Son shall not see life, but the wrath of God (the sentence of God) abideth on him, and through his failure to accept Christ will become a subject of the Second Death.—1 John 5: 12.

Let me clearly emphasize in this connection that the Scriptures show that the degree of our knowledge measures the degree of our responsibility in God's sight., Infants and idiots who have no knowledge whatever, have no responsibility whatever, and will evidently deserve no stripes or punishments during the Millennial Age. And as for the heathen and those in the civilized lands, each one has some measure of knowledge and some measure of conscience and the responsibility of each is in proportion as he has discernment of right and wrong and obeys or disobeys his conscience. The more light, the more intelligence, the more knowledge the world may have, the greater will be its responsibility and the more will be the stripes in the event of unfaithfulness. We are not now speaking of the Church, whose members are to receive their stripes in this present life, so that, as the Apostle says, they may not be condemned with the world in the future, in the world's judgment day, the Millennial Age. We are speaking of those who have more or less light of conscience or light from the divine revelation who make no use of their light, who in greater or less degree live in violation of their conscience. Let such know assuredly that in proportion as they disregard the light they have they are laying up for themselves stripes, punishments in the future and that in proportion as they see and do right they are making the pathway of the future smooth. This is the principle which the Lord enunciated, saying, He that knew his Master's will and did it not, shall be beaten with many stripes. While he who knew not and did things worthy of stripes shall be beaten with few stripes. (Luke 12: 47, 48.)

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TRIBUNE APPRECIATIONS.

Coeburn, Va., April 2.

Editors National Labor Tribune

As a subscriber to your paper, allow me to express my appreciation of the many valuable features of the National Labor Tribune. Your clear, olean type, the fairness and sincerity with which you discuss all public questions, as for instance, the labor question, and your efforts to give to the public the latest correct news.

I enjoy reading the sermons by Pastor Russell, very much, and, in fact, this feature of your paper was what first induced me to subscribe. Then at the end of a year I decided to take one of the other papers publishing the sermons, but found that the Labor Tribune was the only paper that published the sermons in full and in good, clear type.

I think you may count on me as a permanent subscriber, and I heartily wish all who are seeking to find the real truth on so many of the perplexing scripture questions could have the National Labor Tribune every week, and to this end I am enclosing my check for one year's subscription and will ask you to mail the paper to the name and address on the enclosed slip, and write me if it will be satisfactory for me to take some orders for your paper at the clubbing rate, if so, I will try to send some more.

With every good wish, I am,
Yours sincerely,
D. CULBERTSON.

Sonora, Cal., April, 1.

Editors National Labor Tribune:

I wish to take this opportunity of expressing my appreciation of the weekly visits of your welcome paper with Pastor Russell's sermons, and the clear type, this being my third year of its visit. May the Lord bless and guide you into all truths as printed by you weekly.

I am 76 years old and have good eyesight. Yours in the present truth,
MRS. M. C. POTTER.

Stephens Store, Mo., April 3.

Editors National Labor Tribune:

I had not noticed until this week, that my time had expired for the Tribune, or I should have renewed sooner. I do not want to miss any of Brother Russell's sermons, which you publish. Enclosed find postoffice order to renew my subscription, as I want every sermon.

Respectfully,
A. H. COX, M. D.

Shelby, N. C., April 2.

Editors National Labor Tribune:

Please find enclosed check to renew my subscription to your paper. Your kindness in publishing Pastor Russell's sermons is appreciated. Hope you may continue to publish them.

Very truly,
CHARLES M. CARSON.

Miller, Mo., April 3.

Editors National Labor Tribune:

Your paper is always welcome, and the first read when received; and I very much appreciate your publishing in full of Pastor Russell's sermons.

Dear Editor, it seems to me that I can hear the command, "love one another," given by the Master, Christ Jesus, ringing in my ears always; and I do feel the entire labor world should hear it and come together, for their employers are a perfect machine or system: and labor can never win its battles otherwise.

Yours truly,
DR. C. P. POWLEY.

P. S.—My subscription expires April 19, 1908. Please find postoffice money order enclosed for a year from that date.

Truro, April 2.

Editors National Labor Tribune:

I have been a subscriber to your paper for one year, along with several others in our town, and we all can testify that we are pleased with your paper. Not only from the labor standpoint, but from the religious as well. Following Brother Russell's sermons closely, we find that capital and labor is to have a mighty struggle for power and is to end in a time of trouble that never was since the world began. We appreciate your effort in giving to the readers of the Labor Tribune such healthful reading matter as contained in Brother Russell's sermons. I can recommend your paper for its clear type, also for publishing the sermons in full.

Yours truly,
R. A. DOUGLASS.

Mailed Before He Started.

"Boo-hoo!" sobbed the young wife. "I—I just know that you didn't think of me once while you were on your vacation."

"Why, Julia, how can you talk like that?" protested her husband. "Didn't I mail you a postal card with a scene of every place I visited?"

"Yes, but G-George, they were all postmarked Chicago and received the day after you left."

GOD'S SECRETS AND WHO MAY KNOW THEM.

DIVINE MYSTERIES ONLY FOR THE HOLY.

GOD'S SECRET SOCIETY.

Lynchburg, Va., April 5.—Pastor C. T. Russell, of Pittsburg, Pa., spent the day with some of the friends in this city enroute to his European appointments. He preached twice to large and deeply attentive audiences. His afternoon topic was his anti-infidel discourse on "To Hell and Back." We report his evening theme from the text, "None of the wicked shall understand; but the wise shall understand." (Dan. 12: 10.) He said:—

In heathen lands as well as throughout Christendom secret societies include large proportions of the human family. Outsiders know something of their general motive and object, but their particular methods, hopes, endeavors, ambitions are kept secret. To effect this secrecy, to protect and conserve the interests of their association, obligations to profound secrecy are fastened and clinched with oaths, some of which are reputed to be almost blood-curdling, the endeavor being to fetter liberty of expression on such matters not only by the obligations of honor but also by those of fear. It is no part of my mission to attack any of these orders nor to inveigh against their procedures. I merely refer to them here; I merely call your attention to the fact that this is a common method amongst men which evidently has the sanction of many, because I wish to draw to your notice the fact that the Almighty God himself is the

Founder of a Secret Society.

Moreover, while there are certain correspondencies between the human secret orders and the one of divine origin, we shall find as we should expect that the latter is in every way superior to all others. Its aim and object are wider than all, embracing the entire human family, promising good, blessing and assistance to every member of the race—"in due time." (1 Tim. 2: 6.) Again, although its methods of operation are secret, this is not because they are in any measure or degree sinful, disreputable, injurious or underhanded, but merely because secrecy is to the advantage not only of the members of the society but also specially because present secrecy as respects the work now being accomplished will be beneficial ultimately to the masses of mankind. This is in full harmony with the divine statement, As the heavens are higher than the earth so are my methods higher than your methods and my thoughts higher than your thoughts.—Isa. 55: 9.

As in some secret societies there are different steps or grades—for instance, all Masons are familiar with the secrets pertaining to the first degree yet not all Masons are familiar with the secrets, etc., pertaining to the thirty-second degree, so in God's secret order there are first principles of the doctrines of Christ which must be known to all who belong to the order, and are also "deep things of God," which may be known only to those who have made advancement by growth in grace and knowledge and love. (Heb. 6: 1; Cor. 2: 10.) To some unfamiliar with the facts but having a knowledge of earthly secret societies it may seem strange to say that the secrets of the Divine Order of the Sons of God are so abstract, so impenetrable that they may be discussed freely in the presence of others and not be comprehended at all. Indeed, so far from laying restrictions upon the members of this Order not to communicate its secrets they are authorized, yea, urged to make them known to all who may be able to comprehend, understand them with many assurances that only the right class will be able to comprehend. Our text is one of these assurances, "None of the wicked shall understand, but the wise shall understand." Another assurance is, "The natural man receiveth (understandeth) not the things of the Spirit of God, neither can he know them, because they are spiritually discerned;" and again, "The secret of the Lord is with them that reverence him, and he will show them his covenant." (1 Cor. 2: 14; Psa. 25: 14.) The only restrictions in respect to the telling of the secrets of this Order of the Melchizedek priesthood is, "Cast not that which is holy before dogs," "Cast not your pearls before swine, lest they turn again and injure you." (Matt. 7: 6.) These secrets would be injurious to them, and, misunderstanding them, the swinish, the groveling, might be incited to violence through disappointment, recognizing no value in pearls nor appreciating anything that would not give earthly satisfaction.

The Founding of This Order.

The Scriptures assure us that our Creator purposed the founding of this Order of the Melchizedek Priesthood before the foundation of the world. In due time Melchizedek, a kingly priest, constituted its type in the days of Abraham—and then, too, a preparatory or Junior Order was inaugurated, father Abraham being chosen of the Lord as its Grand To him the whole secret of the Order was communicated in few words saying, "In thee and in thy Seed shall all the families of the earth be blessed." The meaning of this was but partially grasped by Abraham himself and all of his posterity, the Jewish nation who with him became members of that Junior Order during a period of two thousand years. They understood this to signify that at some time Messiah would come and establish a new order of things with the result that Abraham's posterity in particular and the nations of mankind in general would receive through him a great blessing. These hopes of the Junior Order proved very encouraging and helpful to such of them as properly entered into the spirit and designs of the Order and sought to appropriate the blessings and privileges of divine relationship thus accorded them. In proportion as by faith they entered into this Order they took degrees of knowledge and of love and had more of the divine approval. But as for the other nations of the world they were not admitted in any sense of the word to this Order, it was exclusively for Abraham and the Jews and all others were strangers, aliens and foreigners from the Commonwealth of Israel, without God and having no hope.—Eph. 2: 12.

It was at our Lord's first advent, or more particularly at Pentecost following his redemptive work and ascension to the presence of the Father, there to appear on our behalf, as our Advocate, that the present Order of the Melchizedek Priesthood was organized—"the Church of the Living God, whose names are written in heaven." (Heb. 12: 23.) It is not an earthly organization, but a heavenly one, and hence properly it is not composed of those whose names have been written on earth, but those whose names have been written in the Lamb's Book of Life. The earthly organization, called by various names, represents many misunderstandings of the divine arrangement and unintentionally does violence to principles of the Order; and, whereas, these sectarian lines separate some of the true members of the Melchizedek Priesthood they also receive as members many whose names are not written in heaven, many who have not the credentials of the true Order, who do not understand its secrets, because they have not been properly initiated by the holy Spirit.

You will understand, therefore, dear friends, that in our view of the matter the division of the Chuch of Christ into various bands and companies under various banners—Wesley's, Calvin's, Luther's the popes' etc.—represent so many mistaken ideas, represent so much of confusion and misunderstanding and bewilderment and contention and error. These organizations are not only not necessary but wrong, in that they tend to distract and divide the true members of the Divine Order who should know each other not by outward badges and names but by their acquaintance with the Lord and with the secret of the Lord, which is with all those who fear him. The first principles of the doctrine of Christ should enable any of these who are truly the Lord's, to make themselves known and well acquainted with others without any earthly introduction or distinguishing name. Indeed, all these do know each other when they meet; but the Adversary's effort has been to keep them apart and thus if possible to hinder the progress and growth of the Divine Order. But he has not really hindered it; instead, his methods have merely assisted in making the Order the more secret and unknown to the world including those merely nominal Christians, not spirit-begotten. So great has been the deception that the Lord Jesus, the grand and everlasting Head and Master of this Order of the Melchizedek Priesthood, was crucified by some who belonged to the Junior Order and who were in one sense earnestly waiting for the estblishment of the new Order and for an opportunity to enter it! They were not permitted to enter because they were unworthy—except the few of whom we read (John 1: 11.) "He came unto his own and his own received him not, but to so many as received him, to them gave he liberty to become the sons of God"—to join the Order of Spiritual Sons, the Melchizedek Order of Priesthood.

"The World Knoweth Us Not."

Similarly all down through the Gospel Age there has been an outward Church of God and a true, the inward one. The world has seen the outward one but not the inward; it has applauded and reprimanded the outward, but has uniformly disallowed the true and considered its members to be merely foolish. Thus the Apostle Paul assures us that himself and others, zealous in the service of the Lord and doing the work of this higher Priesthood, were counted fools all the day long for Christ's sake (1 Cor. 4: 10); and again he says, "The world knoweth us not, even as it knew him not." (1 John 3: 1.) Similarly all who live godly in Christ Jesus have as the Apostle advised suffered more or less of persecution and ignominy because they were not recognized of the world—so inpenetrable are the secrets of this Order and its message that others cannot know them. Nevertheless, the Order has been growing, increasing, and its fixed or limited membership will soon be completed. Then no further additions will be accepted.

Let it be understood clearly that membership in this Order does not mean injury to those who are not members of it, but contrariwise it means ultimately a blessing to come to them all through the Melchizedek Priesthood, as it is written of this spiritual Seed of Abraham, of which Christ is the Head and the Church the Body, "In thy Seed shall all the families of the earth be blessed." (Gal. 3: 29.) The selection of the members of the Order is accomplished under present conditions because they must all become over-comers, willing and able to count it all joy to be in tribulation and to suffer loss for the sake of the Order, its interests, its present workings and membership and its future work. Whoever is not willing to suffer for the cause is counted unworthy to be a member—in a word, every member of the Melchizedek Priesthood must sacrifice his life in the interest of the Order, in support of its glorious Lord and Head and his teachings and in serving in general the interests of the Order and its members—"We ought also to lay down our lives for the brethren." It will thus be seen that the gateway into this Order is a very narrow one and the pathway of membership in it a very narrow one—"Straight is the gate and narrow (difficult) the way, that leadeth unto life, the special immortality and associated glory which God has provided as the eternal portion of this Elect Melchizedek Priesthood.—Matt. 7: 14.

The Bondage and Laws of the Order.

Briefly I might say that in one sense every member of the Order is in bondage, and that in another sense every member is free. Let me explain this strange expression: Each is free to leave the Order, renounce it, denounce it and count the precious blood wherewith he was sanctified a common thing and to do dispite to the spirit of favor which initiated him into this Order. In doing so he incurs no threat of eternal torture; he merely brings himself under death sentence, similar to the one under which he was before he was reached with the grace of God through the precious blood, excepting that it means the Second Death, from which there is no remedy, no ransom, no recovery by resurrection or otherwise, an eternal death similar to that experienced by the entire brute creation. While, therefore, each member of this Royal Priesthood is at liberty to go back to wallowing in the mire, like the sow that was washed, yet if he choose to remain he is also at liberty to follow this course—none shall be able to pluck him out of his Father's hand nor to separate him from this grace.

However, as already stated, those who abide in Christ, who abide in this new Order of the Royal Priesthood, can have its blessings and privileges fully only upon the most exacting terms and conditions, namely, their full surrender to the Law of the Order so far as their intentions are concerned. Ah, I hear you say, The laws of that Order must be very voluminous; doubtless many volumes of divine statutes and regulations would need to be studied by the members of this Royal Priesthood. We answer, No! The entire Law of the Order is briefly comprehended in one word—Love. It is demanded and required of every member of the Order that love shall be the test, not only of his deeds, but also of his words—yea, of his thoughts. Love is the fulfilling of the Law. True, those initiated into this Order are persons of like passions with ourselves, as the Apostle said (Acts 14: 15.) Some of them naturally are more fallen than others, and have less of love and more of selfishness than others; but all who join the Order are required to make resolution in their hearts as respects this law of Love—and all the internal workings of the Order are with a view to the perfecting of its members in love. They must learn to love, the great Founder of the Order supremely, and in turn to trust to his love as well as to his wisdom and power, so that in obedience to his will they consecrate to spend time, talent and influence, yea, all that they possess, in his service.

Secondly, he admonishes that to love those who love them is not the test which he will apply, but they will be expected to sympathetically love all mankind, to do good to all men as they have opportunity, especially the household of faith. (Gal. 6: 10.) It is required of them that they shall especially love the brethren, the members of the order, and be ready and glad to lay down their lives for the brethren, tests along this line being continually necessary to weed out of the Order all who are not approximating its standard of love divine that all delinquents may be cast into the outer darkness in which the whole world is and have share with the world in its tribulations present, and especially in those which will come upon it in the closing of this age and the inauguration of the new one, when the Melchizedek Order of Priests shall take possession of the empire of earth for its blessing and uplifting. It will be seen, then, that the statement that love is the bond of perfectness with this Royal Priesthood has a deep significance. The members of this Order need not be constrained by oaths of allegiance one toward another, as they have a stronger bond by far, the bond of love—and if any man have not this spirit of Christ he is none of his.—Rom. 8: 9.

"None of the Wicked Shall Understand."

It is at times really amazing to note how the unconsecrated mind, attempting to understand the mystery of God, intended only for the members of this Order, fall into such egregious blunders and make such peculiar misstatements respecting what we endeavor to set forth as plainly and as consistently as our abilities will permit. Nor need we think that the fault is ours, since we find that the words of our Lord himself and of his inspired apostles were similarly misunderstood and that they have explained to us that God hides these things from others than his devoted ones. Mark our Lord Jesus' words in his prayer, "I thank thee, Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent and hast revealed them unto babes. Even so Father, for so it seemed good in thy sight." (Matt. 11. 25:) But how absurd it would be to think that our Lord would thank the Father for hiding things from any, if we were to associate with that thought the one which the world and the nominal Christian associates with it, namely, that all from whom God thus hides these special things or secrets of the Lord are in consequence appointed to an eternity of torture! What a travesty it would be upon divine love and justice and upon the character of the Father and our Redeemer! But this is not the thought. None of the wicked understand, because for them to understand would not only mean a greater measure of condemnation upon them but would also mean an endeavor on their part to oppose and circumvent the divine arrangement.

As for the worldly wise they may not understand, because not many great, not many wise, not many learned are chosen of the Lord as worthy of membership in this secret Order of Melchizedek. He explains to us elsewhere the reason for this, namely, that he is seeking only the meek, the humble-minded, those who will be willing to learn of him and to have their minds transformed and conformed to the pattern most pleasing to the Lord. This, under present conditions, is impossible to the worldly wise, who feel their own superiority, etc., and seek not the wisdom that cometh from above and the divine approval. In a word, then, our Lord's testimony shows us that the wise who will understand the things of God and be initiated into the mysteries of the Kingdom of the Melchizedek Priesthood are not the worldly wise or great—with few exceptions. They are chiefly the poor of this world, rich in faith who shall be heirs of the Kingdom which God has promised and for which we still pray, "Thy Kingdom come. This is another reason why the world knoweth us not even as it knoweth him not. Had our Lord been one of the worldly great and bright, haughty and domineering, wealthy and influential, yet possessed of his talents and powers, no doubt the very ones who crucified him would have hailed him King. It was his humility, his poverty, etc., that led to his rejection and his crucifixion as a false prophet. Much the same is true of all of his followers who are members of this Royal Priesthood Order. And they are to be content with such a rejection by the world; content because of their realization of acceptance with the Father and with the Grand Master; content with the assurances granted in the Scriptures and confirmed by the holy Spirit in their experience. They are to wait patiently and the better to cultivate under these conditions the fruits and graces of the holy Spirit.

The Order's Ultimate Purposes.

We are not hindered from telling the ultimate purposes of this grand secret Order which our Lord organized and of which, I trust, many of you are members through faith in and consecrated to the Lord. We may tell of these mysteries knowing that none of you will be able to appreciate or thoroughly to comprehend all of these mysteries except such of you as have taken several degrees in the Order, passing from grace to grace and from knowledge to knowledge. We remind you here of the Master's words when approached by the disciples who asked, Lord, why speakest thou unto the people in parables? Jesus answered and said unto them, To you it is given to know of the mysteries of the Kingdom of God, but unto all outsiders these things are spoken in parables and in dark sayings, that hearing they might hear and not understand. (Luke 8: 10.) To our understanding the total number of members in this Order of the Melchizedek Priesthood will be 144,000, the one being our Grand Master and Lord and Redeemer, the others being those of whom he says, "All ye are brethren," and of whom the Apostle declares they are members in particular of the Body of Christ, the Church of the First-born, whose names are written in heaven. (Heb. 12:23.) Under another figure our Lord is spoken of as a Bridegroom and these 144,000, now espoused to him, covenanted to him, are ultimately to be united to him as his Bride, to become the Lamb's Wife and associates in his throne and work of the future.—Rev. 21: 9.

With the completion of this elect class, all shaped and polished as the Lord's Jewels by present trials, difficulties, etc., etc., the time will have come for the inauguration of the work of this Royal Priesthood. The Kingdom class will then all be in glory—Jesus their Head glorified nineteen centuries ago, the Church his Body glorified with him by a share in his kind of resurrection, at his second coming. Then the Law shall go forth and the Word of the Lord; then Satan shall be bound, then every evil thing shall be plucked up by the root! What a turmoil this will mean at the beginning may be better imagined than described; but so far as the uprooting and upturning, is concerned, the Lord has a peculiar way of accomplishing this, namely, by simply allowing present institutions to "run amuck," to overthrow themselves, to develop an anarchy which will sweep the world as with a besom of destruction and produce a time of trouble such as never was since there was a nation! It will be at the conclusion of this period of awful anarchy toward which the world is now heading rapidly and from which it cannot be held back by human wihdom and prudence because selfishness has blinded the minds of the masses. The Scriptures tell us that when that plowshare of trouble shall have passed through the world and finally the new Order of things shall have developed, the poor world will begin to have saner ideas in respect to life, justice and righteousness; and we read that many nations shall go and say, "Come let us go up to the Kingdom of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we shall walk in his path." (Micah. 4: 2), and again, "The desire of all nations shall come." All nations will by that time be so thoroughly weary with the awful trouble that they will be glad to welcome the reign of righteousness then due to be inaugurated. Hag. 2: 7.

The reforms of that time will be thorough going; Justice will be laid to the line and righteousness to the plummet, and the lies will all have been swept away, Satan shall be bound for a thousand years, his deceptions shall cease, and instead the light of the knowledge of the glory of God shall fill the whole earth. (Isa. 8: 17; Hab. 2: 14.) When then the judgments of the Lord shall be abroad in the earth (rewards for well doing and stripes or punishment for evil doing) the inhabitants of the world shall learn righteousness. Then the wilful, persistent evil doer shall be cut off in the Second Death. (Isa. 26: 9.) Ultimately the blessing of the Lord thdrough this Melchizedek Priesthood shall accomplish all that its divine founder outlined in the first statement of the good news to Abraham, namely, "In thy Seed shall all the families of the earth be blessed." As a result we read that every knee shall bow and every tongue confess to the glory of God, and that he shall reign until he shall have put down every opposition and evil, the last enemy that shall be destroyed being death. (Isa. 45: 23; 1 Cor. 15; 25, 26.) The whole world shall thus be uplifted from the power of sin and death and be brought back to allegiance to the heavenly Father. And then, saith the Scriptures, The Christ, the Melchizedek Priesthood, shall deliver up the Kingdom to God even the Father, that he may be all in all. (1 Cor. 15: 28.) However, the Scriptures clearly indicate elsewhere that the great honor of God upon Christ, his beloved Son, and upon the Church, the Bride of Christ, will be an everlasting honor; but the details of the Father's purposes for the Church are still held as an unrevealed mystery, even to those who have the secret of the Lord and to whom he has shown the significations of his Covenant made to Abraham respecting the blessing of all the families of the earth.

In conclusion, dear friends, I exhort that we woh have become members of this secret order of the Lord, including also those who under the leadings of the Lord's spirit may yet become members of it, shall appreciate more and more fully its wonderful privileges and gladly conform more and more to its requirements that we may thus make our calling and election sure to the glorious fruition of our hopes in the Kingdom of God and its gracious work under the whole heavens! We shall best do this by studying our manual which our Lord has given us, his Word, and by developing the various fruits and graces of the spirit, all of which are elements of the one general law of our order, namely, love to God and to our fellows. I remind you of St. Peter's words, "If ye do these things ye shall never fall; but so an entrance shall be administered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."—2 Pet. 1: 10, 11.

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TRIBUNE APPRECIATIONS.

Waukesha, April 9.

Editors National Labor Tribune:

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My only reason is, that you publish Pastor Russell's sermons in such an attractive and readable form for both young and old. Thus making it the means of carrying the pure, fresh waters of the "truth" to all of your readers who have "ears to hear." For we are not expecting every one to accept the truth now, for it is a "Fountain Sealed" to the people of the world. But "in that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness." And then "whosoever will, may take of the water of life freely."

Yours for the spread of the truth,
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Teresita, Mo., April 9.

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Enclosed find money order to extend my subscription for one year. I wish to try to express my appreciation of your paper, which shows a fairness to all subjects and especially to Pastor C. T. Russell's sermons, which we look forward to at each visit of your paper. May the Lord bless your efforts.

Yours truly,
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"Do you believe there is any future for me in politics?"

"Yes," answered Senator Sorghum; "but in these days of graft you want to take mighty good care not to be one of those fellows who start in with fine future and come out with a terrible past."—Washington Star.

MOUNTAINS CARRIED INTO THE MIDST OF THE SEA.

"SEA AND WAVES ROARING"—"THERE SHALL BE NO MORE SEA"—PASTOR RUSSELL ON THE ATLANTIC.

April 12.—The following comes to us from Pastor C. T. Russell of Pittsburg, Pa., enroute to Great Britain on board the Kaiser Wilhelm der Grosse. He said:

I choose four texts: (1) "We will not fear though the earth be removed and though the mountains be carried into the midst of the sea." (Psa. 46: 2.) (2) "The sea and the waves roaring." (Luke 21: 25:) (3) "The wicked are like the troubled sea which cannot rest." (Isa 57: 20.) (4) "I saw a new heaven and a new earth: for the former heaven and the former earth were passed away; and there was no more sea."—Rev. 21: 1.

All languages were originally pictorial. The Chinese, for instance, particularly illustrated this, for all their characters are merely abbreviated pictures and our own language, although not pictorial after the same manner, is largely figurative or symbolical as to thought. Indeed, we recognize as the highest form of any language its poetic or pictorial beauty and harmony. But with the hard thought which came down to us from the "dark ages," that the divine plan consisted of a chance in a thousand of gaining an eternity of bliss and nine hundred and ninety-nine chances in a thousand of suffering an eternity of torture, everything connected with the Bible became so wrapped with gloom and every thought connected with the Almighty and his provision for the future of mankind so draped with dispair that few except gloomy symbols were recognized. Our minds were perverted by the wrong thought of God, and the symbolysms of his Word were used by the Adversary to further affright us and drive us away from our best, our truest friend.

Let us construct a picture before our minds; let us suppose the vast oceans, constituting three-fourths of the earth's surface, to represent the masses of mankind unsettled, unattached, without property, with little hope or prospect, with illimitable longings but no power to satisfy them "without God and having no hope in the world." (Eph. 2: 12.) Let us consider the land bebind and before us in our journey to represent society, fixed, established, desirous of peace, having something which it does not wish to lose, which it does not wish the sea class to wash away. As in the sea we find shallows and mighty deeps, so on the land surface we find low, marshy places, higher places and mountain peaks, and each of these various levels or heights may properly represent to our minds various degrees of prosperity or adversity. The mountain heights would represent the princes of society, merchant princes, bankers, as well as political powers. As from time immemorial there has been a conflict between the land and the sea, the latter sometimes in a storm violently attacking the former and seeking to capture it, so between the two classes here represented; the sea class helpless and without property is envious of the earth class, those who under the present social order seize and possess the chief blessings. Consider also the sky, the heavens, as symbolizing something still higher than either the sea or the land, symbolizing the ecclesiastical power or influence which more or less dominates all classes and from which and through which come the showers of refreshing and the gracious sunlight of blessing. Upon the sea class these were comparatively wasted, but upon the land class, or those socially organized, these blessings from the sky are represented in the fruits, flowers and vegetables, which bring joy and comfort, and the streams of water which bring refreshment to those living on the earth—to the social world. In the sky, the heavens, shine not only the sun, representing the Gospel light and grace, but also the moon, representing the Law dispensation, and there shine also bright stars representing the teachers and

Guides of Humanity.

Do these figures fit well to the facts? Do you see that these are remarkable correspondencies? Do you wonder how these happen to occur to our minds? I will tell you. They thus occur to us because they are thus used in the Scriptures under these symbolical figures. The Lord through his Word has presented to us some wonderful truths which may be ours as soon as we recognize them, but which cannot be recognized by us except as we come into accord with the Lord and the spirit of his truth which he has promised will guide his followers into all truth and show them things to come. (John 16: 13.) Let us apply these figures as outlined and note that the lessons they bear are in fullest accord with the literal statements of the Word. We note from the scriptural standpoint we are still in the night time, that the morning has not yet come, that the Sun of Righteousness has not yet arisen with healing in his beams and cannot do so until the Elect Gospel Church shall have been completed, glorified, and made partaker with her Lord of his glory and associated with him in the work of shining forth upon the world for its blessings. Meantime the Scriptures give the thought, that the Church is clothed with the sun, that sunlight is upon the Church to the extent that any of its members are able to appreciate it. The sunlight, however, clearness of sight, is in their hearts and leads to their relationship to the Lord—not the sunlight to light their pathway in the world. As for the pathway it has always needed the light of the lamp, the Bible—"Thy Word is a lamp to my feet, a lantern to my footsteps," has been true throughout this Gospel Age, and will continue to be true until its close, when the new dispensation shall be ushered in and the Sun of Righteousness shall shine forth. It is merely in our hearts that there is sunshine all the way. As represented in the symbolical picture the Church is the woman clothed with the sun and with the moon, representing the Law dispensation, under her feet; her position is superior to that of the Law, her enlightement respecting the divine will is of a higher order, yet in full harmony with the Law—the moon.

Our Lord, picturing the events connected with the close of this Gospel dispensation and the gathering of the Elect in the end of this age describes a great trouble which will affect both the Church and the World. He declares that the sun shall be darkened, and the moon shall not give her light; the stars shall fall from heaven and the powers of the heavens shall be shaken, and then he tells us of distress upon the earth, society, and of a great storm amongst the sea class, "The sea and the waves roaring." We see many of these things already fulfilling; the sunlight of divine truth is becoming darkened even in the hearts of very many. The theory of Evolution led on to Higher Criticism of the Bible, which is but another name for agnosticism, doubt unbelief. Particularly within the last thirty years this hypercritical spirit has spread amongst the learned in colleges and pulpits. As a consequence the sunlight of truth in the hearts of God's people has become greatly darkened and worldliness has taken the place of religion, and while Church organization and has been maintained and advanced it has been merely with a form of godliness without the power so that the salvation that is now being preached is a social uplift rather than heart regeneration of the individual.

As for the falling stars, have not many ministers ceased to be burning and shining lights as respects the truth, as respects proper guidance? Is it not true that there is not a more confused body of educated men in the world than the professed minister of Christ of all denominations? They know not what to believe; the majority show that their faith in the Word of God is gone; they no longer have any use for the Lamp except as a mere ornament. They are now being guided by their own worldly wisdom, which, the Scriptures declare, is foolishness with God and will ultimately lead them astray and have much to do with the approaching wreck as it shall affect present religious institutions. Many of these stars have already fallen from influence, and hence, ceased to be light-bearers, and the number of these falling stars seems to be increasing day by day. As a consequence the next step of our Lord's great prophecy is having its fulfillment—"The powers of the heavens shall be shaken." They are shaking now, although the shaking is far from complete. The public no longer regard ministers of Christ as unselfishly sacrificing their time and energy in order to carry blessings to the minds and hearts of the people; they now regard them as laborers striving like men of other professions for the honors and emoluments connected with their position. Proportionately their influence and power are shaken and far from what it once was.

"On the Earth Distress and Perplexity."

Our Lord's prophecy proceeds to show the logical consequence of the darkening of the sun and the moon, and the falling of the stars, and the shaking of the confidence of the people in the present religious institutions; that this will lead to distress of nations with perplexity, "men's hearts failing them for fear and for looking after the things which are coming upon the world"—because of this shaking of confidence in religion and because of the roaring of the sea and the waves. He who cannot see the fulfilling of these things is blind to them, whether he be a Christian or merely a moral person. His eyes surely cannot be open else he would perceive that the rich and the great and the influential are all peering into the future as respects the things that are coming upon the earth, society, realizing the breaking of the religious influence which hitherto has held mankind, and realizing also the growing storm on the sea amongst the restless of mankind as represented in Socialism. Day by day the storm increases, the waves of the sea roll higher in their encroachments upon the land, society, and roar the louder in their threats and in their demands. He that hath an ear may hear this message, and those who are wealthy hear it with alarm and, with calm foresight, recognize what others do not, namely, that present conditions presage a coming conflict, a storm of trouble, such as the world has never before witnessed. And in this their foresight is correct; it is in harmony with the Scriptural declaration that "there shall be a time of trouble such as was not since there was a nation."—Dan. 12: 1; Matt. 24: 21.

Let us not be misunderstood in thus applying our third text, "The wicked are like the troubled sea which cannot rest." In one sense of the word the whole world of humanity is wicked, in that all men by nature are out of harmony with God. Let us not be misunderstood to mean that all those who are symbolically represented as being of the highlands and the mountains, the princes and kings of the earth, social, political and financial are either righteous or good. Quite to the contrary we hold that there is much unrighteousness connected with these highland classes and much that is good connected with the sea class. The Lord, in telling of the future arrangement of things, the new order of things, assures us that it will be very different from the present in every respect; that there will be no more mountains and no more seas; that there will be a general leveling amongst those who will constitute the new social order, the new social earth. Then the sea class will be non-existent; that is to say, mankind in general will be lifted out of the depth of sin and degradation, and, under the proper regulations of God's Kingdom, a general quality in the world will be established, as it is written, "Every valley shall be exalted and every mountain shall be made low." (Isa 40: 4.) All the lowly, humble ones shall be lifted up and all the high ones shall be humbled. Some Scriptures represent this leveling work as being accomplished by the inundation of the sea and others represent it as being accomplished by fire which shall melt the whole earth. Both of these, however, are figurative expressions representing the same time of trouble which will bring about a new social order—Socialism on its highest and best plane and under heavenly direction and power.

As an illustration note our first text. The entire Psalm, of which it is a part, is a picture of the great trouble day in the end of the present age in which the Lord will overthrow present institutions and establish the world of mankind under new and more favorable arrangements under the rule of King Immanuel and his Bride, the Church. Speaking of the true Church class, the "little flock," the "saints," it says, "God is our refuge and strength, a very present help in time of trouble. Therefore will we not fear, though the earth be removed and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." The one class in the whole world which will not be involved in this severe trouble are the saints of God. Even though they should as fully as others enter that trouble it will be different with them owing to their knowledge through the Scriptures as to why the trouble is coming and what its results will signify in the way of blessing, restitution, uplifting of mankind under the new dispensation, which this day of trouble will serve to usher in.

What a graphic picture is here of how the mountains or kingdom or great ones of the present time that now uphold the present structure will be shaken, overwhelmed, swallowed up in the midst of the sea. Even the very thought of these things causes the world to quake, but the Lord assures his people that they may lift up their heads and rejoice, knowing that at this same time will come the deliverance of the Church, her glorification or change from human to spiritual conditions by the First Resurrection power. The Lord, through the prophet, proceeds to give the interpretation of these symbols in verse 6. Instead of speaking of the raging waves we read, "The nations raged, the kingdoms were moved, God uttered his voice and the earth melted." The earth, society, has not yet melted, though we sometimes say that because of friction between certain classes of society matters are getting very hot. They have not yet reached the melting point, but let us be assured that every word of God shall ultimately have its fulfilment and that the earth, society, shall melt when the mountains are carried into the midst of the sea, when the masses of discontented ones shall overwhelm present governments and institutions of every kind and law and order shall be completely dissolved in anarchy.

"The Earth Melted."

I remind you of another Scripture which speaks similarly of the earth melting, saying, "Wait ye upon me, saith the Lord . . . for the whole earth shall be devoured with the fire of my jealousy." That the fire is not literal any more than the waters is evidenced by the succeeding statement, namely, "Then will I turn unto the people a pure message, that they may all call upon the name of the Lord to serve him with one consent." (Zeph. 3: 8, 9.) If the earth should literally melt there would be no people, of course, remaining, but when society shall have melted and disintegrated and when, under the Lord's transforming power, it shall thus be converted into a new organization and new society and new earth wherein dwelleth righteousness, then, indeed, the people, having learned a great lesson from their wonderful experiences in the time of trouble, will be prepared as never before to hearken to him that "speaketh from heaven," (Heb. 12: 25:) The assurance that he will then give to the people a pure message is consoling, especially when we remember the confusion that has prevailed respecting the Gospel message as it has been presented to the world—messages so inharmonious and inconsistent that the great minds of the world, with few exceptions, have been unable to receive them, and have been rather turned away from the Lord than turned to him. The same thought of God's instruction of mankind after the earth has melted is given in Psalm 46, where we read that after the trouble God will speak peace to the world, saying, "Be still and know that I am God. I will be exalted amongst the nations; I will be exalted in the earth."

"There Shall Be No More Sea."

Mark the harmonious thought set forth in our fourth text, namely, that when the new heavens and new earth shall have been established (the new social order and the new ecclesiastical order, for the Elect Church will have then been glorified), when the former ecclesiastical and social order shall have forever passed away, then there will be no more sea. Under the new order of things, under Messiah's Kingdom, a sea class will be no longer necessary or possible, because the new order to be established for mankind will contain all the benefits and blessings of the highest and wisest Socialism and mean the largest possible good and blessing to the world of mankind, without exception or discrimination. And as for the willingness of any to be submissive to that new order of things, it will be compulsory, as we read, "It shall come to pass that the soul that will not obey that Prophet (that great King of the Millennial Age) will be utterly destroyed from amongst the people." (Acts 3: 23.) It will be a case of coming into harmony with the arrangement of matters as they shall be then or of being cut off, though we are assured that stripes will first be administered; that corrections in righteousness will be given with a view of helping all in the right path, the path to everlasting life. No wonder that those whose eyes were opened to see the divine plan and the divine Word should rejoice greatly at the prospect of the second coming of their Lord in power and great glory to establish his Kingdom and to rule the world in righteousness for its uplift and blessing, as well as to gather his saints to himself to be his Bride and joint-heir in the blessing of the world. No wonder such are represented as crying, "Come, Lord Jesus, come quickly."

We have no question whatever that many of those who are now clamoring for Socialism are sincerely honest when they tell us their motives are not purely selfish, that they are thinking beyond themselves of the general welfare of mankind. They sometimes upbraid us because that while we tell the new dispensation, according to the Scriptures, will usher in many of the blessings they sought by Socialism, yet we discourage Socialism because it will eventuate in anarchism. Some fail to see the consistency in these statements, and we take this opportunity to explain that our standpoint is not merely our human judgment, which concurs, but that our judgment is guided primarily by the Word of God, which instructs all who hear his voice to wait patiently for him and not to attempt to take power into their own hands. His voice instructs those who are followers of Jesus to be subject to the powers that be, because the powers that be are ordained of God, permitted of God. The Lord's people are to heed his voice whether they see the philosophy of his direction or not. But as they progress in the way, they find he has promised that the secret of the Lord is theirs, and that he makes known to such his object and purpose in the present permission of things which he does not approve and with which he does not expect his people to be in sympathy. He informs us that the present permission of evil is designed to work out rich blessings in the Lord's own way. Some of these blessings we now enjoy, as for instance, lessons of patient endurance in well doing, in faithfulness to principle, though opposed by the world, the flesh and the Adversary, and secondly, the lesson of sympathy for the poor groaning creation, not only for those who are poor financially but also for many of the poor rich, who also belong to the groaning creation, whose deliverance awaits the coming of the Lord and the establishment of his Kingdom.

This is the whole tenor of the Scriptures; for instance, "Have patience, therefore, brethren, for the coming of the Lord draweth nigh." (Jas. 5: 7, 8), "Wait ye upon me, saith the Lord, until the day when I rise up to the prey" (Zeph. 3: 8); "In due time we shall reap if we faint not," but "he that taketh to the sword shall perish by the sword." (Gal. 6: 9; Matt. 26: 52.) Let those who are not Christians, who have not made a covenant with the Lord, follow their own judgment as to how they shall conduct themselves, and whether or not they shall identify themselves with Socialism. But we assure all who are the Lord's covenanted people that they will make a great mistake if in any sense of the word they attempt to accomplish the work which the Lord declares he himself will do better than they. Let others fight the battle for Socialism; go thou and preach the Gospel, "Seek first the Kingdom of God and its righteousness" and all the earthly things shall be added unto you, according to divine wisdom, which is better than gold. Those who can see the great things which God is about to do for the world of mankind in their social, mental and physical uplifting during the Millennial reign are satisfied to leave matters in the Lord's hands and to attend to the work he is now giving us to do, namely, to prepare ourselves and to help one another prepare for a share in the glorious Kingdom of his dear Son—as members of the Bride, the Lamb's wife.

The Dragon of the Sea.

The Lord's people, the "saints," the "sanctified in Christ Jesus," belong neither to the sea class nor to the earth class. They are represented as New Creatures in Christ Jesus whose citizenship is in heaven; they are represented as separate from the world, not of the world and yet being in the world. Nevertheless, harmony with the direction of God's Word, that his people should be "subject to the powers that be" until he shall attend to the changing of them, keeps these from identifying themselves with the sea class, the restless class, the discontented class, they are, therefore, in the Scriptures represented as dwelling on the earth. This does not signify, however, that they are satisfied with present conditions. No, they cannot be satisfied with anything short of perfection and the glorious things which God has promised to them in the resurrection change. Hence, prophetically, they are represented as saying, "I shall be satisfied when I awake in thy likeness." (Psa. 17: 15.) It is another matter entirely, however, to be contented. As the Apostle says, "Be content with such things as ye have"—not content so that we would not improve our blessings if opportunity seemed providentially to open, but content to have them as they are until the Lord's providences shall indicate a change. We are, therefore, to be content with present conditions and institutions and to make the best of them, and so far as lieth in us to live peaceably with all men while waiting for the blessed hope and the glorious revelation of our Savior and his Kingdom and our change to be like him and to share in that Kingdom. We are to be content even though the Lord's providence should permit us to come into tribulation or to suffer prosecution, content to have all the chiseling and polishing which he sees that we need to fit and prepare us for his presence as vessels unto honor and for the Master's use made meet. (2 Tim. 2: 21.)

I exhort you, therefore, dear friends, that while our enlightened eyes behold the coming storm, we do not fear but let our faith hold firmly to the exceeding great and precious promises of God, which assure us that all of the experiences which come to us as well as those which will be permitted to come to the world, will eventually be seen to have been profitable according to a wisdom far higher than ours. Let us be content, let us be thankful, let us glorify God in our bodies and spirits which are his, and leave all the results and outworkings of his glorious plan in his own hand, where they belong.

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Richmond, Va., April 5.

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Respectfully yours,
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Logansport, Ind., April 8.

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Very truly yours,
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TRIBUNE APPRECIATIONS.

Forest, Wash., April 17.

Editors National Labor Tribune:

I appreciate very much Brother C. T. Russell's sermons. Your paper is a welcome weekly visitor at our home on that account. May you receive rich blessings for serving the children of God who are not able to hear Brother Russell personally.

Yours very truly,
MRS. HATTIE KAYLOR.

Paducah, Ky., April 17.

Editors National Labor Tribune:

The panic having made much havoc with my earnings, and now threatens my job, I regret to say, that I must ask you to discontinue my paper. Should I be more fortunate than thousands of my poor, hungry, jobless fellow slaves and am permitted to still grind out profits for the master and a bare, joyless existence for myself, I shall be pleased to renew my subscription to your clean, healthy, progressive paper.

Wishing you the success you richly merit, I remain, yours, for the unity of labor in the industrial field and in the political field.

I. O. FORD.

TO MINERS OF COAL.

If you desire to be posted on important matters connected with your occupations, send to the National Labor Tribune office for a copy of "Atkinson on the Gases Met with in Coal Mines, and on the Friction of Air in Mines The price is 10 cents.

Something of a Toss.

"Robber!" growled the victim, 'you said that house was just a stone's throw from the station."

"Well?" demanded the real estate agent.

"Well, the distance is half a mile at least."

"Is that all? Time and again I've seen a blast from a quarry that would throw stones upward of a mile."

THE RESURRECTION OF THE JUST.

PASTOR RUSSELL, IN SCOTLAND, ADDRESSES CONVENTION OF BELIEVERS IN THE ATONEMENT OF THE PRECIOUS BLOOD—"A RANSOM FOR ALL."

Glasgow, Scotland, April 19.—A three-days' Convention of Bible Students closed its session to-day. Pastor C. T. Russell, of Pittsburg, U. S. A., delivered the afternoon discourse to an immense concourse of people at Victoria Hall, our largest auditorium. Nearly five thousand heard, and of this number nearly one thousand from all parts of the Kingdom were attendants at the three-days' Convention. The speaker's discourse was heard with rapt attention, and was based upon the Savior's words, "Thou shalt be recompensed at the resurrection of the Just." (Luke 14: 14.) He said:—

With the use of the word Easter we have little sympathy. We regret that our ancestors, during the "dark ages," considered it expedient to adopt the name of a heathen goddess and a heathen festival for one of the most sacred and inspiring memorials of the Christian faith. It does not seem a sufficient excuse that it was hoped thus to gain an influence over the heathen worshippers of Estera. Far better would it have been to retain the original word Passover used in the Scriptures and mistranslated Easter. It was undoubtedly a wrong thought that to get away from the influence of Judaism it was desirable to ignore the word Passover, a word which, antitypically considered, has such profound significance to those who are in Christ Jesus, to the "Passed-over-ones," to those who have passed from death unto life and who have come into relationship to God through Christ. But let us not stop to quarrel with the name of the Festival which in itself is so full of beauty and meaning to every Christian. We memorialize the event which this day celebrates, and not the name attached to the day; and to whatever extent we are able to forget the heathen origin of the word Easter and to attach to it the signification of joyful awakening to newness of life, to that extent the name will be sweet to us.

Cast the mind backward to the 4,100 years that had elapsed from the time of Adam's creation to the time of our Lord, a birth and note how dark that period was. The sentence of death which came upon our first parents because of disobedience and which resulted in ejection from Eden, causing to come upon them the various blighting influences incidental to the fall and to the execution of the sentence of death upon them—these have been in operation for that long period of 4,000 years. When half of the period had elapsed God made known to Abraham the first outlines of the divine plan for human salvation, saying, "In thy Seed shall all the families of the earth be blessed." Still the blessing did not come and two thousand years more rolled by, with merely a partial blessing upon the one little nation of Israel and that blessing an unsatisfactory one, for as the Apostle declares, "The Law made nothing perfect;" and again, "By the deeds of the Law shall no flesh be justified in God's sight." (Heb. 7: 19; Rom. 3: 20.) The whole world lay under condemnation of sin and death and the only rays of light and hope on all the horizon came from the promise to Abraham, which God reiterated through the prophets. That was a dark night of hopeless despair for the world in general, of whom the Apostle says that they were "without God, having no hope in the world."—Eph. 2: 12.

The Day Star Arose.

Our Lord's first advent as the man Christ Jesus was intended, we are informed, to put away sin by the sacrifice of himself, and to "bring in everlasting righteousness." (Dan. 9: 24.) We are all conversant with the beginning of our Lord's consecration of himself to do his Father's will when he had reached manhood's estate and symbolized that consecration by baptism. We are all aware that his consecrated life was laid down throughout the three and a half years of his ministry and that this sacrifice was finished at Calvary; but in order for our Redeemer to be our deliverer it was necessary that he should not remain dead; it was necessary that the Father should raise him from the dead by his own power and most explicitly do the Scriptures explain that the Lord's promised resurrection was accomplished, and that he rose again on the third day. The Master himself referred to the matter before his death, telling that he would rise on the third day; and he has referred to it since saying, "I am he that was dead, and behold I am alive forevermore." (Rev. 1: 18.) And the Apostle, referring to the same thing, declares the object of our Lord's death saying, "For this purpose Christ both died and revived and rose that he might be the Lord (controller) both of the dead and the living." (Rom. 14: 9.) We perceive, then, that the two most important events of all past history were the death of our Lord and his resurrection from the dead on the third day. No wonder that all Christian doctrine centers in those two great events! No wonder we celebrate the day of the resurrection of our Lord—but indeed we celebrate this weekly by our observance of the first day of the week, a weekly memorial that our Redeemer liveth.

Everything in nature seems to be so regulated as to constitute a picture or illustration of something in grace, and thus Easter, the Passover season, arranged by divine providence for the spring time, represents the springing up of new hopes, new life, new knowledge, where before there was death. Believers in Jesus recognize the fact that he is the Life-Giver, and that their hopes of eternal life center in the Lord—not merely in the work that he accomplished at Calvary, but especially in him whom the Father raised from the dead and has made the Lord of all, the Life-Giver to the Church and ultimately to be the Life Giver to the world of mankind—so many of them as will receive this grace of God at his hands when it shall be offered to them in due time. The Apostle says, "To us who believe he is precious." (1 Pet. 2:7.) We do not need to wait until his second coming and until the actual resurrection which shall then take place, but by faith we already recognize the divine plan and consider ourselves as though we had already passed from death unto life. What joyful experiences belong to those who are thus able to accept the divine Word by faith! Verily, as the Apostle says, they can rejoice with joy unspeakable; they can rejoice even in tribulation. By faith in these, old things have passed away, all things have become new.

And let us not forget that these who have the hearing ear of faith and the seeing eye of faith are the ones and the only ones whom the Father is now drawing from amongst men to be joint-heirs with their Lord in his glorious Kingdom which is to bless the world of mankind with opportunities for knowledge and deliverance from sin and death. Blessed are their eyes for they see, blessed are their ears for they hear. Blessed are their hearts if they respond, for to such now come the great and wonderful opportunity of becoming the "Bride of Christ," of becoming "members in particular of the Body of Christ"—of suffering with their Lord and by and by reigning with him.

"A Share in His Resurrection."

The Apostle, speaking for himself and for all who have the hearing ear and seeing eye of faith and the obedience of heart, declares that our grand hope is that we may share with our Lord in his resurrection. The Apostle's words are, "I do count all things but loss and dross that I might win Christ . . . that I might know him and the power of his resurrection by being made conformable to his death." (Phil. 3: 8.) What does this mean and in what sense can the Apostle and we share in Christ's resurrection? We answer that Christ's resurrection is what is described in the Scriptures as the First Resurrection or chief resurrection in that it is a resurrection of perfection of being on the highest of all planes, the divine plane. As we read our Lord was put to death in the flesh but quickened in the spirit; and the Apostle's description of the resurrection of the Church is to the same effect, that "flesh and blood cannot inherit the Kingdom of Heaven," and hence that we must all be changed in our resurrection, as Jesus was changed in his resurrection from eartly to heavenly nature. (1 Pet. 3: 18; 1 Cor. 15: 50.) Describing this chief resurrection the Apostle says, "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown an animal body, it is raised a spiritual body." (1 Cor. 15: 43, 44.) This is not the description of the general resurrection of the world, but a description of the First Resurrection, which is God's provision for the Church alone, for the Christ, the Anointed of God, of which our Lord Jesus is the Head and the Church, figuratively, members in particular of his Body. (1 Cor. 12: 27.) So, then, the Apostle's hope of a share in Christ's resurrection was that he might make his calling and election sure to a place amongst the Very Elect, the Church in glory—joint-heirs with their Lord. The same, dear friends, is your hope and mine and should be the hope of all those who have ears to hear and hearts to appreciate the glorious invitation extended during this Gospel Age to a little flock out of all nations, peoples kindreds and tongues. Concerning this chief resurrection we read, Blessed and holy are all they who have part in the Chief Resurrection, over such the Second Death has no power. They shall be priests of God and of Christ and shall reign with him a thousand years.—Rev. 20: 6.

The Resurrection of the Just.

We are deeply interested in this matter, dear friends, for the Apostle divides the human family into two classes, the just and the unjust. He declares that there is a resurrection provided for both, and it is for you and me to determine in which of these resurrections we prefer to have our portion. Our Lord, the greatest of theologians, similarly divides mankind into two classes and shows that there are two resurrections. He says, "Marvel not: the hour is coming in the which all that are in their graves shall hear the voice of the Son of man and shall come forth; they that have done good unto the resurrection of life, they that have done evil unto the resurrection of judgment"—mistranslated damnation in the common version. (John 5: 28, 29.) We do not wish to be understood as holding or teaching that there are no gradations amongst men, some more saintly and some less so, some are more wicked and some less so, and we understand our Lord and the Apostles to teach that there will be a difference of reward amongst those who will share in the First Resurrection, as well as differences of punishment for those who will share in the second resurrection, and that these will be regulated according to the amount of knowledge and consequent responsibility and according to the zeal of our right doing or wilfulness of our wrong doing—a just recompense of reward to each. We are here calling attention to the fact that there is a general division line between the just and unjust, those who please God and those who please him not, the First Resurrection class and the latter resurrection class, the Chief Resurrection class and the less desirable resurrection class.

Who are the "just" referred to in the Apostle's statement? Who are the "good" of our Lord's statement? We are to remember that by nature no one is just, no one is good, that all are fallen, all are imperfect, all are unworthy of divine favor, all have forfeited divine favor, all are "children of wrath." Hence, the word "just" and the word "good" must here be used in a relative sense, as referring to those justified by faith and those good and acceptable to God through faith in Christ. But we find that it is not sufficient that we should merely believe, but that the Lord has laid certain tests upon those who are now being called. They are called to walk in his steps, they are called to be his disciples, they are called to take up their cross and follow him, they are assured that only those who do so shall share with him in the great honor, glory and immortality which God hath in reservation for those who love him. Hence plainly enough the "good," the "just," those who please God in the present time are only a little flock, who, according to their ability, are walking not after the flesh but after the spirit. In these reckonedly the law of God is fulfilled and whatever they are short of full perfection is compensated or made up to them by the Redeemer, whose precious sacrifice is available to them for this purpose. Thus we see that the "Very Elect," those whom God will pass upon as good, as just, as acceptable to him, those whom he will decree worthy of life, eternal, will be a "little flock." Nor can we find fault with the divine justice and love which has thus determined. However, when we considered how small is the number of these in the world, how few are walking, living not after the flesh but after the spirit we are assured that the majority of our neighbors and friends, the majority of Church members as well as all the heathen, will have their portion in the resurrection of the unjust, in the resurrection of those whose lives have not pleased God—for "this is the will of God, even your sanctification"—all the unsanctified, therefore, are in an attitude that is not pleasing to God, in an attitude that will hinder their share in the Chief Resurrection.

The Resurrection of the Unjust.

Those justified before God are counted worthy of eternal life, their trials and testings all being in the past in the present life. Hence, they all come forth to a life resurrection, perfected in life in the very moment of their coming forth from death. But it is not so with the majority of mankind, they have had no trial at all, for although all were condemned in Adam and all were redeemed in Christ, yet the only way to get the blessing in Christ is through the knowledge of the only name given under heaven and amongst men; and since only a small proportion of the heathen have ever heard of that only name, it follows that the vast majority have had no testing or trial at all, have had no opportunity as yet. So whether our minds dwell chiefly upon those who have had no opportunity or chiefly upon the smaller number who have had some knowledge, some opportunity, we perceive that all belong to a class that will not be counted worthy of a life resurrection, but who, as our Redeemer says, will come forth unto a resurrection of judgment, come forth from the tomb, come forth from the blindness of the Adversary, come forth from the dominion of sin and death that they may have a glorious opportunity of being raised up gradually step by step, inch by inch, out of the degradation and sin into which they were plunged through heredity as children of Adam. God has provided the thousand years or Millennium for their uplifting, mentally, morally and physically, but of sin and death conditions that they may be brought back eventually to the glorious estate of perfect manhood, to all that was lost in Adam and all that was redeemed by the precious blood of Christ. Hence their resurrection will be a gradual work, lasting a thousand years and provided with tests all along the way. The declaration is that if they will not be obedient to the tests and opportunities then granted to them, when full light and knowledge will fill the earth and when Satan will be bound that he shall deceive the nations no more—if they will not avail themselves of these privileges and blessings and opportunities for raising up out of sin and death conditions, they shall be judged worthy of the Second Death, from which there is to be no redemption, no recovery—eternal death, extinction, as with brute beasts. How glad we are that the heavenly Father's gracious plans are so high and so deep and so broad that they extend to every member of Adam's race; that while we may rejoice in our glorious prosnect of a share in the First Resurrection, a resurrection to a new nature, which the Apostle Peter calls the "divine nature" (2 Pet. 1: 4), how glad we are that the world also is to have a glorious opportunity of resurrection, of being raised up to human perfection! How glad we are that we have the promise of the Lord that their eternal home, the earth, shall again be the Paradise of God; that God's Tabernacle shall again be with men, that he will dwell with them, that he will pour out his Spirit upon all flesh, that every knee shall bow and evey tongue confess, and that God, through his various agencies and provinces, will wipe away all tears from off all faces, and that the inhabitants of that land shall no more say, I am sick, and that there shall be no more pain, no more sighing, no more crying, no more dying, because all the former things shall have passed away, for, all mankind, unworthy of eternal life, shall then have been destroyed in the Second Death, everlasting destruction.—Rev. 2: 7, Ezek. 37: 27; Joel 2: 28, 29; Rom. 14: 11; Rev. 21: 4; Isa. 33: 24; Acts. 3: 23.

Benevolence to Be Rewarded.

But notice our context: our Lord accepted an invitation to dinner from a prominent Pharisee, and the words of our text were addressed to this Pharisee and his friends. The special point of the lesson, therefore, was not to the Lord's disciples, but to people in general, as shown when our Lord said, When thou makest a dinner or supper, call not thy friends nor thy brethren nor thy kinsmen nor thy rich neighbors, lest they also bid thee again and a recompense be made thee. But when thou makest a feast call the poor, the lame, the maimed, the blind, and thou shalt be blessed, because they cannot recompense thee; for thou salt be recompensed at the resurrection of the just.

Several matters here deserve consideration: (1) No recompensing is suggested as taking place at death; (2) those to be recompensed are to get their reward or blessing for good works, not for faith and not because they were disciples of Jesus and took up their cross to follow him; (3) the reward of such good works will not be a share in the resurrection of the just, but when the just are resurrected and when God's Kingdom shall then have been established amongst men and the new order of things inaugurated, a blessing will accure to these for having done kindness to the poor, the lame, the blind who could not return the kindness. In other words, in God's great counting, every act of kindness is a credit and every act of unkindness is a debit as respects the world and signifies either blessings or adversities proportionately when their judgment day shall come, when they shall be on trial during the Millennial Age.

If any one be disposed to differ with us in this interpretation let him reflect that to make a dinner or supper to the poor who could not recompense it, would be a very cheap way indeed of attaining a place in the First Resurrection, a place in the Kingdom. And if this is the condition upon which the Kingdom is to be gained our Lord and his apostles and the majority of his followers would have little opportunity of gaining it, for most of them are poor in this world's goods and unable to make feasts for the poor, the blind and the lame. Manifestly, therefore, our interpretation is the only one who fits the case. And how much more reasonable is this view than the other one which has been sanctioned since the "dark ages." namely that any who failed to get into the Kingdom of God as members of the Church would be consigned to an eternity of torment! Where would be the opportunity for rewarding the gift of a cup of cold water to a disciple? Where would be the opportunity for rewarding mentioned in our context? But with the Scriptural presentation in our minds, that there is neither wisdom, knowledge nor device in the grave, all is simple and clear! When the First, the Chief Resurrection shall give God's rewards to the Church, the Body of Christ, the Bride of Christ, the "little flock," when the Kingdom shall be established then the awakening of the world of mankind in general will take place, and then will be the time when every good deed or every evil deed will be a credit or a debit.

Nor are we to suppose that little, trifling acts of kindness or of unkindness will be read from the great book and literal stripes laid on and literal blessings bestowed. Rather we may suppose that every act of kindness which any one may now do for those who are more distressed than themselves will have its effect upon their own hearts and minds not only blessing them for the life than now is, but preparing their hearts through a greater nobility for a higher relative position in the future during the Millennium. Similarly those who now do unkindness are responsible in proportion as they have light and knowledge, and the unkind deeds react upon their own hearts and lives, more or less hardening them and toughening them, and this hardness and toughness of conscience and character will be theirs in the awakening of the resurrection time and they will have that much the more to contend against when during the Millennium they shall be required to make progress out of the sin and death conditions back to harmony with the divine law of love. Let us, therefore, in the world and in our families and amongst those who are not of the consecrated class, encourage large benevolence, kindness, generosity, knowing that these will be beneficial to our friends. Let us help them in any tendencies they may have to greatness of heart, knowing that they will be the better prepared for the trials and disciplines which will come to them through the Millennium.

In conclusion, I exhort so many of you as have been begotten of the holy Spirit and are now creatures in Christ; so many of you as are risen with him to walk in newness of life, that you more and more seek to put away all things that belong to the sin and death conditions and that you seek to put on all the glorious characteristics of our Redeemer, the fruits of his holy Spirit—meekness, patience, humility, kindness, love. I exhort you that you think more and more of the Master's resurrection and of the privilege granted to us of being sharers in that Chief Resurrection, and that you think of this as not only the spring time of your own precious hopes in the Lord, but that the completion of this First Resurrection will mean the glorious spring time of divine favor to the whole world, when we shall have entered into the joys of the Lord. It is of this glorious restitution spring time that the Apostle Peter speaks saying, "Times of refreshing shall come from the presence of the Lord: and he shall send Jesus Christ (his second advent), whom the heavens must return until the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began"—the time of the world's rejuvenation and restoration to human perfection, the time of the earth's rejuvenation, when it shall be brought to its paradisaical splendor and completeness. For these things, dear brethren and sisters, let us seek, looking longingly in our hearts to this glorious consummation of the divine plan and in our daily lives seeking to perfect holiness, that we may be sharers in those things which God hath in reservation for them that love him.

Upon his return from the old world, Pastor Russell will preach at the following places:

Pittsburg, Northside, Carnegie Hall, at 3 p. m., evening session at 7:30 at the Bible Home, Arch street.

Springfield, Mass., May 17, G. A. R. Hall.

New Brighton-Beaver Falls, Pa., May 24, in Lyceum Theater.

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"Was the mover you engaged very careful?"

"Oh, yes; he got the stove lids over without breaking them.

Treasure Not a Pipe Dream.

The next time Daniel Oldham has a revelation to make, his son Martin probably will not deride it as a pipe dream. The father, who is an old man, recently asked the son to go with him and dig up $750 in gold, which, he said, was on the farm of Hugh McFadden, in Sugar Creek township, but the son smiled significantly and intimated that the story was a vagary.

The son went to Franklin last Saturday, and the old man persuaded the grandson, Charles, to accompany him. No one was at home at the McFadden farm, and Mr. Oldham asked the grandson to get a shovel and follow him. He did as requested, and they then went to the north side of the house, under a tree in the orchard. The boy was requested to dig in a certain spot to a depth of two feet. He did so, when his shovel struck an old kettle. It was pulled from the ground and a tin box taken from it. When the box was opened it was found to contain $750 in gold.

Seven or eight years ago Oldham lived with his daughter, who was Mrs. Hugh McFadden. She died and he left the farm having burled the money some time before, where it has been until last Saturday.—Indianapolis News.

Ascum—Why do you call her an amateur actress? She's on the professional stage.

Wise—I mean that she has only been married to one man and she lives with him yet.

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TRIBUNE APPRECIATIONS.

Rome, Ga., April 18.

Editors National Labor Tribune:

I do enjoy the sermons of our dear Brother Russell presented so full and in such clear plain type in your paper. I have been taking another paper for these sermons, but have recently had it changed to the address of a friend for the remainder of my period of subscription and retain your paper for these instead. I desire sending two of my friends a paper for one year each containing Brother Russell's sermons, and will send them yours by all means.

Very truly yours,
C. R. PITNER.

Shartlesville, Pa., April 24.

Editors National Labor Tribune:

I am glad that you print Pastor Russell's weekly sermons in full in your paper, and hope that it's subscription list will continually be on the increase.

Yours respectfully,
IRWIN D. RIEGEL.

Washington, D. C., April 24.

Editors National Labor Tribune:

As I wrote you once before, I appreciate your paper very much. Its presentation of the labor news of the day is full, fair and interesting. I especially enjoy Pastor Russell's true gospel sermons. Your publishing of these sermons in full and the prominent position accorded them in your journal are very gratifying to me and I shall continue to subscribe to your paper so long as it supplies such good and helpful reading matter to its patrons.

With best wishes for your success in every way, I am, as ever,

Your friend,
HENRY H. BROWN.

Mrs. Newed (sobbing)—Oh, J-John! The c-cat has c-eaten all the angel cake I b-baked this m-morning. Boo-ho-o-o! Newed (consolingly)—Well, don't cry, dear! I'll buy you another cat tomorrow.—Chicago Daily News.

"NOT ASHAMED OF THE GOSPEL OF CHRIST."

BUT GREATLY ASHAMED OF THE PERVERTED GOSPEL.

PASTOR RUSSELL IN ENGLAND.

Manchester, England, April 26.—Pastor C. T. Russell, of Pittsburg, U. S. A., preached here today to a deeply interested audience of nearly 4,000 people in our largest auditorium. He rather scored the "New Theology" recently brought into prominence here by the noted preacher of the London City Temple. He made clear that he sympathized with the adherents to the New Theology to the extent of sharing their shame and repugnance to the theology of the "dark ages" with its millions in Eternal Torment at the hands of fire-proof devils, but he denounced the New Theology as merely another name for infidelity, an utter repudiation of the Bible. He claimed that the Bible had been villified and misrepresented in the house of its friends, and that this course is driving multitudes of the wisest heads and best hearts into passive infidelity or into the more active form of the same, known as Higher Criticism and New Theology. He declared that the Bible should be studied free from the bias and coloring of sectarianism, and that thus viewed no noble heart or logical mind need be ashamed of it. He took his stand with that great reasoner and master and theologian, the Apostle Paul, and fully endorsed his statement which constituted the text of the afternoon, namely, "I am not ashamed of the Gospel of Christ." (Rom. 1: 16.) Pastor Russell said:—

Those who have studied the masterful writings of the Apostle Paul, constituting so large a portion of the New Testament, must surely have been impressed with the reasonableness and logic of his mental positions as therein stated. While it is true that not many understand the Bible at all, yet even those who do not grasp the full import of the Apostle's words can see enough therein to convince them of his soundness of logic; and the comparatively few, begotten of the holy Spirit, who really understand the depths of his writings unanimously accord his epistles the first place amongst the writings of the Bible as well as in general literature. And now we ask of all who recognize his ability at all and his sterling honesty of expression, Is it possible to suppose that when the Apostle wrote the words of our text he had in mind anything akin to the gross travesty upon justice and love which in the "dark ages" was branded the Gospel of Christ and has been handed down to us? Could we suppose that he had in mind a race not only born in sin and shapen in iniquity but condemned by its Creator to an eternity of torture since the time of Adam's disobedience; could we suppose that he had in mind for such a race a message that Christ had died and that the net result of his sacrifice for sin and all of the results of that sacrifice would effect only about one in a thousand or one in ten thousand of earth's teaming millions—to open their eyes of understanding and to lead them from darkness to light, from sin to righteousness, from enmity to God to loving obedience as saints with a reward of heavenly glory? Can we suppose that he had in mind the Gospel as preached by Jonathan Edwards, which declared that the handful of the saved would look over the battlements of heaven into an abyss containing the thousands of millions of their fellow-creatures including their own parents and children and friends, and that they would turn around and praise God the louder for the sight, rejoicing that they were saved from such a fate, "so changed' that they would have no sympathy or sorrow or compassion for the tormented ones?

We care not which view of the matter is taken, whether it be held that God fore-ordained that only one out of ten thousand should be called and sanctified and glorified, or whether, as our Methodist friends claim, he did not fore-ordain us but, doing his best to the contrary, these results were inevitable. We hold that the shame which is growingly prevalent throughout "Christendom" as respects this Gospel of the "dark ages" is a most hopeful sign of our return to sanity and reason! We hold that the ascribing of such a program to the Almighty is a slander upon the whole race! we hold that it was this very "doctrine of devils," gradually foisted upon the Church by Satan, which led men during the "dark ages" to torture one another on the rack, and to burn one another at the stake, and to think that in so doing they were manifesting the Spirit of God and working the works of the Father and of the Son! A devilish doctrine is sure to have a blighting influence upon the heart and head and conduct. We first learned to be ashamed of the conduct of our forbears as manifested in their persecutions; we are now learning to be ashamed of the creeds by which they were deceived into their unrighteous course, and we rightly charge it to the great Adversary, who has always sought to put darkness for light.

Ashamed of "Another Gospel."

Even in the Apostle's day he noted the tendency of the Adversary to bring in false doctrines and to put another Gospel instead of the true one. He was not only ashamed of the false Gospel but denounced it and forewarned the Church to be on guard against the wiles of the Adversary, telling us that he would attempt to present himself as an angel of light on purpose to deceive the followers of Christ. To what extent he has been successful as a theologist and teacher in the Church, let all the creeds of the "dark ages" and since bear witness! Do not think for one moment that I am stating anything new. For years, especially within the last forty years, thinking people and particularly ministers of the Gospel, have been perplexed and fretted in soul in respect to the creeds. Both heart and head told them that they were wrong; that such a plan, so far from being a heavenly one, is earthly, sensual, devilish, far beneath the standard of moral honesty and decency amongst men—not to speak of love for our neighbor as for ourselves, which should do for others as we would that they should do for us. This false Gospel contradicts entirely the Lord's statement, that as the heavens are higher than the earth so are his ways higher than man's ways.

There are many of our fallen race, alas, who are very mean and moved by very wicked and malicious influences at times, but we have yet to find a man or woman so wretchedly degraded, so unjust, so unsympathetic, unloving, so fierce, so venomous, so deficient that he or she would purposely, knowingly, intentionally, bring into being any creature, human or brute, and then take continual pleasure, century after century, in torturing those creatures, in witnessing their sufferings, their groans and their agonizing cries. What awful things have we done? By following Satan's delusion, foisted upon us as a race during the "dark ages," we have unwittingly, stupidly ascribed to the God of wisdom, justice, love and power a plan which in proportion as we really believe it slanders him and makes him more detestable to the eyes of our understanding than any of his creatures in the universe. Alas! For such a slander our heavenly Father, for such blasphemy of his holy name, we might well mourn in sackcloth and ashes for the remainder of our earthly life. But he is gracious unto us, not imputing our transgressions to us. He remembers that we are dust, fallen dust, and that as a race we have come largely under the deceptive influence of our Adversary, who has blinded us with ignorance and superstition. It is high time that we all awake, that we learn to use our God-given reasoning faculties on religious matters as well as upon the affairs of our natural lives.

"Let Us Walk Circumspectly."

To awaken as a race from our long sleep, from our stupid, dreamy condition as respects religious matters—yea, to awaken from our nightmare and "nocturnal hallucinations," it is surely high time! But let us remember that our first steps upon awakening are apt to be more or less uncertain and our course of reasoning more or less faulty. Added to this let us remember that our Adversary, Satan, still anxious to hold us in the chains of ignorance and to prevent us from seeing the Lord in his true character and from coming into close touch with him, is very apt at this juncture to appear as an angel of light and to guide our footsteps, if possible, still farther away from the right path, our heads and hearts still further away from their proper relationship to God and his Word.

We have a prominent illustration of this matter in the course of one of the brightest ministers in this great metropolis. Awakening from his troubled sleep, he has discovered that the doctrine of eternal torment was but a nightmare which he properly rejected and of which he was glad to be rid. But in the excitement of the moment he has rejected the Bible and its many precious instructions as being part and parcel of his nightmare. He has leaped over the traces and become one of the shining lights of the so-called "New Theology," which, so far as the Bible and its teachings are concerned, might more truthfully be termed the new infidelity. Alas, that a blinded mind should be turned to another Gospel! And the end is not yet; there are hundreds, yea, thousands in this and in other lands who wait for a leader and who are now committing themselves in opposition to the Bible and its true message—the Gospel of Christ, of which the Apostle Paul was not ashamed. Moreover, as these men cry out thousands of slumbering Christians are awakened, and in their bewilderment they are as apt as not to follow the pernicious ways of this pseudo Gospel, this "New Theology," this new infidelity.

"A Trumpet In Zion."

Thank God not all of his people are asleep! And not all of those who have awakened from the nocturnal hallucinations have followed the lead of the Adversary, searching for new light, with their faces toward nature and the west and their backs toward God and his Word! God has not left himself without witnesses at any time, although at no time have these been a majority either in numbers or in influence. But it is these who are now called upon, "Blow ye the trumpet in Zion! Sound an alarm in my holy mountain!" But the Lord through the prophet forewarns us that we must not expect that many will have the hearing ear as respects the truth; the declaration is, "None of the wicked shall understand, but the wise shall understand." (Dan. 12: 10.) Neither is the term wicked here used in respect to murderers and thieves and the world in general, but in respect to the Lord's professed people who have made a covenant with him and who are esteemed wicked, wrong, in comparison as they fail to live in harmony with that covenant. The wise toward God who shall understand in this time are the faithful ones who hearken to the Word of the Lord and who may hope to be of his jewels in the gathering time near at hand. It is respecting these that we read, "The meek will he guide in judgment: and the meek will he teach his way" and again "The secret of the Lord is with them that fear him and he will show them his covenant"—his purposes. (Psa. 25: 9, 14.) The Apostle declares that "Ye, brethren, are not left in darkness," in ignorance with the remainder of the world, and our Lord pointing down to our day declared that the Adversary would deceive, "if it were possible, the very Elect." (I Thess. 5: 4; Matt. 24: 24.) This implies the widespread and deceitful character of the delusions which already prevail and which, we understand the Scriptures to teach, will increase until "a thousand shall fall at thy side and ten thousand at thy right hand," implying a great falling away from the Truth, from the Bible and from the Lord himself. The Apostle Paul, pointing down to our day, implies that the Lord will permit Satan to have special power now for the purpose of sifting and separating and approving the faithful and the unfaithful in the Nominal Church. He puts it strongly, saying that God will send strong delusions that they may believe a lie, that they all may be condemned who had not pleasure in the truth but in untruth. Let us, then, be very firm, very courageous to stand for the truth, to stand for the Lord, to stand for his Word, whatever the course of others may be.

Merely a Difference of Opinion.

We are aware that many will be inclined to say that the difference between those who hold to the Bible and those who hold to the New Theology and reject the Bible are merely differences of opinion which are not vital as respects the Christian life of our relationship to God. We dispute this and call attention to the Scriptural presentation that our salvation must be recognized as of either faith or works. If it be of faith there must be a vital point to the faith, something in particular that is necessary to be believed: but if it be of works, then of course faith is ignored and the heathen, without any faith in Christ and an unfounded faith in God and his plan, would have the same opportunity of salvation by works as the Christian who has heard the Gospel of the Son of God and the only name given under heaven and amongst men whereby we must be saved. (Acts 4: 12.) The battle on this question has waged ever since the days of the Apostle, but there is no question as to what was their stand. It is plainly declared that no man can be saved by works of the law, works of righteousness, and that our justification and salvation are through faith in the blood of Christ. If, then, the old theology of Jesus and the apostles shall stand the teachers of the New Theology are convicted out of their own mouths with being false apostles, false teachers, not Christian, not only in their tendencies leading away from the Word of God, but in all their theories denying salvation through faith, which is the only salvation the Bible proclaims to mankind this side of the Millennium, the only terms on which any can be accepted of the Lord to the present high calling to membership in the "Little Flock," the Bride of Christ, the Very Elect.

Let the fight be squarely drawn and clearly seen. If the New Theology is right the Bible is entirely wrong; if man's existence on earth began on a plane one remove from a monkey, and he has been gradually evolving to his present condition and position, and if he is to save himself by his own works without a redemption and without divine interposition, then the Bible is wholly wrong, for it teaches the reverse of this in every particular. The Bible teaches that man was created in God's image, upright, and that he fell into sin and that, as the Apostle declares, the degradation of the heathen was because they were not willing, not desirous of retaining God in their mind, and that God gave them over to a reprobate mind and to doing evil things which have intensified the degradation of the race, some more and some less. The Gospel of which the Apostle was not ashamed represents that the penalty of all this sin and degradation is extinction; but that God in mercy provided Jesus as our Redeemer. It shows us that no member of the race could redeem it because each member himself was under the divine sentence of death. It shows us that Christ's death was the offset or redemption price to Father Adam's sentence, and that as the whole race suffered through Adam's disobedience and sentence so likewise God could with equal justice permit that the redemptive work of Christ should apply not only to Adam but to all of his race. This Gospel of which St. Paul was not ashamed he clearly sets forth in Romans 5: 12-19. He does not say that the penalty upon Adam was eternal torment, but that it was death. He does not say that our penalty is eternal torment, but death. He does not say that Christ went to eternal torment to pay our penalty, but that he died for our sins. He does not say that we are to be recovered from eternal torment, but that we are to be justified and delivered from our condemnation from sin and from the death penalty which was upon all, and that, therefore, there is to be a resurrection both of the just and of the unjust.

Delineating further the Gospel of which he was not ashamed the Apostle Paul explains to us that during this Gospel Age God is gathering out of the world of mankind a special Elect class to be the Bride, the Lamb's wife, to suffer with him that they may also reign with him, to die with him that we may also live with him. (Rom. 8: 17.) He declares that there is a mystery connected with the matter which is not generally discerned and only intended of God to be understood by the Spirit-begotten ones, the faithful. He tells us that this mystery was hidden from us previously and that it consists in the fact that the heavenly Father foreknew and predestinated that the great Messiah, the Seed of Abraham through whom all the families of the earth should be blessed, would be composed not only of our Lord Jesus but also of the Elect Church, which symbolically he calls his Body, saying, "God gave Christ to be the Head over the Church, which is his Body (Eph. 1: 22, 23); and again he declares we are members in particular of the Body of Christ (I Cor. 12: 27), and again that "Jesus, the Redeemer, the Lord and Head of the Church and the Seed of Abraham per se, shall have associated with himself the Church as members of the Seed of Abraham through whom the world is to be blessed. (Gal. 3: 29.) The false doctrine of the "dark ages," of which we are ashamed, declares that when the Elect Church shall have been gathered all the families of the earth shall forever be condemned and eternally tormented, but the Gospel which the Apostle Paul preached declares to the contrary, that when the Church is complete as the Seed of Abraham its mission as the glorified Kingdom of Christ, the Millennial Kingdom under the whole heavens, shall be to bless all the families of the earth, to convert them, to lift them up out of sin and death conditions and to give so many as will a full opportunity to return to divine favor as Adam first enjoyed it and the blessing of an earthly Paradise restored. The Apostle also declares that the blessing of the world waits until the Church, as a part of the Seed of Abraham, shall be completed and inherit that glorious promise and in fulfilment of it scatter divine blessings world-wide. Note how particularly he emphasizes this relationship of the Elect Church of this Gospel Age with Christ and with the promised Seed of Abraham through whom the blessing of the world is to come, he says: "If ye be Christ's, then are ye Abraham's Seed and heirs according to the promise."—Gal. 3: 29.

Cross and Crown—Shame and Glory.

The Gospel which the Apostle preached and of which he was not ashamed invited those who have the hearing ears to consecrate their lives that they might be of the Elect Church. It gave assurance that the cross of the present time would end in bringing not only everlasting life in the future but also glory, honor and immortality, a share with Christ in his Kingdom and in its glorious work. In view of this believers were urged to present their bodies living sacrifices, holy and acceptable to God through Christ, and to suffer with him now, be sharers of his ignominy and death that they might in due time be sharers with him in his Kingdom and honor and work of blessing all the families of the earth. In all of his teachings the Lord kept before the minds of the Church that the cross and the crown were inseparably united in the divine program—"If we suffer with him we shall also reign with him." is his plea. The faithful were at the second advent of Christ to receive a crown of glory which fadeth not away. (I Pet. 5: 4.) In their glorified condition they were to be the exalted Seed of Abraham with the glorious mission of blessing Israel after the flesh and all the families of the earth. (Rom. 11: 25-32.) Even the casting away of Natural Israel from divine favor upon the rejection of Messiah, the Apostle assures us, will be overruled eventually, so that Natural Israel will receive mercy at the hands of the spiritual Seed of Abraham.

In his letter to the Ephesians the Apostle indicates that the glories of the Church are not to be expected in the present time, which is a time of sacrifice and suffering with Christ. The glory is to follow and is to last not only during the thousand years in which the world will receive a blessing, but during the ages to come, through all eternity, the Elect Church, proved and tested by present disciplines, will be forever blessed of the Lord and sharers with their Redeemer and Head in the grace of God. Of this the Apostle specifically says, "In the ages to come he (God) will show the exceeding riches of his grace and loving kindness toward us in Christ Jesus." (Eph. 2; 7.) He also urges us not to cast away our confidence, our trust in God's promises, for in due time we shall reap if we faint not. He calls to our mind the fact that during this present time of suffering and trial, the oath-bound promise made to Abraham is to be to us who believe God's Word and oath an anchor to our souls sure and steadfast entering into that which is beyond the vail, whither our forerunner is for us entered, even Jesus, who has already been glorified as the great High Priest, who during the Millennial Age shall exercise his office for the blessing of the world, and in line with this is the assurance that all the faithful of the Church of Christ, the "Little Flock," shall be in due time members of the Royal Priesthood, who as enthroned priests and associated with their enthroned High Priest Jesus, shall share with him the blessed privilege of both ruling and instructing and assisting the world of mankind. Who, we ask, needs to be ashamed of such a Gospel? This is not the Gospel of the "dark ages," but it is, we see, the Gospel of the Apostles, and the only Gospel which fits and dovetails with their various expressions on the subject.

The Apostle Peter also has much to say respecting these same matters—the blessing of the world at the second coming of Christ and intermediately the trials and testings of the Church—that the overcomers thereof may be proven and made ready for a share with their Redeemer in the glorious work of the Millennium. Hearken to his words when preaching under the influence of the holy Spirit at Pentecost. He declared, pointing down to the future and the blessings that would come to mankind in general at the second coming of Christ, "Times of refreshing (literally in the Greek, springtime) shall come from the presence of the Lord: and he shall send Jesus Christ (his second advent), whom the heavens must retain until the times of restitution of all things which God hath spoken by the mouth of all the holy Prophets since the world began." (Acts 3: 19-21.) How could the Apostle emphasize the glorious outcome of the divine plan more distinctly than he has done? How could he more particularly tell us that at the second advent of Christ, instead of the destruction of the world, as all our creeds teach, there shall be indeed restitution times, times of refreshing, times of returning things back to a pristine glory and dignity and beauty! And the grandest of all restitution will be the raising of mankind to the perfection enjoyed originally by father Adam before he fell into sin, degradation and death. St. Peter not only declares this matter, but he calls us to witness that every prophet who could properly be called a holy prophet has directly or indirectly declared respecting this coming time of the world's blessing.

In harmony also with this and with the Apostle Paul's declaration are St. Peter's appeals to the Church that they make preparation, that they add to the graces and fruits of the Spirit continually, that they make progress in the good way of Christ-likeness, which the Apostle Paul denominates "putting on the whole armor of God." (Eph. 6: 11.) St. Peter says, "If ye do these things, ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ." (II Pet. 1: 10, 11.) No one will claim that the Apostle in these words was referring to any Kingdom established in his day. Undoubtedly he was pointing our hearts and minds forward to the Millennial Kingdom and to the promise of our dear Redeemer that his faithful would sit with him in his throne and share his glories and honors and work. (Rev. 3: 21.) Undoubtedly his words are and were intended to be in full accord with those of our dear Master, who assured us of his willingness to bless the faithful at the end of this age saying, "Fear not, Little Flock, it is your Father's good pleasure to give you the Kingdom." the same Kingdom for which we pray, "Thy Kingdom come, thy will be done in earth as it is done in heaven."

Let us then, dear friends, cast away our fear and shame when we cast away the creeds of the "dark ages," but let us hold fast to the Bible and its exceeding great and precious promises, the like of which are to be found in no other religion and, when rightly appreciated and understood, are nobler, better far than any human creed or condition ever penned! Let God be true though it make every creed a lie, as the Apostle would say! And believing in the living and true God, whose character is shown by this his wonderful plan for man's salvation, let us render him the homage of our lips, confessing him in all our ways, not only with our tongues but with our lives and so far as possible, also exalting him in the very thoughts of our minds! Let us bow before him, and let the joyful recognition of his goodness sanctify our hearts more and more for him and his service!

Upon his return from the old world, Pastor Russell will preach at the following places:

Pittsburg, Northside, Carnegie Hall, at 3 p. m., evening session at 7:30 at the Bible Home, Arch street.

Springfield, Mass., May 17, G. A. R. Hall.

New Brighton-Beaver Falls, Pa., May 24, in Lyceum Theater.

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PASTOR RUSSELL RETURNING.

May 3. On the Sea.—Homeward bound.—Pastor C. T. Russell of Pittsburg, Pa., U. S. A., addresses a large audience through our columns. We report his discourse on Foreordination and Predestination of the Bible, from the text: "Whom he did foreknow he also did predestinate." (Rom. 8: 29.)

Disguise and explain as we might the doctrine of predestination, as we received it from the "dark ages" through the Westminster Confession of Faith, it is necessarily a horrible doctrine, painful and difficult for every reasoning mind connected with a good and sympathetic heart. Now, as our eyes of understanding begin to see the Word of God more clearly and as we more and more allow it to be its own interpreter, we find that a gross blunder of interpretation is responsible for our confusion. We cannot wonder that good Brother Wesley was led to take a position utterly at variance with our text and at variance also with other Scriptures which speak of the Elect, and to conclude and to teach that there could be no election, that on the contrary divine grace must be free and impartial to all mankind. It was because this view so appealed to the hearts of men that Methodism made such great and rapid advances, so that today it is so firmly established and so in accord with the sentiment of the human heart that those who still hold to the doctrine of election, predestination, etc., theoretically and in their Confession of Faith, avoid any particular mention of its tenets. They prefer not to come into conflict on the subject, which is sure to enlist the hearts of men in opposition to them, whatever their heads may think respecting the teachings of the Scriptures.

And our Methodist friends also are quite contented to avoid a battle along these lines, well knowing that the Scriptures as a whole do teach something respecting a divine election and an Elect class, that they do mention the Very Elect and urge upon God's people to make their calling and election sure. So, then, while having a theory that is more attractive to the hearts of good people, our Methodist friends let the subject alone lest some should be stirred up to investigate who would follow the Scriptures at any cost. Indeed, it is plain to be seen that Christian people in general either have no confidence in the doctrines of the Bible which they have professed in their creeds, or else they have no faith in their ability to expound them before the close and cogent reasoners of our day. The effect is in some respects advantageous and in other respects injurious. It is to their advantage that people are no longer so hidebound and narrow as once they were in their reasoning; it is to their disadvantage in that their broader reasoning is not along lines of a better understanding of the Bible, but because of their neglect of the Word of God. Hence we find that the present generation of Christians are generally ignorant of the Word of God except along the paths of Sunday School lessons, which generally avoid all disputed points such as our text.

The Short Bed and Narrow Cover.

It might be supposed that the doctrine of divine predestination would be a very comfortable one to those who could convince themselves that they belonged to the Elect class. This has been true to some extent. Thousands have been willing to think of the Almighty as determining in advance of Adam's creation how many of his posterity would be born into the world, how few of these would reach the heavenly estate, and what immense hosts would be consigned to an eternity of torture, their consent to the proposition being in view of the fact that they believed themselves to be of the favored few, the Elect. Nevertheless many have been the anxious hours of thought devoted to seeking full assurance of faith on this subject. Subtle fear persistently attacks and causes disquiet by asking the question, Are you sure that you are one of those predestinated to glory and not one of those predestinated to eternal torment? Are you certain that you are one of the Very Elect, making your calling and election sure?

The Lord through the Prophet Isaiah pictures this uncertainty of mind which particularly attaches to those who hold this doctrine of predestination, but which also is applicable to others, for all with one consent agree that the Scriptures teach a narrow way of life and tell us that few there be that find it—and with the thought that all except these few go to an eternity of torment the question obtrudes itself time and again before the minds of the most earnest Christians, Are you sure that you are one of the saints, that you are one of those walking in the footsteps of Jesus, that you are one of the called, chosen, faithful? The trepidation of mind is dreadful, and we do not wonder that the majority of Christian people prefer not to think much about these things and incline to hope that there is no eternal torment; but immediately they are perplexed with the thought, If there is no eternal torment, then how do I know that there is any eternal life at all. Their difficulty lies in the misinterpretation of the Scriptures given in the "dark ages' which teach eternal torment, purgatory, etc.

The statements of the Prophet to which we advert is, "The bed is shorter than that a man can stretch himself on it, and the covering is narrower than a man can wrap himself in it." (Isa. 28. 20.) In this comic pen picture the Prophet tells a volume of truth, as nearly every Christian heart can agree. Our creeds, formulated in or directly after the "dark ages," are too short. Designed as resting places of faith, beds of ease, they were long enough for us so long as we were infantile in our experience and reasoning. But in proportion as we became developed in heart and in head, we find, as the Prophet has graphically portrayed, that the bed is too short and that we cannot have ease or rest therein; the more we grow the more we must kink and double ourselves in order to remain in these short beds. As a consequence the noblest minds are deserting the creeds as being anything else than faith rests. The narrow covering of the pen caricature represents the attempt we make to wrap and cover ourselves, to protect ourselves, to secure ourselves. When we were children, actually or merely in mental development, we thought as children and understood as children and were well satisfied with the assurances that we were of the Elect and perfectly safe; but as we grew larger these assurances were too narrow for us we wanted a reason why, we wanted a proof, we wanted a demonstration. The covering of assurances satisfied us and wrapped us well as babes, but a man cannot wrap himself in them, and the larger he grows the greater is the discomfort until he gets out of the short bed and its narrow covers and reaches a higher understanding of the divine character and plan, and awakes clothed in his right mind, children of the day and not of the night.

What God Did Not Predestinate.

We might be sure, even without a divine revelation at all, that our Creator did not predestinate that either a large or small proportion of the human family should spend an eternity of torment in a burning hell nor an eternity of any other kind of torment. If he could not create us to some better fate than that he surely would not have created us at all. So surely as we recognize the difference between the Word of God and the word of the devil, so surely must we hold to this conviction; because if to us the word of God properly means the supreme and holy one, the loving one, the wise one, the all-powerful one, then we know that such a being could not premeditate, predestinate, foreordain or otherwise fix upon any of his creatures yet unborn an eternity of torture, suffering. To have any other conception of God than this would mean that any of us who have just, loving, generous minds could not worship God at all, because we would be obliged to admit that he would be much our inferior and hence unworthy of our worship. The trouble in the past has been that with illogical reasoning we have appropriated to the Almighty the characteristics of the devil—worse indeed than we have any knowledge of in respect to the devil. In view of this false promise it was in vain that we called upon our souls to worship and adore. It was only in proportion as we were able to hide from our minds and hearts these erroneous teachings of the "dark ages" that we were able to surmount the barriers and to realize something of a God of love and justice and to give to him worship and homage as such.

Scriptural Foreordination.

Foreordination is perfectly proper. It would have been wrong for the Almighty to undertake a haphazard creation without any forearranged or foreordained plans in respect to the same. What would we thing of the man who would undertake the erection of a large building without counting the cost, without mapping out in some considerable degree the kind of a building he would construct and the purpose for which he intended it to be used. The man who would proceed to the erection of a building without any forearrangement for its use and construction would be held in derision, and much more so a God who would undertake the creation of this world and the twenty thousand millions of Adam's race which have been born into it.

The difficulty comes when we begin to attach to this reasonable thought of foreordination the erroneous, unscriptural thought that the majority of men are to spend an eternity of torture. When we link the truth with the error we corrupt the whole thought. Thus it has been that we have blinded and confused ourselves on this subject of foreordination. It was first determined that there was to be a class tormented; it was secondly determined that God must have foreknown and must have forearranged this, and on this wrong foundation our theological blasphemy was reared. It is time that we get back to the proper basis of reasoning, that we eliminate altogether from our theology the hell torment of the "dark ages" and substitute for it the Bible teaching respecting hell, respecting the punishment of sin. This, as we have already shown, is a death penalty. Any of God's creatures who will not use his gift of life in harmony with his direction must forfeit that life, must die as a brute beast. The Scriptures show us that Father Adam committed an intelligent, wilful sin and that the death penalty was visited upon him and descended naturally to all of his children. This would have meant that we would all die without hope of a future life, like the lower animals, had it not been that God, in his foreknowledge and love, had predestinated something better.

What did God predestinate in respect to our race and for our benefit? The Scriptures declare that he purposed in advance the sending of his Son to be the Redeemer of the world—father Adam and all of his race—to give his life a ransom for many who lost their life through father Adam's disobedience. This part of the divine foreknowledge Christians gladly believe has already been fulfilled and as the Apostle declares, we believe that "Christ died for our sins, according to the Scriptures; and that he was buried and rose again on the third day" for our justification. (1 Cor. 15: 3; Rom. 4: 25.) But what more did God predestinate or forearrange in his divine plan for our race? We see no great change in the world's condition since our Redeemer died for us. How then is the world to be benefitted according to the divine solution? We reply that according to the Scriptures God predestinated or purposed that the one who redeemed the world at Calvary should be the one who later on, in due time, will take to himself his great power and reign King of earth under the whole heavens. The Scriptures explain to us that he must put down all insubordination and bring order and righteousness out of present confusion incidental to the reign of sin and death, which has persisted throughout the 6,000 years. The Scriptures show us that part of his work as the great King will be the binding of Satan, and that as a result of the Millennial blessing the knowledge of the Lord shall reach every member of Adam's race and an opportunity be given to all to be restored from sinful and dying conditions back to full harmony with God and to eternal life, the gift of God. But they show us that this will be left optional with each person, that each will be required to co-operate to his own blessing and uplifting and eternal life and that the unwilling will die the Second Death—"as natural brute breasts made to be taken and destroyed."—2 Pet. 2: 12.

The Predestination of the Church.

We have spoken of the world as a whole and of the time for its blessing, the Millennial Age, during which Christ will be King over all the earth. We now come to another feature of divine predestination, a feature which does not relate to the world as a whole, but merely to a small number of Adam's posterity. The Scriptures assure us that in God's eternal purpose which he purposed in himself before the world was, he foreknew us, the Church. (Eph. 1: 9-11; 3: 9-11; 2 Tim. 1: 9; Titus 1: 2.) We are interested! What did God foreknow or predetermine respecting the Elect Church? The Scriptures tell us that the divine purpose from the beginning was to gather out from amongst the nations, peoples, kindreds and tongues of earth a "Little Flock" to be the Bride, the Lamb's Wife, to be associated with their Lord and Bridegroom during the Millennial Age as members of his Kingdom class in the work of blessing mankind and uplifting them and instructing them in the ways of the Lord. If this can be shown to be the true Scriptural theory of the election of the Church it should surely be a gladsome message to every thinking Christian the world over. We meet, however, with a difficulty: our minds, long poisoned with the false doctrines, find it difficult to believe that God is as good as he is great. Hence many are disposed to say that this simple message, so well supported by the Word of God, is too good to be true. But, dear friends, how could anything be too good to be true when we consider that the source is the Word of the living God, the very embodiment of wisdom, justice, love and power; the God who declares to us that his very name is love, and of whom the Apostle says that we are unable to appreciate the heights and depths and lengths and breadths, and to know the love of God which passeth all undestanding—Eph. 3: 18, 19.

"Elect in the Foreknowledge of God"

The Apostle Peter declares of the Gospel Church that it is Elect according to the foreknowledge of God. But let us not fall into misapprehension, let us see that the Apostle means that the Church as a whole was predetermined of the Father—not that the members of the Church were individually predetermined and elected. God predetermined before he created mankind at all that he would select such a company from the nations of the world and that such a chosen company should constitute the Bride of Christ, his joint-heirs in the Kingdom. Let us be content with this simple and harmonious view of the matter. The entire work of this Gospel Age has been the finding of those who would be worthy to be of this Elect class. There is not an arbitrary election; on the contrary God has limited and defined the elements of character necessary to a share in this Elect Church. He had a standard of character for our Lord, Jesus, who was found faithful and who was granted a glorious resurrection; as we read, Wherefore, because of his faithfulness unto death, God hath highly exalted him and given him a name above every name. (Phil. 2: 8, 9.) Similarly he has called us to glory and to virtue, and we can reach the grand end of our glory only by the attainment of the virtues which God has marked out as conditions.

To our understanding this work of calling, testing, proving, finding who are worthy to be of the Very Elect class has constituted the great work of this Gospel Age, lasting now for nearly nineteen centuries. To our understanding this work of finding and testing, chiseling and polishing the Very Elect, preparing them for their future work in association with their Redeemer and Bridegroom, is nearly accomplished. All through the age there has been a nominally elect company under test, under investigation, under trial, to see whether or not they would make their calling and election sure by obedience to the terms and conditions of their covenant with the Lord—full consecration to him and his cause. Reasonably the number who will not make their calling and election sure will be much larger than the number who will make it sure; as the Scriptures declare, "Many are called but few are chosen." But be it noticed that the called ones, not chosen, are not condemned, are not to be consigned to a future torment; they lose the great prize, the great privilege to which they were invited to aspire. They lose the joint-heirship with their Lord in the Kingdom and the privilege of being co-laborers with him in the great work of blessing all the families of the earth during the Millennial Age. As for mankind in general, the vast majority are not even of the called, let alone of the Elect. The heathen millions who have never heard the name of Christ, the only name given under heaven whereby men must be saved, have not been called in any sense of the word. The Apostle sneaks of these and declares that they are deaf and blind, they cannot see, they cannot hear. He explains to us that the god of this world is responsible for their condition, that he has put darkness for light and light for darkness so craftily before their minds that they are entirely confused. But we are assured also that the time is coming when all the blind eyes shall be opened and all the deaf ears shall be unstopped and all shall come to a knowledge of the truth.

Our Text Properly Interpreted.

How stange it seems that for so long a time we have read into this beautiful text doctrines which it does not even hint at. Where does it refer to the predestination of damnation to anybody? Where does it refer to a divine predestination that anybody shall go to heaven? What it does most beautifully teach is that God foreknew the Church and that he predestinated that whoever would be acceptable as a member of that Church must be conformed to the character likeness of his Son our Lord. How reasonable, how beautiful, how strangely our eyes were holden by error in the past, so that we were blind to this grand truth. It is not sufficient that God foreknew and prearranged to have a Church as the Bride of Christ; it is right that we should know additionally that he fixed certain limitations of character for all those whom he would accept to that glorious position. And what a high standard is set for them? They must be conformed to the image of his dear Son; not a physical likeness is here meant most evidently, but a heart likeness. In the spirit of their minds these must be copies of Jesus. As he was loyal to the Father and faithful even unto death this must be their spirit; as he was willing to endure hardness as a good soldier in the cause of right, this must be their attitude; as he laid down his life for us, these must also lay down their lives for the brethren. This predestination teaches us then that there will not be a single one in the Bride class who will not, during this period of call and acceptance and chiseling and polishing, attain to heart-likeness to our Lord. And how reasonable this is when we consider the high honor, the distinction to which these are invited; to be heirs of God, joint-heirs with Jesus Christ their Lord; if so be that they suffer with him that they may also be glorified together." (Rom. 8: 17.) This is a reasonable predestination. It exalts our conception of the Almighty that he should require so high a standard of harmony with himself and the principles of righteousness in those whom he would accept to the high honor to which he has invited the Elect Church.

On the other hand, not a word of predestination respecting the wicked or respecting the world in general; the world is not elect in the largest possible sense. But this does not signify in any sense of the word their injury. Consider our own use of the word election in connection with politics; see how the public elect a few to Congress, one out of an entire district. Yet no one considers that the non-elect should be eternally tormented; they lose enough in that they do not gain the special office or honor. And so with those whom he calls or nominates through the message of truth and grace and who respond; they are informed that it is with them to determine their success or failure. So far as God is concerned all whom he calls may make their calling and election sure if they will; all the grace, all the assistance will be granted on the terms upon which they were called. How reasonable! How beautiful! Let us no longer regard this matter from the standpoint of the past, dishonoring the great Creator and dishonoring ourselves also by the imagination of the "dark ages.'

Stated in Reverse Order.

The Scriptures frequently remind us that God has not declared that his Word is so simply written that it can be understood by everybody. The time when a wayfaring man shall not err therein is still future; the wisest of the worldly wise find difficulty in the present time. Only the truly wise toward God understand his Word now. To this end it is written in parables and dark sayings, that seeing they might see and not perceive, and hearing they might hear and not understand. For an illustration of this principle of measurable hiding the truth except from a certain class and hiding the truth under a measure of obscurity until a certain time, notice in our context the statement, "Whom he did predestinate, them he also called, and whom he called them he also justified, and whom he justified them he also glorified." This word glorified is an improper translation and is confusing; it should be rendered honored.

The mind naturally expects the Apostle to take the standpoint that God first predestinated, secondly called, thirdly justified and fourthly honored and that the honoring here referred to is the honor of the Kingdom the change promised to the faithful in the "First Resurrection" But this mistake has doubtless been responsible for much of the error connected with the understanding of this passage. As a matter of fact the Apostle begins at the opposite end to count. He first declares that God predestinated these. He looks down through the Gospel Age to the glorification of the Church and declares that those whom God predestinated before the world was are the very ones who will be the glorified "Little Flock," the Bride of Christ, in the future. He tells that every one of those must previously have been called and that every called one must previously have been justified and that every one must previously have been honored—honored with the opportunity of a knowledge of the Lord.

Let us consider the matter from this standpoint: Looking out into the world we see today 1,600,000,000, but not many of these have been honored by the Lord with the privilege of hearing the good tidings of his grace in Christ. The majority of them are blind and deaf. The comparatively few who have been honored of the Lord with a knowledge of the Gospel obtained thereby the opportunity for justification by faith. True, not all of the honored ones accept the favor of God and allow Christ to be unto them wisdom. Only a comparatively few accept this message and consequently only a few comparatively have been justified through faith. Next these justified ones are privileged to be called, are invited to be heirs of God, joint-heirs with Jesus Christ their Lord as members of the Bride class. But where many of them are called, few will be chosen, because the vast majority of the justified seem unwilling to hear the call when it does reach them. But all of the called ones who will prove faithful to the call, faithful to their obligations of consecration, will then be glorified and constitute the Very Elect of God, the very Church, the very Bride which God foreknew and predestinated—all of these members conformed to the image of God's dear Son.

Let us, dear friends, who see the beauty of divine election, give earnest heed that we may make our calling and election sure. Let us hearken to the Apostle, who tells us that we must add to our faith the various fruits of the Spirit which characterized our Redeemer and who declares that if we do these things we shall never fall, but so an entrance shall be administered abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ. (2 Pet. 1: 11.) Let us so run that we may obtain. faithful is he who has called you who also will do it;—he will do all that he has promised, any failure therefore will be because of our own fault. As for the world, their trial time, their time of testing as to whether or not they will be worthy of life eternal or death eternal belongs to the next age, the Millennium. There will be no election there, free grace will prevail toward every creature. The Lord's picture of the glorious coming day of blessing represents a river of the water of life flowing from the New Jerusalem, the glorified Church, far and to its refreshment of life eternal all mankind are invited in the words, "The Spirit and the Bride say Come and whoever will, may come and take of the water of life freely. The Bride is not yet saying, Come, because as yet there is no Bride. We are waiting for the marriage, that we may become the Bride. Then shortly after it will be our glorious privilege to call the poor, blind, deaf world, which then will be able to hear and to heed, that they all may be blessed with the stream of refreshment and life everlasting which will proceed from the throne and from the Lamb, who redeemed us with his blood.

Upon his return from the old world Pastor Russell will preach at the following places:

Pittsburg, Northside, Carnegie Hall at 3 p. m., evening session at 7:30 at the Bible Home, Arch street.

Springfield, Mass., May 17, G. A R. Hall.

New Brighton-Beaver Falls, Pa., May 24, in Lyceum Theater.

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Appreciates Our Efforts.

Chicago, May 9.

Editors National Labor Tribune:

Inclosed you will please find my subscription for The Labor Tribune for the coming year.

I want to tell you that I like your paper very much and I am specially interested in the sermons of Pastor C. T. Russell and I appreciate your kind and liberal attitude towards the Gospel of Christ, the good news which most paners regard as unnecessary news is ignored, I am sorry to say. Yours Respectfully.

JACOB CHRISTENSEN.

We believe that The Tribune is the only journal publishing Pastor Russell's sermons in FULL.

Pastor Russell's sermons will appear in this paper every week, and just as delivered, not a word changed or cut out.

John Chinaman and His Idols.

How the Chinaman regards his idol is told by the Rev. John MacGowan: "The Chinese is a person utterly devoid of reverence, sentiment or devotion in his religion. With him it is a matter of either fear or of business, but mainly of the latter. A house is plagued with sickness, which is put down not to bad sanitation or other natural causes, but to the presence of evil spirits. This leads to a visit to the nearest temple to get the idol to drive them away. A new business is going to be commenced, but before doing so it is deemed essential to get the support of the idols. If one idol says it will not succeed, another is appealed to for its opinion, and if it is favorable, it is at once accepted as the correct one.

"Should the venture turn out a failure, no reproach of any kind is utterd against the god whose prediction has been falsified. The man takes the blame upon himself. His character has not been pure, he says, or he was born under an ovil star, or he was naturally unlucky and so was bound to fail in anything that he undertook."—Chicago News.

The good deeds we do are not lost even though we never hear of them again.

"HE BRINGETH THEM TO THE DESIRED HAVEN."

PASTOR RUSSELL HOME AGAIN.

LIFE'S STORMY SEA AND THE CHRISTIAN'S HAVEN.

THE WORLD'S EXPERIENCES QUITE DIFFERENT.

Pastor C. T. Russell was warmly welcomed by his home congregation at Allegheny Carnegie Hall Sunday on his return from his tour of the British Isles, where he addressed immense audiences in London, Liverpool, Bristol, Manchester, Leicester, Bradford, Birmingham, Luton, Belfast, Dublin, Glasgow and Edinburg. His text, evidently associated with his home coming, was, "So he bringeth them unto their desired haven." (Psalm 107: 30.) He said:

Although I greatly enjoyed my visit abroad and my privilege of meeting and greeting so many of the Lord's dear people and the opportunity afforded me of addressing them in respect to the exceeding great and precious promises of our Father's Word, nevertheless, as I journeyed homeward across the mighty deep, the feeling that I was homeward bound was very distinctly present with me. I assure you all, dear friends, that while I love and fellowship all who are the Lord's in every place, my heart instinctively turns to this company of the Lord's people as being the one with which I have so long been associated in heavenly spiritual interests. I am glad to be with you again and glad to read in your faces a similar gladness and welcome on your part. Thinking of my home coming and associating with it our heavenly home and our anticipation that before very long we shall all be gathered to that shining shore, I choose my text, "He bringeth them to the desired haven." The context seems to describe the Church of Christ and her billowy journey from Pentecost down to the time when the last member of the Church, which is the Body of Christ, shall be changed in a moment, in the twinkling of an eye and when all together united with him he shall present them faultless before the presence of his glory with exceeding joy. (Jude 24.) That certainly is the desired haven of all those who have begotten of the holy Spirit and who have been taught of God and who have learned something at least respecting the things that eye hath not seen or ear heard, neither hath it entered into the heart of man the things which God hath in reservation for them that love him.—1 Cor. 2: 9.

It is of that desired haven that the Prophet speaks representing Christ and the Church, saying, "I shall be satisfied when I awake in thy likeness." (Psa. 17: 15.) Oh, dearly beloved, we may be content whatever lot we see, since we realize that we are under the guidance and leading of our Lord and since we know that all things are working together for good to them that love him, to the called ones according to his purpose. We may be content in the midst of all the sufferings and trials and difficulties of life, but we are not satisfied. We are content because our Lord assures us that present lessons and experiences and disciplines are necessary for our fitting and preparing for the heavenly kingdom and for the future glory, but we shall be satisfied only when we get those eternal verities of which now we have only the promise or hope. But what a hope is ours; what a glorious hope! No wonder the Apostle referred to it as that "blessed hope" and connected it with the glorious appearing of our Lord and Savior Jesus Christ at his second advent. (Titus 2: 13.) More and more, as we study our Father's Word and come to understand the deep things of the divine plan, do we find this hope to be a blessed one, the one our dear Redeemer had in mind when he said, "If I go away I will come again and receive you unto myself." (John 14: 3.) The Apostle again refers to this "blessed hope" of ours saying that it is to our souls an anchorage, sure and steadfast, entered within the vail, because we believe in Jesus. Faith is the cable by which that glorious promise or hope that the Lord has given us holds us fast and secure, not moved amidst the storms and trials of life. I remind you that this hope, as the Apostle explains, was originally set forth in God's promise to Abraham. The promise which he not only repeated but made oath to—the only promise made with an oath, secured and held fast by the most solemn declaration imaginable, the word and oath of Jehovah God.

"Which Hope We Have."

I remind you that this promise which constitutes our hope, our anchorage in Christ is contained in the Word of God to Abraham, "In thy Seed shall all the families of the earth be blessed." What a hope we may entertain for the world of mankind in general! If they are all to be blessed they are not in any hopeless position or condition. They have indeed gone down into the silence of the tomb, into sheol, into hades, but he whose word cannot be broken and whose oath is inviolate declares that they yet shall all be blessed. And this we see signifies that they must all be awakened from the sleep of death. No wonder the Apostle exhorts that we should sorrow not as others who have no hope, for if we believe that Jesus died and rose again let us also believe that all who sleep in Jesus will God bring from the dead through him. (1 Thess. 4: 13, 14.) Ah, yes, we are glad that that which would have been death in the most absolute sense, in the sense that it applies to the brute creation, is not God's ultimate provision for mankind. How glad we are that in his love and sympathy he provided even before our fall that we be redeemed with the precious blood of Christ! How glad we are to know that the precious blood was in due time shed to make reconciliation for iniquity and to bring in everlasting righteousness!—Dan. 9: 24.

How glad we are that the ultimate results of that precious sacrifice and of our Lord's consequent resurrection to power and great glory as King Immanuel mean eventually the blessing of all these sons and daughters of Adam who have gone down into death; that their death condition has been turned into what is figuratively sleep, a period of unconsciousness, from which they will awaken in the glorious resurrection morning! Who that has sympathy for his fellow-creatures, the groaning creation, could help rejoicing to know of so great salvation that God has provided for the world! Indeed we need not sorrow as others who have no hope! We believe that Jesus died, we believe that he rose again, we believe that in due time he is to be King of kings and Lord of lords and that he must reign as Immanuel, God with men, until he shall have put down all insubordination and until the last enemy, even Adamic death, shall be destroyed and the whole world of mankind shall have been lifted out of it back to all that was lost in Adam and was redeemed by Jesus Christ our Lord—excepting only those who will wilfully, intelligently and of their own responsibility, when they shall have been given those glorious opportunities, reject them and die the Second Death.—Acts 3: 23.

"Some Better Thing For Us."

But, if our cup of blessing overflows with the thought of all the blessings that are coming to all the families of the earth when during the Millennial Age the Lord will pour out his spirit upon all flesh and when Immanuel shall reign for the blessing of making and uplifting of all from sin and death and when Satan shall be bound, our joys are made superabundant when we appreciate the fact that God has called us in advance of the world, not only privileging us to know of his gracious purpose for mankind but offering to us a special share, a special salvation still higher, still grander, one which eye hath not seen nor ear heard, neither hath it entered into the heart of man,—even joint-heirship with our Redeemer in his glorious Kingdom as his Bride. No wonder the Apostle speaks of lengths and breadths and heights and depths of the love of God which passeth all understanding! What was there in the world of mankind that should attract him to grant mankind a redemption, an opportunity for restitution, and what was there in us whom he has now called in advance that we should be called the sons of God, that we should be made joint-heirs with his Son! We can only wonder and be in amazement at the love of God which passeth all understanding! So then, dear friends, we have a double hope, a hope for the world and a special hope for ourselves, for even as many as the Lord your God shall call, even as many of them as shall make their calling and election sure by faithful response to the terms and conditions of the call. These hopes all center in that Abrahamic promise, the world's share being that they shall be blessed through the seed of Abraham, and the Church's share that she shall be associated with her Lord as the Seed of Abraham, in harmony with the Apostle's words, "If ye be Christ's, then are ye Abraham's Seed and heirs according to the promise."—Gal. 3: 29.

The Church on a Stormy Sea.

When we think of the Church of Christ we must drop from our minds the various churches of men; we must remember that there is but the one Church of Christ, and that it includes all who are truly his through faith, consecration and obedience. Sectarianism, great or small, has no part in the divine arrangement as revealed in the Scriptures. The Church which the Lord recognizes is the "Church of the First-Borns, whose names are written in heaven" (Heb. 12: 23.) Consequently no Church history gives the record of the experiences of the true Church. What we know of it must be based upon the testimonies of the Lord's Word, and our own experiences and inferences drawn from these. The Lord said that whosoever would live godly would suffer persecution, that whosoever would faithfully be his disciple would find crosses, trials and would be hated of all men for his sake. Our own experiences will doubtless corroborate these Scriptural declarations and we all agree that the Christian course is a strenuous one, conflicts with foes within and without, battling, struggling, fighting for life, for the life eternal, for the life which has already been begotten in us of the holy Spirit and which must seek to grow, to develop that it may be perfected in the First Resurrection. The Scriptures tell us something of the experiences of the early members of the Church that they "endured a great fight of afflictions partly whilst being made a gazingstock, both by reproaches and afflictions, and partly whilst being companions of them that are so used. (Heb. 10: 32, 33.) We have every reason to believe that similar conditions have prevailed with this same consecrated class all the way down from the Apostle's day to the present time, and we have every reason to believe that similar conditions will continue to the very close of the Church's experience on this side the vail, until the last member shall have finished his course and until the Church shall be exalted beyond the vail, perfect, satisfied, having reached their desired haven.

We see, then, that these stormy experience apply both to the whole Church and to each individual member. It is true that there are certain storms and difficulties and trials common to the whole world of mankind, and, as the Apostle says, "The whole creation groaneth and travalleth in pain together until now, * * * * waiting for the manifestation of the sons of God." But these storms which come to the Church are specially peculiar and different in some respects from all that come to the world; they come to us because we are not of the world, because we are separate from the world and its spirit, its aspirations and are following the new aspirations and leadings of the Lord. Notice the Master's words, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15: 18, 19.) So to speak, when we leave the world we start on our voyage to our haven of rest. With some the beginning of the journey is peaceful and conditions are favorable, so there is more or less of a temptation to coast about and to feel at home on the ocean instead of steering straight with all our powers for the haven of rest.

In other cases the stormy winds blow from the very start, suggesting the impossibility of the journey, in order that we might be affrighted and turn back, having and concluded that as the cost of our home going would be too great we must abandon the project. And these two influences are very successful with many and turn back many after they had once concluded to take the journey in harmony with the Lord's invitation to follow him, to endure hardness, to separate themselves from earthly interests and to seek the things of his blessing and favor. Our appeal is to those who have not been sidetracked by the allurements and peace and calm, and who have not been discouraged by the storms and threatening aspects, but have started with full courage upon the course to the heavenly port. Of such we confidently assert that they had not been long in the way until storms and billows assailed them and the Adversary threatened to overwhelm them with opposition or with temptations and allurements. This is the experience of the Lord's people in general and the one which the Scriptures warrant us in expecting from all, "The servant is not greater than his Lord;" and the experiences of the Master are to be, in a considerable degree at least, the experiences of all those who will walk in his footsteps.

In our context the Prophet describes graphically some of our trials and difficulties and experiences, picturing them as the stormy troubles of the sea, saying of these mariners, "They mount up to heaven, they go down again to the depths; their soul is melted because of trouble, they reeled to and fro and stagger like a drunken man and are at their wit's end. Then they cry unto the Lord in their trouble and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then they are glad because they are quiet; so he bringeth them into their desired haven." Through such experiences of storm, trial, difficulty, the seeking of the Lord in prayer, waiting upon him and trusting him, experiencing quiet and relief and enjoying his presence and blessing; and then another storm, more trouble, adverse winds, prayer again, drawing near the Lord, having his sustaining strength further manifested, new hopes, new courage, new wisdom from on high and thus by these various storms of life and the various blessings of sunshine and favor and the various lessons which we are thus learning our heavenly Father and our Lord are gradually bringing us to the desired haven, gradually instructing us in the right way, gradually fitting and preparing us for his presence and glory!

Indeed we are assured that these lessons are absolutely indispensable to all those who will attain to the glorious things which God hath in reservation for them. The Apostle likens us to human sons and asks, "What son is he whom the Father chasteneth not," and suggests that if the chastening be thus necessary and if we receive none, it would indicate that we are not really sons but bastards, not really in the Father's love and favor. It is a part of the great lesson of faith and trust that we shall be able to recognize the hand of the Lord in all of our difficulties, to see the silver lining in every cloud of trouble, and to realize that all about us are the protecting powers of our God; that he holds us, as it were, in the hollow of his hand and that nothing of evil or trouble can by any means hurt us if we abide in trust and faith and obedience under his protecting care, seeking to learn the lessons which he would teach us. Thus he is bringing us to the desired haven; he is bringing us to that conditions of heart and character which he can approve as worthy of life eternal and which he will give ultimately as the glorious reward of the inheritance of the saints in light.—Col. 1: 12.

"No Lion Shall Be There."

We have remarked that the world indeed has its tribulations now, but they are not of the kind that come to us who have joined the standard of the Lord and made consecration of our lives to be soldiers of the cross and to fight a good fight under his banner. Neither will the world ever have similar experiences to ours. The Lord's dealings with the world in their judgment day, the Millennial Age, will be along different lines entirely from those which he pursued in dealing with the Church, the Body of Christ. It is because the Church is called to so high a station, joint-heirship with her Lord, that it is required of all who would attain to that glory, honor and immortality that they shall be able and willing to endure hardness as good soldiers of God, as good soldiers; that they shall overcome the world, the flesh and the Adversary and come off more than conquerers through their Lord's assisting grace. But notice that while the Church's trials are crowded into a few years of experience, the world's trial day is to be a thousand years long, and the conditions will be very different. That which makes our voyage stormy is largely the opposition of the world, the Adversary and our own fallen flesh brought into temptation by its surroundings which are not favorable to us as New Creatures and which cause us continual distress. In the next age, in the Millennium, when Satan is bound and the reign of righteousness is instituted, the world of mankind, then on trial for life eternal or death eternal, will find everything in every way more favorable to the way of righteousness than at present.

Describing the world's pathway to perfection, restitution and all that was lost in Adam, our Lord, through the Prophet, says, "A highway shall be there (a public, authorized way) and a way (a travelled way, it will not merely be a possible way, but a way in which there will be travellers); it shall be called the way of holiness. The redeemed of the Lord shall go up thereon (the whole world has been redeemed and by that time the redeemed Church will have been glorified, gathered to the spiritual plane). No lion shall go up thereon nor any ravenous beast' (evil institutions are here pictured symbolically as beasts of prey, as, for instance, man's fallen appetites and selfish propensities.) How grand a time that will be for the world! What a blessed thought it is that earth's millions who have known so much of sorrow and pain and trouble will then know so much of blessing and of the Lord's favor, and that he will wipe away all tears from off all faces and bring in everlasting righteousness, and that all those found faithful to the end shall ultimately not only reach the human perfection lost in Adam and an earthly paradise for a home, but life eternal through the dear Redeemer and the operation of his glorious Kingdom! How glad we are for them that such blessings are awaiting them! We are content, however, to have the storms and billows in the present time, and the tribulation necessary for our development, that we may be heirs of God and joint-heirs with Jesus Christ our Lord in his glorious work.

A Symbolical Picture.

Call to mind the night in which our Lord sent the disciples by boat across the sea of Galilee while he remained in a desert place to pray! Call to mind the storm which arose and the great distress in which they were! Call to mind how later on they beheld Jesus walking on the water! Call to mind how their hearts were at first affrighted but afterwards calmed as they realized that it was indeed their Lord and that he was present with them and had all power! Then call to mind how Peter at this time became so courageous that he even suggested a willingness to walk on the water if our Lord would consent! Call to mind his fear when he saw the billows tempestous! Call to mind that finally our Lord himself entered into the ship, and that immediately it was at the land and there was a great calm! Perhaps this narrative was given us as a picture of the experiences of the Church individually and collectively. Individually we have such experiences. The Lord, although not forgetting us, hides himself for a time and allows the storms of life, the billows of trouble, to assault us. Then he manifests himself, and the storms no longer cause us the dread and fear; we are able to endure them because of our realization of the Lord's presence and care.

Some of us might even assay to ignore the storms, and yet this, perhaps, is rash, as illustrated in St. Peter's case. But from the time we have the Lord's presence we have peace, and ultimately he brings us to the desired haven or heavenly rest. Applying the picture to the Church collectively it is equally fitting: Storms and trials have beset the way of the Lord's faithful all through the journey from Pentecost until now. In the morning watches he has appeared: in the light of his Word we discern his presence, our hearts are comforted, the storms and billows of life have no terror for us in the presence of our Master, in whom we trust; and as he takes his seat in our midst we find ourselves at the close of the journey, at the desired haven. We have not yet fully reached that consummation execpt by faith. We are still nearing the port; but the realization of the Lord's favor and presence is our comfort and our strength. Let us continue to the end of the journey, and presently we shall effect our landing on the other side the vail. That will be glory for us, that will be satisfaction, that will be more than heart could wish or tongue could tell. "We shall be satisfied when we awake in his likeness," when we share in his glory, when we shall be like him and see him as he is, when we shall participate with him in the glories of the Millennial Kingdom for the blessing of mankind!

Upon his return from the old world, Pastor Russell will preach at the following places:

Springfield, Mass., May 17, G. A. R. Hall.

New Brighton-Beaver Falls, Pa., May 24, in Lyceum Theater.

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Very truly yours,
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Labor Tribune

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Evanston, Ill., May 14.

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Please find enclosed a money order for another year's subscription to the paper. We enjoy the paper very much, especially Pastor C. T. Russell's sermons.

I remain, your truly,
CHARLES D. MONG.

Houston, Tex., May 12.

Editors National Labor Tribune:

I desire to express my hearty appreciation of your valuable paper and the full report of Pastor Russell's sermons is a storehouse for my spiritual refreshment, and after reading same, I send it to friends, who also in turn, are benefitted.

Find postoffice order for renewal of my subscription. With best wishes.

Yours respectfully,
A. P. LOGAN.

Orosi, Cal., May 12.

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Please find enclosed renewal for another year. I appreciate your paper, and, more and more, the sermon feature of it.

Faithfully yours,
WALTER MACKERSIE.

Pastor Russell's sermons will appear in this paper every week, and just as delivered, not a word changed or cut out.

Startling Reminder.

"Wot's the name o' that there big steamer that's comin' acrost the ocean?" asked Mosely Wraggs.

"The Lusitania," said Wareham Long.

Mosely Wraggs furtively drew the remnants of a handkerchief from a crevice inside his ancient coat and wiped his eyes with it.

"Gosh!" he said, "how that name brings up ole times! I courted a Lucy Tannehill wunst!"

The politician does not forget his promises—he simply brushes them up and uses them over again.

SATAN'S EMPIRE TO BE OVERTHROWN.

The Reign of Sin and Death to Be Followed by the Reign of Righteousness and Life—Why Evil Is Permitted—Satan to Be Bound—During the Millennial Reign of the Prince of Peace—"The Glory of the Lord shall Be Revealed"—"And All Flesh Shall See It Together."

Springfield, Mass, May 17.—Pastor C. T. Russell of Pittsburg, Pa., spoke twice here today to large and attentive audiences. The afternoon discourse at Court Square Theater was on the "Overthrow of Satan's Empire." The large audience listened with rapt attention to things new and old from the Scriptures. We report the discourse as follows:

Explain the matter how we will, the fact must be confessed that according to our own experiences and the records of history our race has for centuries been under a reign of sin and death unexplainable except in the light of the Bible, the divine revelation. The downward tendency with which we were born, the mental, moral and physical imperfections experienced by all are explained only by the Scriptural declaration that we were born in sin and shapen in iniquity. In vain have we endeavored to reconcile the present and past experiences of our race with love or even justice on the part of our Creator—except as we obtain light upon the situation from his Word. It is but natural that our first thought should be that the Almighty God, the Creator, is the King and ruler of earth; and it is with considerable surprise, therefore, that we find the Scriptures teaching to the contrary, that Satan is the "prince of this world." (John 14:30), the "god of this world." (2 Cor. 4), that the prince of devils, the prince of darkness, is the ruler of this world. Nevertheless we must admit that the prevalence of sin, of unrighteousness, of injustice today and all the way back so far as history shows, as well as the tendency toward sin which we all realize, and the misshapen heads which speak of more or less of mental or moral unbalance—these all agree with the Scriptures and contradict the thought that God is the author of such confusion as now prevails in the world. Surely conditions are not so in heaven else it would not be heaven; surely satan is not the prince there; surely sin does not prevail there: surely death is unknown there, with its concomitants of pain and sorrow and crying; surely there are neither graveyards nor hospitals where the Almighty God of love is monarch and his reign of righteousness prevails!

"Why Evil Is Permitted."

In our perplexity we turn again to the Word of God and read there the assurances of the Almighty that by and by in his own due time the reign of sin and death shall cease, Satan shall be bound for a thousand years, and that instead Immanuel shall reign, and the blessing of the Lord and the knowledge of the Lord and the glory of the Lord shall fill the whole earth, and that instead of God's footstool being in a cursed or unfit condition he will make the place of his feet glorious. (Isa. 60: 13.) Pursuing our investigation we mark the promise that in due time God will wipe away all tears from all faces, and there shall be more sighing, no more crying, no more dying, because all the former things—the things of the curse—shall have passed away; and he who sits upon the throne declares, "Behold, I make all things new!" (Rev. 21: 5.) O glorious day of Christ! O glorious Millennial epoch! We long for the glorious dawning of the Sun of Righteousness, which will usher in those promised blessings to the sinful, weak, depraved, dying world of mankind, uplifting them, rejuvenating them, purifying them and causing that every knee shall bow and every tongue confess to the glory of God, and that all who will not come into heart harmony with divine righteousness shall after fullest opportunity be utterly destroyed from amongst the people in the Second Death.—Acts 3: 23.

But while waiting for that day, the glorious "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began" (Acts 3: 21), we ask, Why does God permit sin and all its present train of evils in the present time? Having the power to bind and to destroy Satan, the prince of this world, why has he not done so long ago? Why is it that our Master taught us to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven," and did not rather establish the reign of righteousness at once? Why did he not prevent even the beginning of the reign of sin and death? These are proper questions, reasonable questions; but they are answerable only from the one standpoint—the divine revelation, the Word of God! Let us, then, inquire earnestly, diligently, what say the Scriptures on this subject! Let us realize that there is no information from any other quarter, and that it is of vital importance to us to have the true answer, which alone will satisfy the queries of our minds and give us intelligently the proper views of life and proper ideals and ambitions therefor.

According to the Scriptures Satan was a great and holy angel of a very high order. Before he fell from his honorable station, he was known as "Lucifer," the bright and morning star. As a "covering cherub" (Eze. 28: 14) his rank, nature or plane of being was higher than that of the ordinary angel. He is referred to as a gorgeous prince amongst the holy ones called the "moring stars" (Job 38: 7), the angelic sons of God. But like all of God's intelligent creation he was made in God's likeness, with liberty of will—a free moral agent. Before there was any opportunity for attempting a rebellion against the divine sovereignty we are informed that Lucifer was proud of his glorious station and in his heart meditated the possibility of himself becoming a king of glory with subjects. (Isa. 14: 12-14.) We are not to suppose that he for a moment contemplated the overthrow of the divine empire, the supplanting of Jehovah, but merely the possibility of establishing himself as an independent monarch or sovereign superior to all others and a rival to Jehovah. The opportune moment for a possible gratification of this ambition God permitted to come, for knowing all the results and fully prepared to cope with them and to ultimately bring order out of the confusion. More than this, divine wisdom premeditated just such a test of the loyalty of Satan and all the holy angels in such a manner as would ultimately bring neither loss nor disadvantage to any, but a testing of all with a view to the destruction and annihilation of all who would not stand the tests of loyalty.

A Test to Angels and to Men.

The test of Satan's loyalty came, no doubt, when he beheld our first parents in Eden, a new creation with the powers of procreation for the development of their own species, a power which even the angels did not possess. The temptation is obvious: Satan saw that if he could obtain possession of our first parents all of their children would be under his control. The pride and ambition of his heart leaned forward and embraced the situation. He presented to mother Eve the temptation which ultimately led into sin and death. Thus, by usurpation and not by divine authority or appointment, Satan became the prince of this world, the god of this world, the ruler of this world who now worketh in the hearts of the children of disobedience. (Enh. 2: 2.) So successful has he been in alienating the hearts of mankind from their Creator that we read, "The whole world lieth in the wicked one" (1 Jno. 5: 19), and that only the few believers have escaped the thralldrom. Even these are measurably under the darkening influence of the errors with which Satan has deluded mankind—by misrepresenting the true character of the Almighty and the true teachings of the Bible—putting darkness for light and light for darkness. Thus the Anostle says, "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." 2 Cor 4: 4.

But the Creator desired to test the loyalty not only of one but of all the holy angels. He therefore permitted Satan apparently to triumph in his rebellion and to work apparently irretrievable damage to the divine purposes, restraining him only in a limited degree, in matters that would have interfered with the ultimate purpose of God. The success of Lucifer would of itself be a test of the loyalty of all the angels: for if one could succeed and go unpunished, would it not imply a deficiency of divine power for the control of the situation? Hence it would appear that God permitted the holy angels to have free intercourse with humanity during the 1656 years preceding the flood. This intercourse served a double purpose: (1) It demonstrated that the influence of the holy angels was not sufficient to offset the sin which had contaminated humanity, and that man could not be lifted out of his sinful dying condition back to harmony with God by example and sympathetic aid. On the contrary man's course in sin and death continued downward; and a contaminating influence extended from mankind to the holy angels, which had a corrupting influence upon them and drew some of them away from obedience to the divine will into sin. The record of this face is briefly given in Genesis 6, where we read that the sons of God saw the daughters of men that they were fair and took unto themselves wives of such as they would, the result being children that were giants, men of renown, superior in some respects to the fallen, Adamic stock.

To comprehend this situation it is necessary to remember that the angels in harmony with God were granted powers of materialization, as illustrated in the case of those who appeared to Abraham. We read that Abraham supposed them to be men, and that they did eat and talk with him, though subsequently he ascertained that the one was the Lord, and the other two angels who, though spirit beings, had for the time and purpose assumed human bodies and human clothing. This intercourse between the angels and humanity was not only unauthorized, but contrary to the divine will and arrangement. It was a recognized disobedience, referred to by the Apostles Peter and Jude, who spake of the transgressors as those angels who kept not their first estate or nature—preferring to live as human beings and to indulge in sin. (2) This condition of things was permitted for probably a good share of the 1656 years preceding the flood, long enough, we may be sure, to furnish a test of the loyalty of every member of the angelic host. Apparently those who would, might commit sin with impunity; apparently God, who had issued his commands, could be defied by his creatures. Then those who preferred purity and harmony with God demonstrated their choice, while others, rebelling against God, became associated with Satan the prince of demons; for all of those angels who thus transgressed were ultimately separated and isolated from the Lord and the holy angels, and known as demons, while the terms the devil and Satan are personal titles of the first great rebel. The result of this illicit fellowship between angels and men is stated in the Scriptures—the whole world became corrupt, the exceptions evidently being very few. Then the time came for the circumscribing of the evil that it might not hinder the outworking of the divine purposes. Accordingly God caused the flood of waters, which destroyed the corrupted race, except Noah and his family, of whom, be it noted, the Scriptures distinctly tell us, "Noah was perfect in his generation" (Gen. 6: 9.) There was no admixture of the angelic seed in his case nor in that of his family; for they were all of the Adamic stock, with which alone God intended to deal thereafter. No redemption was to be provided for the illicit offspring of the angels: only for Adam and his race was Christ to die eventually, to become Redeemer, King and Deliverer.

"A Murdered from the Beginning."

Hearken to our Lord's description of Satan, the prince of this world, and his explanation of how the devil obtained his great power, this great influence amongst mankind. Our Lord says, "He was a murderer from the beginning and abode not in the truth." (John 8: 44), and again declares of him that he is the father of lies, the first great liar. Following this clue we turn back to see in what respect Satan was the first great liar and murderer. To our astonishment the record in Genesis is most explicit. After God had informed our first parents that disobedience to his command respecting the tree of knowledge would bring a death penalty, that old serpent, the devil and Satan, contradicted God, declaring that this would not be true. He lied, and there became the father of liars. God's words were, "In the day thou eatest thereof, dying thou saalt die," Satan's words were, "Ye shall not surely die." The lines were strictly drawn. To help along his lie and thus to deceive mother Eve, Satan posed as her truest friend and well-wisher, picturing the Almighty as jealous and as wishing to deprive them of knowledge and keep them in ignorance that he might maintain their subservience through that ignorance. Thus mother Eve was beguiled, as St. Paul says, into thinking of the Almighty as ignoble and selfish, conspiring against the interests of his creatures and threatening them with death, which the old serpent had assured her God was unable to inflict. (2 Cor. 11: 3.) Through that lie by the father of lies the death sentence came upon father Adam and mother Eve and their entire race.

Thus Satan was the murdered of our race, whose number is now reasonably estimated at 20.000.000.000, born in sin and shapen in iniquity, depraved, misshapen, unbalanced of mind and brain, and prone to sin as the sparks to fly upward. No where else is the explanation given of conditions as we see them about us today and experience them ourselves. The Bible alone gives us this information, and, thank God, it does not leave us merely in such a plight, but assures us that the good God who created us will not leave us under the power of our Adversary everlastingly, but will eventually deliver us by his Millennial Kingdom of Messiah, but that Satan shall be bound that he shall deceive the nations no more, and instead Immanuel will set loose all the various agencies of blessing and knowledge, an uplifting influence which the world of mankind so greatly needs for their recovery out of sin, imbecility and death. The Scriptural statement of the whole matter is most plain. Our confusion has resulted from our following Satan's delusions which have tended to separate us from God and his Word, and to make the latter of none effect. Satan has been consistent in his course from first to last. Starting out with a lie, he has maintaned that lie ever since, and it has been at the foundation of all our misconceptions of God, of his Word, and of his great plan of salvation. Satan's message on the subject has been believed by all the heathen world, and has been enforced by the various teachings propagated through the demon hosts, who have worked in various ways through spirit mediums, witches, wizards, etc., for the propagation of the error. Consequently today all the heathen agree with Satan's word that when men die, they are not really dead but are more allve than ever. Some have seven hells and some have thousands of hells, to which the departed one would be said to have gone, but none of the heathen believe the Lord's word that the dead are dead and "know not anything."—Eccl. 9: 5.

Satan the Father of Lies.

Similarly, Satan has continued his lie even amongst Christians, and notwithstanding the fact that we have in our hands Bibles, which give us the truth upon the subject and which tell us that God's sentence upon sin is death, and that Satan contradicted this statement. Christendom has been misled, and he accepted Satan's lie instead of God's truth. Besides the corpse of our friend we have denied the testimony of our five senses and testimony of God's Word, to the effect that he was dead, not alive in any sense of the word. We have accepted Satan's lie and have believed that when a man dies he really is more alive than when he was alive. The result of our failure to hearken to the voice of the Lord has brought confusion to our heads and atrophy to our hearts. Not content merely to tell us that our friends are more alive than ever, but intent upon the misrepresentation of God's character and our alienation as far as possible from God and his Word, Satan has told us most terrible things, most horrible things, in respect to the condition of the dead. This blasphemy of God's character, which the Apostle terms "doctrines of devils," was gradually introduced to the Christian church early in the third century. During the dark ages these devilish doctrines prevailed so thoroughly that our forefathers thought that they were but copying God and his methods when they tortured one another upon the rack, when they tore out each other's tongues, when they burned one another at the stake. We have learned to reprehend their course of conduct, but have very largely held to the blasphemus doctrines which misled them into their wrong course. As a result we have the Christian world divided practically into two great lines of thought in respect to the dead. First is the older thought, held by Roman and Greek Catholics, constituting two-thirds of all who claim the name of Christ. These tell us that a mere handful of saints have gone to heaven, because no more were fitted for that holy place. They tell us of a hell of eternal torment, too, but say that not many have gone hither, because it is only for the wilfully and intelligently disobedient, of whom there are comparatively few, because ignorance is so prevalent. They tell us that the great mass of mankind, heathens, Protestants and Catholics, go to a place which they term purgatory, there to be chastened, disciplined, tormented for thousands of years, but with the hope of ultimate deliverance as a reward for their sufferings, and thence to be assisted by prayer, masses and good work offered on their behalf by fellow-creatures in the flesh, with occasionally the assistance of a benevolent pope, who on a jubilee day grants remission of hundreds and thousands of years for the sufferers. They tell us that their bishops, cardinals and popes, all go to purgatory, as being at the time of their death unfit for heaven; and that for this reason when these die masses are said in all Catholic churches throughout the world—"for the repose of their souls;" for the relief of their anguish, for their rapid deliverance from purgatory.

We Protestants, who claim to be the most enlightened of earth's population, console ourselves that we have dropped purgatory and other Catholic superstitions and are much in advance along religious lines. Doubtless there is some truth in this boast, yet as a whole it seems to be unwarranted. Note, dear friends, that our Protestant theory respecting the state of the dead is the most absurd, the most God-dishonoring "doctrines of devils" of any known throughout the world, not only less reasonable and more devilish than that of Catholicism, but exceeding in diabolical ingenuity the most outlandish imaginations of the heathen mind. We agree with our Catholic friends that the heavenly reward is promised in the Scriptures only to a "little flock," of whom not many are wise or great or noble or rich. (1 Cor. 1: 26.) We agree that the Scriptures teach that only those who take up their cross and seek to walk in the footsteps of Jesus will be sharers with him in his heavenly Kingdom and glory; we agree that this excludes the great mass of humanity, not only of the heathen, but of the civilized; we agree that only a few come up to the standard of walking, not after the flesh, but after the spirit. But what do we do theoretically with all the great mass who are not saints, who have not heard of and accepted faithfully "the only name given under heaven and amongst men whereby we must be saved?" We have professed to believe that the Almighty God, before he created them, prepared for their eternal torture by providing a great place called hell, manned with fireproof devils and provided with fuel to last to all eternity. To our shame dear friends, be it noted that we who thought ourselves the most intelligent of Adam's race have been more thoroughly hoodwinked by Satan than have any other people in the world. Only because we did not take this theory too seriously, have we not been more injured by it in mind and in morals and more alienated from God and from his Word, than we are. Ah, that is what Satan has endeavored to do by putting darkness for light and light for darkness! He has sought to lead astray those who are feeling after God, until today you and I well realize that that he has made great headway; that the majority of Christian people the world over are losing faith in a personal God and all confidence in the Bible as his revelation! Notice that we are not blaming our forefathers for the ignorance and superstition of the "dark ages," which is still, like smoke, blinding our vision and hindering us from appreciating the lengths and breadths and heights and depths of the love of God which passeth all understanding. On the contrary we are charging all these errors, as the Scriptures do, to the father of lies, the murderer of our race.

It is high time, however, that we awake to the fact that the Bible is wholly out of accord with those miserable, blasphemous traditions of the "dark ages," of which we are so much ashamed; and that the Scriptures contain the only reasonable explanation of the present condition of our race and of its future. We do well, therefore, to note that all the ignorance and superstition connected with religion has been built directly upon Satan's lie, that the dead are more alive than before they died. If the dead were believed to be dead, as the Scriptures assert, then there would be an end of masses for the dead, of prayers for the dead, of the theory of eternal torment, and of purgatorial sufferings, wonderfully delineated by Dante and awfully pictured by Dore.

"The Soul That Sinneth It Shall Die."

God's message on the subject is plain, that death is the penalty for sin; and when once we get a glimpse of what death signifies, we see that it has been indeed a just but awful penalty. It has been awful, in that it has involved our entire race of twenty thousand millions in sickness, mental, moral and physical, alienating us from God and leading on to all the sorrows and difficulties, mental and physical, with which we are acquainted. It has meant twenty thousand million of painful births with tears, an equal number of equally unsatisfactory lives, an equal number of sick and dying, surrounded by sympathetic friends; an equal number of graves surrounded by mourners! That it is not unjustly severe, however, is evidenced by the fact that, notwithstanding our tears and sorrows and disappointments, we prefer even our present bitter experience rather than to be blotted out of existence. But God, who is rich in mercy has made glorious provision for us! As he allowed sin and death to come through one man's disobedience, he has provided another man to be the Redeemer to take the place of the first, to pay his penalty and, incidentally, that of his race. The penalty paid by Jesus was not an eternal torment penalty, God never having pronounced such a penalty. It was a death penalty—"Christ died for our sins;" "Jesus Christ by the grace of God, tasted death for every man;" "He poured out his soul unto death;" "He made his soul an offering for sin;" and "He shall see of the travail of his soul and shall be satisfied." (1 Cor. 15: 3: Heb. 2: 9; Isa. 53: 12. 11.) Ah, yes! God hath laid help upon one who is able to save unto the uttermost all who come unto the Father through him; for as by man came death, by man also comes the resurrection of the dead; for as all in Adam die, even so in Christ shall all be made alive, every man in his own order. (1 Cor. 15: 21-23.) As the penalty of sin is death, full recovery from sin and condemnation and death will be a resurrection and raising up, not only from the death state, from the tomb, but from all present dying conditions, un. up. un. to the full perfection in which Adam was created in the image of God and from which he fell by disobedience, into death.

"A Kind of First-Fruits Unto God."

But why the delay? If the death of Christ was for the cancelation of Adam's sin and the release of Adam and his race from death, why did not the resurrection of the world begin at once after Jesus had died and paid the penalty and had risen from the dead? Why did he not at once set un his Kingdom, bind Satan and begin the work of restitution of mankind to their former estate? The answer to this proper question means much to you and to me, and to all Christians of this Gospel Age; for the Scriptures inform us that before the divine plan of salvation will be extended to the world in general through Christ's Millennial Kingdom, God will first select from the redeemed race a "little flock," a Church, a Bride class, to be joint-heirs with his Son in the Kingdom work of ruling, instructing and uplifting mankind in general. This Gosnel Age since Pentecost has been the time in which God has been gathering this "little flock" and in which they have been invited to make their calling and election sure by obedience to the teachings of Jesus; walking in his footsteps in the narrow way. Their blessing will come in the First Resurrection, in which they will be changed from human nature to the divine, made like their Lord; far above angels, principalities and powers. (2 Pet. 1: 4; 1 Jno. 3: 2; Eph. 1: 20-23.) The blessing designed for the world, on the other hand, will not be a change of nature, but a restitution of the fallen race to that perfection of human nature in which their first parents were created, and the restitution of the earth as their future home. Soon, we trust, the election and selection of the Lord's Jewel class will be completed, their polishing finished, and their change to glory in the First Resurrection accomplished. Then will come the blessing of all the families of the earth, for, be it noted, the Church and her Lord constitute the Spirtual Seed of Abraham, to whom the promise is made, "In thy Seed shall all the families of the earth be blessed," and "If ye be Christ's, then are ye Abraham's Seed and heirs according to the promise."—Gal 3: 20.

"The Overthrow of Satan's Empire."

We have already noted the scriptural promises that the present reign of sin and death, under the prince of this world, is to give place to a reign of righteousness under Christ, the Life-Giver, at his second coming, when he will establish his Kingdom. We have already noticed that the new reign will begin with the living nations and signify to them release from ignorance and superstition into the knowledge of the glory of God, and every favorable opportunity for their raising up out of present conditions of degradation, mental, moral and physical, to all that was lost in Adam—the full perfection of human nature. We have already shown that the death penalty upon father Adam has involved the race in every sense, that Christ has paid the full penalty, not only for those who will be living and be blessed at his second coming, but also for all who, during the six thousand years of the reign of sin and death, have gone down into the tomb, sceol, hades, the grave. It will be the work of the Life-Giver to resuscitate these, to awaken them from the sleep of death, that they also may sare in the blessings of the Millennial uplift, that all may have the fullest opportunity for obtaining human perfection and everlasting life; so that only the wilfully wicked and disobedient will die again, die the Second Death, from which there will be no hope of redemption, no hope of recovery!

Now we inquire, how will this be brought about? Can we hope for the conversion of the world suddenly? Will men soon renounce Satan and his works and become followers of righteousness? Alas; no! There is no room for hope along this line. The past century has been the most vigorous known in history in the battling of Christianity against heathendom; yet there are twice as many heathen today as there were a century ago. In 1800 the census of heathendom was 600,000,000; in 1900 the census of heathendom was 1,200.000,000; There is no hope in that direction! But even if the returns were the opposite of what they are—if Christianity were making inroads upon heathendom and had the assurance of conquering it completely this very year, what then? Alas! we must confess that if the heathen were no better than the people of our own city are, they would need converting again and that repeatedly, and would still have no hope of accomplishing what the Lord taught us to expect and pray for—"Thy Kingdom come and thy will be done on earth as it is done in heaven."

The Scriptures show that at the time of the second coming of Christ, God's Providence will permit a great time of trouble, world-wide and awful which will involve all present institutions in anarchy. "A time of trouble such as never was since there was a nation" (Dan. 12: 1) will accomplish the breaking of many hearts and their preparation consequently for the "balm of Gilead." As a result, "Many people shall go and say, Let us go up to the mountain of the Lord; and he will teach us of his ways, and we will walk in his path;" (Isa. 2: 3.) Subsequently the divine law shall go forth from Mount Zion, the heavenly, glorified Church, and the word, the message, the command of the Lord, from Jerusalem, the earthly representative of the Kingdom. Under the new dispensation righteousness will prevail and thus the "Desire of all nations shall come." (Haggai 2: 7.) In harmony with this prophecy, the Lord declares that at his second coming he will rule the nations with a rod of iron; that as the vessels of a potter shall they be broken to pieces; and he declares further that the glorified Church, spirit beings, will be associated with him in this work, saying, "To him that overcometh and keepeth my works unto the end, will I give power over the nations, etc." (Rev. 2: 26.) Under the new reign of righteousness every evil thought, word and deed will receive its just recompense, a resonable penalty for the correction of mankind, for their instruction in righteousness; and every good endeavor, plan, effort will be rewarded, so that evil doers shall receive chastisements or stripes, and well-doers, servants of righteousness, will make repeated progress from grace to grace, from knowledge to knowledge, climbing upward to the eventual attainment of human perfection, in the image of God, into a world-wide Eden, under the divine favor and blessing; while the persistently wilful and sinful will be cut off and die the Second Death.

Let all who rejoice in the coming of the Lord's Kingdom and the reign of the Prince of Righteousness rejoice also that the overthrow of Satan's empire of sin and darkness and miserable degradation and ignorance is near at hand; and let us who by the grace of God come to understand the divine plan more and more clearly, see to it that we are standing firmly in defence of every principle of righteousness and supporting the divine Word and divine attributes, and living in harmony with the divine plan of the ages! Thus may we by the grace of God make our calling and election sure to a part in the glorious change of the First Resurrection, which will bring us completely into the glorious likeness of him who redeemed us!

Read our offer on the sixth page.

NOTICE.

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New Brighton-Beaver Falls, Pa., May 24, in Lyceum Theater.

Madison, Wis., May 31.

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Waynesburg, Pa., June 14.

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GOD'S HIDDEN GLORY TO BE REVEALED

AND ALL MANKIND TO SEE IT TOGETHER.

Beaver Falls, Pa., May 24.—Pastor C. T. Russell of Pittsburg, Pa., preached twice here today to large and attentive congregations. In the afternoon he gave his Bible-defence lecture on "To Hell and Back. Who are there? Hope for many of them." We report his morning discourse from the text, "The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." (Isa. 40: 5.) He said:—

The language of our text implies that the glory of the Lord has not yet been revealed; that this revelation belongs to the future. The phophecy of which it is a part was written about 3,400 years after the creation, and implied that the Lord's glory had not been revealed up to that time. The context also shows that the promise of a revelation of God's glory was prophetically fixed for a date in the far future. Certain great events are first to happen, then the glory of the Lord will be revealed to all flesh. To show this Scripture is still unfulfilled it should be quite sufficient to point to the heathen and to note the fact that at least three-fourths of the human family are wholly without the knowledge of the Lord, and hence without the knowledge of his glory. It should be sufficient even to point to Christendom, to demonstrate that very few have eyes to see and ears to hear his message of grace or to appreciate the glory of his character. All the facts as we know them fully corroborate the statement of our text and of its context, that it belongs to a still future day. In demonstration of this fact note the opening verses of Isaiah 40, in which the Lord calls upon his people to comfort and console natural Israel, which for more than eighteen centuries has been outcast as respects divine favors. The comforting declaration is that at the appointed time Israel's sins will all be purged away, her iniquity pardoned, and she received back into divine favor. This recovery of Israel from blindness and alienation from divine favor is distinctly noted by the Apostle Paul, who after pointing out how and why Natural Israel stumbled, also points out to us her recovery, the return of God's favor to her, the taking away of her sins. He shows that this favor will come after the completion of the Elect Spiritual Israel. When the Church, the Bride of Christ, shall have been changed by the First Resurrection, then through her favor and mercy and blessings will be showered upon Natural Israel whose blindness will then be taken away. Note the explicitness of the Apostle's words. "There shall come out of Zion (the Church) the Deliverer and shall turn away ungodliness from Jacob: for this is my covenant with them when I shall take away their sins. As concerning the Gospel they are enemies for your sakes: but as touching the election they are beloved for their father's sakes. . . . through your mercy they also may obtain mercy, for God hath concluded them all in unbelief that he might have mercy upon all."—Romans 11: 25-32.

The Time of the Revealing.

Thus we have clearly fixed by the Apostle the time of the fulfilment of the prophecy of which our text is a part—that it is still future though we believe not far future. The remainder of the context is in full accord also. It tells us that the proper message at the time of the completion of the Church and the return of favor to Natural Israel will be that there must be a general leveling, an exaltation of the humble and a bringing down of the lofty to the intent that the glory of the Lord may be revealed. Other Scriptures show us that this general leveling process amongst mankind will involve the world in a great time of trouble and it is comforting to know that the outcome of their trouble will mean blessing to mankind and the glory of the Lord which the whole world will ultimately acknowledge. Verses 9-11 of the same chapter pictures the blessings that then will follow: Zion the Church that has borne the good message for over eighteen centuries shall be called up into the mountain, the kingdom condition, while those primarily representing the Lord amongst men are called upon to lift up their voice with strength and not to be afraid but to tell the cities of Judah, "Behold your God!" We read, "Behold the Lord God will come as a mighty one and his power shall rule for him; behold, his reward is with him and his recompense before him." Up to the present time the Lord's dealings have been with the patriachs and Natural Israel and Spiritual Israel to instruct, to counsel, to guide, to chastise, to bless; but hitherto he has not dealt with the world of mankind. In this coming day when his glory shall be revealed his dealings will be no longer secret but open, no longer with a few Elect but with all the families of the earth.

As to why the Lord has kept his glory secret up to the present time is a mystery to the world—a mystery which is revealed only to his saints and through the Word. As explained in the Scriptures he has so done is in order to the better carrying out of the divine purposes connected with the selection of the Church, whose members during this Gospel age are called to be joint-heir with Jesus Christ their Lord, and to prove their individual worthiness of this position by honestly confessing natural imperfection and unworthiness, by faithfully accepting the grace of God in Christ and the forgiveness of sins, and by demonstrating to the Lord which of them shall stand fiery trials and tests, and prove faithful unto death. This special class, in all a "little flock," who "follow the Lamb withersoever he goeth." (Rev. 14: 4) whithersoever he leadeth—these must first be selected. Meantime the world, in ignorance of them and of their call, effects the tribulations which polish, fit and prepare these for the Kingdom. Meantime also the world in general learns its own lessons respecting the exceeding sinfulness of sin and the weight of divine displeasure enunciated in the curse, "dying thou shalt die." Under these adverse conditions an immense host estimated at 20,000,000,000, has been born and given an experience with the evil side of life, the side of sin and death, the Adversary's side, thoroughly shut off from the light of the knowledge of the glory of God. Under the prince of this world darkness covers this earth and gross darkness heathen. (Isa. 60: 2.) A great work has been quickly accomplished: great lessons have been learned by the vast masses of humanity as well as have been the still more important lessons and testings which have incidentally shaped and polished the Church as the Lord's jewels. How truly the poet has said:—

"God moves in a mysterious way
His wonders to perform:
He plants his footsteps on the sea,
And rides upon the storm.

"His purposes will ripen fast,
Unfolding every hour;
The bud will have a bitter taste,
But sweet will be the flower.

"Blind unbelief is sure to err
And scan his work in vain;
God is his own interpreter,
And he will make it plain."

The ways of the Lord are thoroughly inscrutable to all except those who have the inside information granted only to God's spirit-begotten children, to such as zealously follow on to know the Lord, to study his Word and to walk in harmony therewith. "The secret of the Lord is with them that reverence him, and he will show them his covenant." (Ps. 25; 14.) Blame for ignorance of God is not generally attached to mankind. Our Lord did not blame the common people, his chief imprecations were against those who were high in the Church, "Woe unto you Scribes, Pharaisees and Doctors of the Law—ye have taken away the key of knowledge!" (Luke 11: 52.) But even these are not Scripturally held responsible for all that they have done against the Lord and his faithful ones. Satan is charged as being the great deceiver who, along with their own pride and selfishness deceived and misled them. Mark the Apostle Peter's criticism of the Jews and their leaders in connection with the awful crime of the crucifixion of the Prince of life, our Lord. He says, "I wot that in ignorance ye did it, as did also your rulers." (Acts 3: 17.) The responsibility of that people was a limited one, for which they have received stripes or punishments. These as our context and the Apostle assure us, will shortly be completed, ended, will cease, and be followed by return of favor through the Christ, Head and body.

Only from this standpoint can we appreciate divine compassion and forgiveness with mankind in respect to the crimes committed in the name of justice and religion in all ages of the world, and the slanders and misrepresentations of the divine character and plan published by every false religion in the world. God is permitting these misrepresentations, these asperations, these falsifications as a part of the great lesson to mankind, a part of the lesson of the exceeding sinfulness of sin and its injuriousness in every way, as respects both the mind and the body. All who are his people have in the Lord's own course a lesson of peace and forgiveness, of gentleness and love, a lesson that was fully exemplified by our dear Redeemer when jeeringly his enemies cried to him, "If thou be the Son of God, save thyself and come down from the cross." With patience he endured their sneers and taunts, the villifications and various contradictions of sinners against himself—intent upon doing them good, determined not to fail in the work he had undertaken, not to be turned aside from his great work of giving his life as their ransom price. Similarly the Father's Word has gone forth from his mouth and shall not return to him void, but shall prosper in the thing whereto he sent it. (Isa. 55: 11.) That word or message was one of peace and blessing, saying to Abraham, "In thee and in thy Seed shall all the families of the earth be blessed." (Gen 12: 13.) Reiterating these blessings through the prophets he sent a further confirmation at the mouth of the angel when Jesus was born in Bethlehem, saying, "I bring you good tidings of great joy, which shall be unto all people," (Luke 2: 10.) Nevertheless, the poor world, degenerated and unbalanced, has turned every promised blessing into a curse and under Satan's leading has accepted doctrines of devils instead, theories of eternal torment for nearly all of mankind, blasphemous aspersions against God's holy name, against the just and loving character of our Creator. With what patience he has long borne these misrepresentations!

A Thousand Years As One With God.

When we received the Apostolic injunction that a thousand years with us are but as one day with the Lord, (2 Pet. 3: 8) or as a watch in the night, as the Prophet says (Psa. 90: 4), then we began to see what before we shortsightedly overlooked, namely, that the divine plan is working out speedily on a scale much larger than we had contemplated. The 6,000 years in which God has suffered sin and death to reign amongst men, have permitted them to defile themselves, and to blaspheme and to misrepresent his holy name and character; but this long period of time is only a moment in comparison with eternity; and from the divine standpoint the work which it is accomplishing is fully justified.

Shortly at the second coming of our Lord and the establishment of his Kingdom, the present condition will be changed. No longer will it be a night time of ignorance and sin and darkness, of gross darkness with the heathen; for the light of the knowledge of the glory of God shall fill the whole earth. Christ and his glorified Church (Matt 13: 43), as the Sun of Righteousness, shall shine out upon the world to scatter its night, its ignorance, its superstition, its fear, its doctrines of devils, its minapprehensions of the divine character. That glorious sunlight of the new dispensation will reveal to the wondering world the true character of God, not only his almighty power, his infiinite wisdom, and his inflexible justice, but also his wonderful love and compassion, which has in and through Christ Jesus our Lord, provided for Adam and every member of his race, a full and glorious opportunity of recovery from sin and degradation and death, into which all came through Adam's fall and its penalty.

Some one may say, Yes, the glory of the Lord shall be revealed; but what assurance have we that the blind eyes will see it? Some who now have the eyes of their understanding opened can see the glory of the Lord but the great mass, as the Apostle says, are blinded by the god of this world. (2 Cor. 4: 4.) What assurance have we that this blindness of understanding will not continue, and that the god of this world will not continue to blind the minds of others? That is a good question, quite to the point; but note how thoroughly it is answered in the Word of God. We are assured that Satan, the old serpent, the devil, shall be bound for that thousand years that he may deceive the nations no more until the thousand years are finished (Rev. 20: 2, 3). During that period he will no longer have the power to blind, to deceive; for his deceptions will all be exposed by the glorious light of that day. Moreover we have the further assurance of the Lord that all the blind eyes shall be opened, and all the deaf ears shall be unstopped. (Isa. 35: 5.) How inspiring, how happifying these assurances of God's Word to those who can see them, who can appreciate them, who have come to such a knowledge of God's character that they can believe these things respecting his glorious purposes and that they can no longer believe the slanders and blasphemies and misrepresentations of the divine character and plan which have come down to us from the "dark ages!" In advance we who can see, we who can hear are blessed, as the Master said (Matt. 13: 16); and we can in advance join with the Great Company in their song, "Hallelejah; for the Lord God omnipotent reigneth! Let us rejoice and be exceeding glad: let us give glory unto him."—Rev. 19: 6, 7.

Revealing of the Glory.

Those whose eyes of understanding have been opened, those who can now see a measure of the lengths and breadths and heights and depths of the love of God, which passeth all understanding, realize that their blessing is rightly described by the Apostle as the "spirit of a sound mind." (2 Tim. 1: 7.) They perceive that the difficulty with the world in general is its unsoundness of mind, its unsoundness of reasoning in respect to God and his character and his plan. They can sympathize, nevertheless, with mankind in this blindness, realizing how all of God's glorious purposes are secret, covered, hidden for wise purposes; as our Master said, "I thank thee, Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." (Matt. 11: 35, 26.) It surely did not seem good to the Father to hide his plans from mankind in general so as to give him an excuse for eternally tormenting them! Surely our Lord Jesus did not thank the heavenly Father for obscuring, for hiding from mankind truths which are necessary for their salvation and without which they will be consigned to eternal torment! On the contrary the Father kept secret his plans for a time from the majority of mankind for good, sufficient, wise and loving reasons; reasons which our Lord Jesus understood and also approved, and which he has revealed to use in his Word, namely, that it was the wiser and better plan first to select a Church and then to use that Church as an instrumentality for the blessing and enlightening of all the remainder of the race "in due time."

It is true that none are to be saved in ignorance; and hence that the world in general are not saved now; but it is also true that "The glory of the Lord shall be revealed and all flesh shall see it together"—in due time—God's due time; for "the mouth of the Lord hath spoken it." The glory of the Lord was revealed to the Church class, not when we first believed, nor even when first we consecrated, but subsequently, when as the "servants and handmaidens" we were anointed with the holy Spirit of adoption. Then we were permitted to see, to appreciate the deep things of God. (Acts 2: 18.) How glad we are that the Lord explains that "after these days" (in which he pours out his spirit upon his handmaidens) "he will pour out his spirit upon all flesh!" Thus all mankind not only shall have ocular demonstration during the Millennial age of the goodness of God, of his mercy and love and glorious provisions for them all, but in addition will have an enlightenment of the holy Spirit, whereby they will be the better enabled to understand the deep things of God, the riches of his grace, etc.

Coming now to the methods that will be used in revealing God's character, we note first his promise that he will turn a pure message to the people. (Zeph. 3: 9.) No longer will there be discordant notes causing confusion, Babel, mystifying and deluding those who will be seeking the way of the Lord. The one pure message of divine justice, wisdom, love and power will be so clearly demonstrated to the whole world that "The knowledge of the glory of the Lord shall fill the whole earth as the waters cover the great deep." (Hab. 2: 14.) To such an extent will this be true that ultimately "They shall no more teach every man his neighbor and every man his brother, saying, Know thou the Lord; because all shall know him from the least of them unto the greatest of them." (Jer. 31: 34.) Neither will the instruction of that glorious day, that Millennial Kingdom epoch be merely in words. Still more forceful will be the lessons of experience by which the world will have demonstration of the divine power and justice and mercy and wisdom; for we are told that "when the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." (Isa. 26: 9.) Ah, yes! It is because mankind sees no judgment of the Lord abroad in the earth at the present time that unbelief and sin are rampant. The world sees every form of unrighteousness prosper; and as for the blessings that come to the Lord's consecrated ones, the world is unable to see and appreciate these; for they are hidden from sight.

With the new dispensation, however, all this will be changed; every exercise of faith will bring its corresponding blessing; every evil deed will bring its corresponding chastisement, "a just recompense of reward to every soul of man that doeth well and to every soul that doeth ill." (Rom. 2: 6-9.) Very soon the world will learn through these lessons of experience what is right, what is wrong, what will bring divine favor, and what will bring divine reprobation and chastisement. It is safe to say that these lessons will appeal very quickly to humanity and will constitute the beginnings of the revelation of the glory of God, a display of what God recognizes as right and what he recognizes as wrong. As the years of the Millennium roll around, and mankind shall he blessed more and more with restitution, rising higher and higher out of degradation and sin and toward righteousness and perfection, (Acts 3: 19-21.) Their view will become more and more enlarged, and their appreciation of the lengths and breadths and heights and depths of divine love and justice will gradually extend. Ultimately all who will avail themselves of those privileges may come to know God in truth and sincerity and to know Jesus Christ. And it is to such that our Lord declares the Father is well pleased to give eternal life and all the blessings of his favor, including Paradise restored.

All Flesh Shall See the Glory.

Other Scriptures tell us of the revelation of the divine glory to the angelic hosts and to the Church; but our text tells us of humanity—all humanity, all flesh, Adam and all of his race, with the exception of those gathered out during the Jewish Age and during this Gospel Age. This means more than merely those who will be living at the time when that glorious epoch will be ushered in, when the new heavens and new earth shall take the place of the present order of things, of which Satan is declared to be the prince, ruling secretly, and unrecognized by his subjects. We cannot understand the mental processes of those premillennialists who are looking forward to great favors upon the living generation of the human family at the second coming of Christ and the glorification of the Elect Church. We know not why their faith cannot grasp the fulness of the divine assurance that Jesus Christ tasted death for every man (Heb. 2: 9); and that God's provision is for a day of judgment for the whole world, (Acts 17: 3), every member of the race, aside from the Church, which has its judgment during the Gospel age. We cannot understand why they have difficulty in recognizing the force of the Scriptural promise that a resurrection has been provided not only for the just, but also for the unjust (Acts 24: 15), that all that are in their graves shall hear the voice of the Son of God and shall come forth (John 5: 28-29), the few to the life resurrection, but the great mass to the resurrection of judgment, of testing, of trial for life or death eternal, in that day when the glory of the Lord shall be revealed and all flesh shall see it together. In that day Jesus shall indeed be the true light that will enlighten every man that is come into the world (John 1: 9). In that day when as Immanuel, his Kingdom shall be under the whole heavens, in that thousand-year day in which the Son of man shall come in the glory of the Father and sit upon the throne of his glory, he shall gather all nations before him, and judge the living and the dead according to the things that are written in the books of the Bible, according to his own words in which he instructed that love is the fulfilling of the law—love to God and love to our neighbor. This same rule of love will judge mankind during the Millennium and will test each member of Adam's race to locate him either as a sheep or as a goat, in the favor or disfavor of the Judge. At the conclusion those sheep thoroughly tested shall be rewarded with the gift of life everlasting, while the goats will be rewarded with the penalty of divine disfavor, everlasting punishment—everlasting death—everlasting destruction, from which there will be no recovery—Acts 3: 23.

In conclusion, dear friends, let us more and more allow our hearts to feast upon the good things of our Heavenly Father's Word, which reveals to us the glorious attributes of his character. For in proportion as we come to know him and to appreciate him, we shall have the riches of his grace in our hearts and find the power of God working in us more and more to will and to do his good pleasure. (Phil. 2: 12, 13.) We have a God greater and nobler than ourselves, more just, more living, more tender as well as more wise and more powerful.—Job 36: 26; 37: 23.

How few indeed have such a God as this! The great majority, blinded and confused by the errors of the "dark ages," are striving unsuccessfully to worship a God inferior to themselves in justice, love, wisdom. Let us more and more copy the true God and his love and kindness; let as more and more cherish the various assurances of his Word in regard to the coming revelation of his glory, that we may become more and more patient ourselves in respect to the matter, and feel more content to be sharers for the time in the blasphemous reproaches and misrepresentations which come to us in connection with our endeavors to show forth the praises of him who hath called us out of darkness into his marvelous light, for now the world knoweth us not, even as it knew him not. (1 Pet. 2: 9; 1 John 3: 1.)

But very shortly the glory of the Lord shall be revealed and all flesh shall see it together. Then we if faithful now, shall be participators with Christ in his glory, even the glory which shall be revealed in us; and we shall be glad also with exceeding joy to have the privilege of showing forth to others the glorious character of our Heavenly Father.

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THE BLOOD THAT SPEAKETH BETTER THINGS.

The Cleansing of the World.— Its Sprinkling With the Blood.—A Future Matter.—The Sprinkling or Cleansing of the Church Now In Progress.—The Royal Priesthood and the Eventual Blessing of All the Families of the Earth Through It.

Madison, Wis., May 31.—Pastor C. T. Russell, of Pittsburg, Pa., addressed large and attentive audiences twice here today. We report his evening discourse from the text, "The blood of sprinkling, which speaketh better things than that of Abel." (Heb. 12: 24.) He said:

St. Paul was the most profound of the apostles: through his writings the Lord has given to his faithful the broadest, the deepest, the clearest views of the divine plan. Paul was well qualified by nature for his noble service to the Church. From his own pen we are informed that his knowledge of divine things, the deep things of God, not only was gained through the prohecies of the Old Testament and the illumination of the holy Spirit but was supplimented by visions and revelations, one of which in particular he tells us he was not permitted to explain, saying, "I heard things unlawful to be uttered." (2 Cor. 12: 4.) But although the Apostle might not utter the things which he himself had heard, the information which he thus obtained is reflected by all his subsequent writings; and doubtless for this reason their illuminating power is so great that it gives to the students of the Word of God such clear and deep insight into those things which otherwise would be darkest mysteries. "Even so, father, for so it seemed good in thy sight" to send the necessary attestations to the pilgrims in the narrow way, followers in the footsteps of Jesus.

Our text is a portion of a large panoramic view, or word picture, which the Apostle sketched. Here, as in many other places, he points out that certain matters with which the Israelites were familiar types and shadows, on a small scale, of great and wonderful things to come. Pointing back to the institution of Israel's Law Covenant at Mount Sinai he holds that notable event up before his readers as an illustration of the grand antitypes toward which he and they were approaching. In the type were God, Israel and Moses the mediator; in the antitype God, mankind and Jesus the Mediator. In the type the people, after leaving the bondage of Egypt by successive journeys, approached Mount Sinai, where their Law Covenant was to be inaugurated with great ceremony. They approached gradually; some of the people reaching the mountain while others were yet quite a long way off. Similarly, the Apostle points out, God is about to inaugurate a New Covenant between himself and mankind: and this antitypical Covenant is higher, greater, better because it will have a better Mediator. It will not be anaugurated at Mount Sinai or at any other literal mountain, but at the symbolical Mount Zion, the Kingdom of God, which is about to be established and for which our Lord taught us to pray, "Thy Kingdom come." With the establishment of that mountain or Kingdom will come the blessing of the world through the Mediator and the New Covenant. Meantime the whole world has been gradually approaching that glorious day when God's Tabernacle will be with men; and its representative, the Christ, shall reign in kingly glory and power for the blessing and uplifting of the people—a reign of righteousness. First in this general marching concourse toward the Mount or Kingdom of God comes the Church of Christ, which is not only nearest to the Kingdom and most deeply interested in it, but best informed in respect to it.

The Untouchable Mountain.

In harmony with this picture the Apostle declares, "Ye are not approaching a mountain that might be touched and that burned with fire, nor unto blackness and darkness and tempest and the sound of a trumpet and the voice of words; which voice they that heard entreated that the word should not be spoken to them anymore." Such was Mount Siani in the type; but the antitype is different, although it is similar. The Mount or Kingdom which we are approaching, the Apostle describes as Mount Zion, the City of the Living God, the New Jerusalem, where we shall be brought in contact with innumerable hosts of angels; where the General Assembly and Church of the First borns, whose names were written in heaven, will meet; where we shall meet God, the Judge of all; where we shall meet the just men of the previous dispensation, made perfect in spirit or life; where Jesus will be the Mediator of the New Covenant; and where the blood of sprinkling will speak peace, forgiveness and reconciliation with God. For more than eighteen centuries since the Apostle wrote these words we have been approaching, approaching, approaching these glorious things, but we have not yet reached the end of the journey, although it is in sight.

As soon as the last member of the Royal Priesthood shall have come to the mountain the First Resurrection, the resurrection of the Just, will bring together the Church of the First-born and bring them into full relationship with the hosts of angels, the Father's presence, the New Jerusalem condition, etc. Then speedily the whole world of mankind will find themselves close up to the glorious spiritual Mount or Kingdom of God, from which it is designed that the Lord's blessing shall extend through the New Covenant to father Adam and every member of his race. The inattentive world knows not that we are so close to this mountain. In general people recognize that we are living in peculiar times; and many of the world are beginning to look forward into the future peeringly, fearingly, wondering about and dreading the things which may speedily come to pass. But only the Royal Priesthood are privileged to know of the deep things of God and to appreciate the blessings which he intends shall speedily come through an awful time of trouble to the whole groaning creation.

Looking back to the type we see the pen picture which the Apostle is sketching: Mount Sinai trembling under the glorious manifestation of divine power, symbolically represented in flame and smoke, in quaking earth, in rolling thunder and lightning flashes, which served to prepare Israel for the Law Covenant. The Apostle points out that the antitype of this will be much more strenuous and will serve to prepare mankind in general for the blessings of the New Covenant under the antitypical Mediator. The shaking of the earth there from the power represented in the mountain, the Apostle shows, prefigured the shaking of society here by the power of the Lord through his Kingdom, which will be established amongst men in power and great glory, though the glory may be hidden from all except those who have the eyes of their understanding opened, hidden from all except those begotten of the holy Spirit. Everything here connected with the inauguration of the New Covenant will be on an immensely higher and grander scale than were the things in the type. And the shaking, as the Apostle shows in the context, will be such as the world never before knew.

Great General Shaking.

From other Scriptures we know that it will include political, financial and social institutions. Everything shakeable is to be shaken; everything not authorized and approved by the divine law of love and justice is to be shaken, loosed, overthrown, destroyed. And the Apostle adds that the shaking will affect not merely the earthly things, but also the heavenly, the ecclesiastical. Churchianity will be shaken in all of its various sects and parties; and the shaking will be necessary because with the central truth which they hold, the various creeds and practices of Christendom have combined so many egregious errors and superstitions and falsities or dishonesties. The Apostle declares in a word that everything will be shaken except the Kingdom which the Church will receive (v. 28), and he exhorts that those who have been accepted as prospective members of the glorified Church, the Kingdom class, should seek to have the graces of the spirit whereby we may offer service well pleasing to God—"For because our God is a consuming fire;" that is to say, although he is just and loving he will not countenance wilful sin; his anger will burn against it to its utter destruction, and if we harbor such sins a portion of his anger will assuredly burn against us proportionately, and we shall not be fit for the Kingdom.

God's anger burned against Adam when he was wilfully disobedient; and the sentence or penalty upon him and upon his posterity has been executed for now 6000 years, "Dying thou shalt die." Hence all the sickness, pain, sorrow, crying, dying are the results of this original burning of God's anger against mankind. It still burns; and only those who have been blessed with the hearing ear and the seeing eye of faith have thus far been privileged to escape from the divine anger, the divine sentence, the divine condemnation, the divine curse, the divine wrath, and to be accepted through Christ as children of God, whereby they may cry, "Abba, Father," and realize that God acknowledges the relationship. However, since the death of Jesus a measurable blessing of knowledge of God has come into the world, the true light; nevertheless men love darkness rather than light. (John 3: 19.) And in proportion as any who have seen even a glimmer of the true light, have hated and refused it, in that proportion have they added to their responsibility. Such is the condition of Churchianity today—so-called christendom. The presence of the light has increased men's responsibility, as our Lord said in his day. Nevertheless, the Lord has permitted mankind to follow wrong courses and more or less to sin against the light without visiting upon them any special chastisements, because in the interim he has been gathering out of the world his "little flock," his "jewels," the Bride of Christ. When all of these shall have come to the Mount of God the time will be at hand for dealing with the world; and a manifestation of God's real attitude towards sin will be necessary and appropriate. It will not be such as has mistakenly been presented, a roasting and eternal torture of mankind at the hands of demons, but the permission of sad and awful trouble to come upon mankind as a result of the out-working of their own selfish propensities. The hand which has stayed the winds while the gathering and sealing of the Elect has been in progress will no longer stay them. The winds of selfishness, strife, passion, anger, covetousness, hatred, will be allowed to blow; and awful will be the "distress of nations and perplexity" and the "time of trouble such as was not since there was a nation until that same time," when "every man's hand shall be against his neighbor."—Luke 21: 25; Dan. 12: 1; Zech. 8: 10.

"Revealed In Flaming Fire."

This fiery trouble amongst men will be for their good, not for their destruction. Evil works will be consumed, selfish institutions will go down in that awful conflagration of human passion, but humanity as a whole will survive (though of course a considerable number will perish in the troublous times). The first flaming up of this great conflagration will be the most terrible, because it will be so unexpected, so sweeping, but the flames will die down as soon as the wicked works, the selfishness which occasioned them shall have been consumed. Nevertheless the Lord distinctly tells us that his indignation will always burn against every form of iniquity, injustice, selfishness and sin; and that these shall be destroyed root and branch. We may assume safely, therefore, that some of these roots and branches of selfishness will be smoulderingly consuming all through the Millennial Age until nearly its close. But surely, after the flaming fire shall have executed the divine decree against sin and selfishness, the world will learn righteousness and the advantages thereof: and correspondingly the blessing of the Lord shall come upon them, the blessings portrayed in our text and represented in the statement:

"The Blood That Speaketh."

Coming more particularly to our text we find that it can be rightly appreciated only by recognizing its relationship to the context and to the picture which the Apostle has portrayed. Looking back to the type we see that from the midst of the quaking mountain Moses came forth to the people, his face shining with glory and covered with a vail to represent, the Apostle says, the still greater glory of the Mediator of the New Covenant, the Christ. Here we should remember the Apostle's explanations that God's work during this Gospel Age is a mystery to the world; that he is taking out from amongst men a "little flock" to be members of the great High Priest under their Lord and Head, Jesus, to be members of the antitypical Mediator between God and men—"Members in particular of the Body or Christ." (1 Cor. 12: 27.) When the last member of the Church shall have reached Mount Zion, the Kingdom, their resurrection change will make of them spirt beings like unto their Lord, glorious beings, yet invisible to men even as are the angels. In the type this spiritual glory is represented in the shining of Moses' face covered with the vail. Notice the work of the mediator of the Law Covenant. Moses took of the blood of the slain animals sacrificed for sins, and sprinkled first the books of the Law, the tables of the Law. This act signified the satisfaction of divine justice, the presentation of the merit of the son-offering on behalf of the sins of all the people. Then he took of the same blood and sprinkled all the people, thus representing the forgiveness of their sins and the bringing of them into harmony with God and his divine Law.

Now let us turn from the type to the antitype, and see the signification and beauty thus revealed. The antitypical Mediator Jesus, the Head, representing the Church also, which is his Body, will first of all make satisfaction for the sins of the whole people, the whole world, oresenting formally to the heavenly Father the blood of Jesus, his sacrificed life, and the blood or sacrificed life of all those whom he has accepted as members of his Body and who in the present age have shared with him in the laying down of their lives in his service. When our glorious Head shall thus have made satisfaction before the Father, the next thing in order will be the sprinkling of all the people with the same blood. In the type it would take but a little time to sprinkle the blood upon the two tables of the Law, but quite a long time indeed to sprinkle all the people, who numbered millions. So in the antitype. The sprinkling of the people will require a long time, the thousand years of Christ's Millennial reign. The entire work of the Millennium will be said to be the sprinkling of the people, the cleansing of the people, the bringing back of as many of mankind as will come, into relationship with God through the merit of the precious blood of Jesus, his sacrificed life. How glad we are, then, that we are approaching, not merely the glories of the Kingdom, the fellowship of the Church, the companionship of angels, and our presentation to the heavenly Father, but also the glorious mediatorial work of the Christ and the sprinkling of mankind with the blood that speaketh, that makes atonement, that makes satisfaction, that speaks the world's forgiveness and release from the bondage of sin and death which came through Adam's disobedience.

Justice cries for vengeance; every injustice cries out except one. The great injustice of Christ's crucifixion did not cry out for vengeance: but instead the blood of Christ speaks the forgiveness of our sin to all those who will accept his favor. How wonderful that instead of penalizing the world of mankind for the death of the only begotten Son of God, and subsequently for the persecution also of all those adopted of God as members of the Body of Christ: instead of sentencing the world to death on this account, the divine arrangement and program from the beginning has been that it shall be presented, not as a charge against the world, but as a ransom price, as the payment of the world's obligation or sentence unto wrath! O, the riches of God's grace and his loving kindness toward the children of men—his mercy, his long suffering, his forgiveness! Yet his justice is still retained, and it is still his law and ever shall be that the soul that sinneth it shall die. Hence, although the blood of sprinkling shall be applied to all the families of the earth, nevertheless their own wills shall determine finally whether or not this blessing of forgiveness will result in their attaining full reconciliation with God and eternal life, or whether they will reject all these favors and blessings, and by sinning wilfully come under the sentence of eternal death, "everlasting destruction."—2 Thess. 1: 9.

"Having Our Hearts Sprinkled."

But some one will say, Do not we who are accepted of the Lord as his Church, his "little flock"—do we not need also the blood of sprinkling as well as do the world? Why is not our sprinkling shown in this text? We reply that the Apostle has already discussed the Church in a previous chapter and showed our share in the sprinkling of the blood of Jesus in advance of the world's blessing. Notice how in Hebrews 10: 19-23 the Apostle speaks particularly of the Church and her sprinkling, and refers to her as a priestly class, privileged now by the grace of God as priests to enter into the holy places. He says: "Having therefore, brethren, courage to enter into the Most Holy by the blood of Jesus by a new and living way which he has consecrated for us (through the vail; that is to say, his flesh); and having him as High Priest over the house of God (the church, the Royal Prisethood), let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from a consciousness of evil and our bodies washed with pure water. Let us hold fast the profession of our faith (as his followers, under-priests, members of his body) without wavering: and let us consider one another to provoke to love and good works." Ah! here it is.

There are two parts to the atonement work, in the Apostle's words here and elsewhere. First he shows the Church sprinkled, washed, cleansed, accepted as members of the body of Christ, privileged to enter into the Holiest, to be called sons of God, heirs of God, joint-heirs with Jesus Christ our Lord, members of the Royal Priesthood, members of the Body of the great High Priest who is their Head. Already reconciled to the Father, they need not wait for the inauguration of the New Covenant, instead they are acepted in the Beloved as members of the great Mediator; and their sacrifices, which would have no value of themselves, the great High Priest counts in as part and parcel of his own, which has the merit. Consequently these are all ready for participation with their Lord in his glorious work, as soon as the resurrection change shall fit them for their future service in glory. Later during the Millennium will come the sprinkling of the world, as we have seen. These same two parts of the atonement, as we have previously pointed out, are represented in the typical day of atonement, as recorded in Leviticus 16. The first sacrifice, reprecenting the death of our Lord Jesus, typified by the bullock, is made applicable for the sins of the members of his Body and of the household of faith; and these alone. The second sacrifice of the Day of Atonement, the sacrifice of the goat, represented the sacrificing by Christ of those whom he accepts as members of his Body. This sacrificing has progressed all through this Gosnel Age and soon, we believe, will be finished. The acceptable day, the day in which the Lord will accept such sacrifices, will soon be ended. Then all the members of the High Priest's Body, passing beyond the vail will be changed into spirit beings. Then will follow the sprinkling on behalf of all the people, in full harmony with what we have already shown.

Our appreciation of the divine program yet to be fulfilled in the blessing of all the families of the earth gives us renewed confidence in our God, in his love, in his justice, and should prompt our hearts the more earnestly to desire to do his will. Moreover the more clearly we discern the glorious work of the Church in the future age as joint-heirs with her Lord in the blessing of the world, the more should we be energized to make our calling and election sure. And the more of love toward God, of zeal for his cause, and of sympathy for the world we have, the more these should have a transforming influence upon our hearts and lives, such as would best tend to prepare us for the glories to follow. I trust that these precious truths of the divine Word are having these effects upon our hearts and minds. In conclusion I exhort you in the words of the Apostle, that, "Having our hearts sprinkled from a consciousness of evil (justification), and having our body washed with pure water (the putting away of the filth of the flesh), let us hold fast the profession of our faith without wavering (our profession as foot-step followers of the great High Priest, our profession as under priests, as sons of God), and let us consider one another to provoke unto love and good works"—not to hinder or stumble or offend one another, but to render all possible assistance to every fellow pilgrim in the narrow way, realizing that whatever we do toward one another in the name of the Lord we do as unto him; and that because we love him that begetteth, we love also all who are begotten of him, in a special sense above and beyond the sympathetic love which goes out to all mankind, yea, even toward enemies.

TRIBUNE APPRECIATIONS.

Chicago, Ill., May 28.

Editors National Labor Tribune:

Please find money order for another year's subscription. I do enjoy reading your paper and especially our dear Brother Russell's sermons. With best wishes for your success in every way.

I am yours,
A. HOLMGREN.

Greenwich, N. Y., May 28.

Editors National Labor Tribune:

I notice that my subscription has expired, and so enclose money order for renewal. I also want to thank you for your efforts to serve the Lord and his people, by publishing Brother Russell's sermons weekly. In my humble opinion your paper has a double honor, first of championing the cause of labor, and second, and by no means least, of publishing the best sermons preached anywhere in the world today. It is certainly a treat, also, to read them, printed in type which does not make the eyes ache. May the dear Lord bless you and your efforts to thus serve him, is my prayer.

Yours in His service.
R. H. BARBER.

Toronto, Ont., May 28.

Editors National Labor Tribune:

Kindly change the address of my paper to 177 Balmoral avenue. I do not wish to miss the Tribune even one week.

I am interested in the labor movement in all parts of the world, and feel assured that the good and wholesome paper you publish must be a welcome visitor in many homes. However, I am more especially interested in Pastor Russell's helpful and instructive sermons. These have been a wonderful help to me in understand the Bible and God's plan of the ages, and I trust that you may long contribute to the character building of the individual and the nation by affording valuable space for these lucid explanations of the Scriptures.

My subscription expires in July and you may be sure that I will forward the amount for another year at once, if spared.

Yours sincerely,
MRS. L. J. HARVIE.

Los Angeles, Cal., May 25.

Editors National Labor Tribune:

Your valuable paper has been making its regular weekly visits to our home for some time. We enjoy reading it very much. The fairness of your editorials in judging between the respective rights of capital and labor has been so marked that others besides myself have doubtless noted it.

Not long after the panic of last October in your editorial columns appeared a very able article treating the subject. Evidently it attracted the attention of others besides myself, as very soon afterwards the article was published word for word in the editorial columns of one of our large dailies without any credit being given to the "Labor Tribune." I began taking your paper because it published the sermons of the Rev. Chas. T. Russell of Pittsburg, Pa. He preaches the only plan of salvation that appeals to my mind as being in perfect harmony with the four attributes of the great Creator of the universe—Justice, Wisdom, Love and Power—and so far as I have been able to discern from a careful study of the Bible I find his sermons in perfect accord with its teachings.

I hand you herewith P. O. order to renew my subscription and in addition send paper for one year to the local Labor Union Headquarters.

Wishing you all the success your excellent paper deserves, I am sincerely yours. E. C. HARRINGTON.

Peoria, Ill., May 29.

Editors National Labor Tribune:

Enclosed find money order for renewal of my subscription to your paper. I desire to be a subscriber as long as you publish Pastor Russell's sermons in the satisfactory manner in which they are now published.

Respectfully,
MRS. A. C. SOULES.

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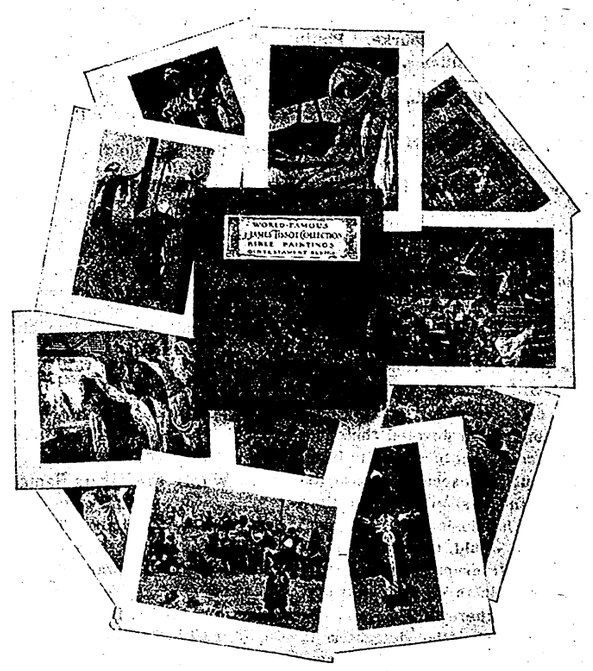

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We want every reader of Pastor Russell's sermons to become an agent for The Tribune. Show the paper to a friend and then follow it up by getting their subscription. The Tribune claims that it prints Bro. Russell's sermons exactly as delivered and in type that can be read by young and old. Let us hear from you. Who will be the first to send us additions to our list?

INVENTS WHIP SUBSTITUTE.

Rural Mail Carrier's Battery and Circuit Through Horse Causes His Downfall.

An ingenious scheme to do away with the whip and also the exertion caused by the wielding thereof cost Joseph Rapp, a rural mail carrier, $1 and costs in the District Court the other day.

Rapp has a rural mail route in which he travels about 25 miles each day. His horse often tired after the first 15 miles, and during the remainder of the journey Rapp's time was divided between the use of the whip and placing the mail in boxes. Finally Superintendent Clayton, of the Humane Society, interceded and warned Rapp to do his future driving without the use of the whip.

Rapp was in a quandry until he learned the various uses to which the electric push button had been put to. A storage battery solved the riddle. He arranged one in his little mail wagon and attached its wires to a portion of the horse's harness.

The invention accomplished its purpose and a slight push on the little button had a marvelous effect in increasing the horse's speed. Then the Humane Society officer butted in again. Rapp was arraigned in court charged with cruelty to animals and fined.

A Boston Improvement.

It was in a Boston quick-lunch restaurant.

"Coffee an' sinkers," said the stranger to the waiter.

"Beg pardon, sir," said the latter, "but I fail to grasp the intricacies of your nomenclature."

"You know what coffee is?"

"Yes, sir."

"Well, sinkers are doughnuts."

The waiter smiled frostly.

"Beg pardon, sir," he said, "but in this establishment we always allude to them as submarines."—Cleveland Plain Dealer.

Weekly Touches.

"Poor Hirman!" sobbed Mrs. Hardapple. "He writes that college life isn't as gay as it is cracked up to be. He says some parts of it are very touching."

"Blamed if I don't agree with him," chuckled Mr. Hardapple, as he greased his boots. "I notice he is always writing touching letters for ten or twenty dollars."

Labor Tribune

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HANDSOME PREMIUM OFFER.

The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, bnt to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present.

NOTICE.

Beginning next week every friend of The National Labor Tribune who sends us in one or more subscribers we will publish the senders name and the place sent from. Now, get busy, friends, and help us spread the light, as we are the only paper that publishes THE SERMON in full and in readable type.

J. James Tissot.

Within the last few years, Americans have become familiar with the art work of J. James Tissot, whose remarkable series of paintings of the Holy Land and its people have won him world-wide fame and placed him in the very front rank of the painters of Oriental life. It is the purpose of the Tribune to make its readers better acquainted with the art of this great master, who stands today without a rival as a pictorial interpreter of the people and events of Old or New Testament times.

Pastor Russell will be present and preach at the following places:

Waynesburg, Pa., June 14.
Reading, Pa., June 21.
Lowell, Mass, June 28.
Carbondale, Pa., July 5.
New Philadelphia, O., July 21.

We believe that The Tribune is the only journal publishing Pastor Russell's sermons in FULL.

Pastor Russell's sermons will appear in this paper every week, and just as delivered, not a word changed or cut out.

Theater Official (to students)—You are not allowed to join in the chorus gentlemen.

Students—Don't you worry. We are singing something quite different.—Filegende Blatter.

TWO PENTECOSTAL BLESSINGS.

ONE FOR THE CHURCH, THE OTHER FOR THE WORLD.

THE TIME AND EFFECT OF EACH.

Pastor Russell addressed a large congregation at Allegheny Carnegie Hall Sunday afternoon, taking as his topic the two Pentecostal blessings. He took for his texts Acts 2: 17, 18, giving, as he explained, a preferred rendering, thus, "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh, and your sons and daughters shall declare it, and your young men shall see the visions of which your ancients dreamed. And in the meantime on my servants and on my handmaidens will I pour out my Spirit, and they shall proclaim it."

The Apostle Peter quoted the words of our text from the prophecy of Joel and applied them to the Pentecostal blessing which occurred on the fiftieth day after our Lord's resurrection. Not all of Joel's prophecy was fulfilled at that time nor even all of the portion which the Apostle Peter quoted. Only upon the servants and handmaidens of the Lord, the fully consecrated ones, believers in Jesus, did the divine blessing come then; and only upon the same class has the Lord's blessing and begetting of the holy Spirit been throughout this entire Gospel age, spoken of in our text as the "meantime" "in those days." The remainder of the prophecy waits for the consummation of this age, "in the last days;" but the fulfillment of the one part becomes to us a guarantee of the accomplishment of the other part, in its due season.

The importance and significance of the Pentecostal blessing of nearly nineteen centuries ago which still abides with the servants and handmaidens of the Lord, very few seem to appreciate. The reason for this lack of appreciation is found in the fact that very few have received the Pentecostal blessing; and the Apostle explains their situation, saying, "The natural man receiveth not the things of the Spirit of God, neither can he know them, . . . because they are spiritually discerned." (1 Cor. 2: 14.) But to the fully consecrated believers God gives the blessing of his Holy Spirit to the intent that they may know the "deep things of God." (1 Cor. 2: 10.) Only the Spirit-begotten ones, therefore, may be expected to understand, to appreciate the signification of Pentecost. To these it signifies the beginning of a new life —begetting again, "not of the will of the flesh, nor of the will of man, but of God." (John 1: 13.) Pentecost, therefore, marked the beginning of the Spirit-begotten Church, the Bride of Christ, just as the anointing of Jesus with the holy Spirit at the time of his baptism marked his begetting of the holy Spirit of the divine nature to which he was born of the Spirit in his resurrection—"the firstborn from the dead," "the first-born among many brethren." (Col. 1: 18; Rom. 8: 29.) The Bride class, whose begetting began at Pentecost and which has been in process of development from then until now, will be born from the dead in the First Resurrection; and then the glorified Church, sown in corruption, raised in incorruption; sown in dishonor, raised in glory; sown an animal organism, raised a spiritual organism, will be like her Lord and the marriage of the Lamb will be accomplished—the union of Bridegroom and Bride, of our Lord, the Head, and the Church, his members.

We are not to understand that there have been numerous baptisms of the holy Spirit since Pentecost, as the prayers and teachings of some imply. On the contrary we find nothing in the Scriptures to refer to any but the one Pentecostal blessing "in these days," during this Gospel epoch, to be followed by another great Spirit outpouring in the close of these days, the last days. The Pentecostal blessing which Peter announced and explained came not promiscuously, but merely upon the consecrated believers. The Greek is emphatic in this limitation, applying it to the bond-servant class. The truth of this we note: That while Christ makes us free from the dominion of sin and death and condemnation, nevertheless before we can become even prospectively members of the Bride class we must bind ourselves, become the Lord's bond-servants by taking upon us a vow of full consecration to him and his services. No others can have this blessing in the present time.

The Meaning of the Blessing.

When our Lord left his followers and ascended on high he bade them wait for this holy Spirit anointing as a preparation for the ministry, the service to which he had invited them —joint servants with himself in the cause of truth and rightousness and the divine plan. He said to them, "Tarry ye in Jerusalem until ye be endued with power from on high." It should be evident then to us that no one is authorized to preach or to teach in any sense of the word the heavenly things, the spiritual things, except those who have received of the holy Spirit as a preparation, as a qualification. It is not the laying on of human hands that bestows this holy Spirit of the Lord, and hence many who are public ministers of the Lord, possessing not the holy Spirit, being not begotten therefore to newness of nature, are blinded and cannot see afar off, cannot discern the "deep things of God," the spiritual things. Such are entirely out of place when posing as preachers of the divine Word. But on the other hand the weakest, the humblest of the Lord's people, begotten of his holy Spirit of meekness, gentleness, patience, long suffering, brotherly kindness, love, through a full consecration of his heart to the Lord, is qualified, prepared to dispense truth to others—"yea, the deep things of God." Hence we find that sometimes people of very limited education and very limited talents can be and are being used of the Lord in making known the riches of his grace and loving-kindness in Christ Jesus. We do not say that all Spirit-begotten ones are equally competent in the presentation of the Truth of God's Word; but we do say that all the Spirit-begotten ones are authorized to teach, to expound to the best of their ability; and that this is implied also in the prophecy respecting this anointing, which came first upon our Lord Jesus the Head of the Church which is his Body and at Pentecost was poured forth from him as the Head to the consecrated members of his Body.

This anointing of the holy Spirit was typified in the anointing oil used in the consecration of Israel's priests and kings, of which we read in Aaron's case that the holy oil, fragrant with incense, poured upon his head, ran down his beard, yea, even unto the skirts of his garment. Thus Aaron was a type or picture of the Anointed One—Jesus the Head, the Church His Body. The divine blessing, poured originally upon our Lord Jesus at the time of his baptism, we are told, was the holy Spirit without measure, without limitation, because he could thus receive it, being perfect—"holy harmless, undefiled, separate from sinners." The blessing that came at Pentecost was the same holy Spirit symbolized by the oil which by that time had extended down from the Head to the Body, the Church. But only the first members are shoulders of the Body, as it were; for there at Pentecost and since then the Lord has added to the Church others and still others of his consecrated ones; and these, coming into the Body, have come under the anointing which needs not to be repeated, but which will extend all the way down to the end of the age and consecrate and enlighten and bless all who thus come into true membership into "the body of Christ, which is the Church," "whose names are written in heaven."

The Prophet mentions the coming of this anointing to the Lord as the Head saying, "The Spirit of the Lord God is upon me for he hath anointed me to preach the good tidings to the meek, to bind up the broken-hearted, to declare the acceptable year of the Lord, and the opening of the prison-doors, and the setting free of the captives"—of sin and death. (Isa. 61: 1, 2.) Thus the Prophet declares that the anointing signifies or implies the qualification for ministry; and this implies that those not anointed are not qualified to minister the truth. Our Lord Jesus himself subsequently quoted this prophecy, showing that after the anointing came upon himself he began preaching the message of God's grace to the meek, binding up the broken-hearted and declaring the acceptable year of the Lord—the epoch in which God is willing to accept the sacrifices of Jesus and of all those who, walking in his steps, present their bodies living sacrifices in the service of truth and righteousness. This acceptable year or epoch will close when the full number of the Elect shall have fully availed themselves of the blessed opportunity of sacrificing their earthly interests. Then, glorified together in the First Resurrection, these shall be the divine agency, the Spiritual Seed of Abraham, for the blessing of all the families of the earth, for the opening of the prison-doors of the tomb and the setting at liberty of all the prisoners of sin and of death for the granting to all an opportunity for return to divine favor and to everlasting life through obedience.

Whence Came the Blessing?

The Apostle indicates that the holy Spirit is a spirit of meekness, gentleness, patience, long-suffering, love. But it is more than this; it is a power of God, a begetting to a new nature, an enlightening influence which came at a particular time to particular persons and which was never manifested before that time, except in the person of our Lord himself, as we read of the period preceding Pentecost, "The holy Spirit was not yet given, because Jesus was not yet glorified." What was it for Jesus to be glorified and what had that to do with the giving of the holy Spirit? The Scriptures answer that a divine sentence, called otherwise the curse, the sentence of death, the wrath of God, rested upon all mankind up to the time of the Pentecostal blessing, and there that condemnation ceased, passed away, and divine favor came in and was manifested toward a certain few who were really to receive the blessing. They had previously been prepared for it by our Lord's ministry. He had explained to them that to be his disciples meant to deny themselves, take up their cross and follow him, He had explained to them that they need not marvel if the world hated them; for it had hated him, and the servant was not above his Lord, hence these consecrated ones, full of faith, waited for the blessing of the Lord, which would properly qualify them for his service as well as bring a blessing to their own hearts.

But what was it that our Lord Jesus did that so affected the conduct of the heavenly Father so that this holy Spirit of begetting was shed forth after our Lord's ascension but could nit be shed forth before that time? The Scriptures assure us that God could not grant his blessing of adoption to eternal life and sonship to those who were the children of wrath; that it was necessary first of all that a redemption price should be paid. Hence it was necessary that Jesus first should be presented and should lay down his life as a sacrifice for sins. This he did during the three and a half years of his ministry; and of this he spoke on Calvary, saying, "It is finished." The sacrifice was finished there. But yet the Pentecostal blessing did not come; it still waited until Jesus would be glorified, until he had ascended to the Father. The Apostle tells us what our Lord did in the Father's presence, saying, "He ascended up on high, there to appear in the presence of God on our behalf," to appear before the bar of the heavenly court as attorney or advocate for us, his consecrated followers, and for the household of faith. According to a type of the matter given to us (Lev. 16), our Lord presented before the Father the merit of his sacrificed life as an atonement for original sin; but he applied it not to all mankind, but merely to the household of faith, including the Royal Priesthood.

St. Peter tells us that the shedding forth of the holy Spirit was to be considered as an evidence that the Lord Jesus had appeared before the Father and presented the sacrifice of atonement on our behalf; that the Father had been well pleased to accept it, and that the shedding forth of the holy Spirit implied this acceptance. (Acts 2: 33.) Let us not forget then, that intelligently to acknowledge the begetting of the holy Spirit is to acknowledge that even those consecrated to God were not acceptable to him until after the redemption price had been paid and presented on our behalf. What a weight this lays upon the great transaction at Calvary! How it shows us that the payment of the ransom price lies at the foundation of all the blessings of God to his people in the present as well as in the future life! As already seen, instead of fresh blessings coming to each individual directly from the Father and directly from the Son, the one blessing is quite sufficient; and we shall, when introduced into the Body of Christ, become sharers of or participants in that one original blessing, the outpouring of the holy Spirit.

But let us not forget that the begetting of the Spirit is merely the beginning of the deeper work of grace which is to progress day by day until we shall have been filled by the Spirit, filled with all the fulness of God, until indeed we shall be in heart copies of God's dear Son. This Spirit of the Lord is first within us, and subsequently will enlighten us and fill us with the graces and fruits of the holy Spirit before we shall be meet for the inheritance of the saints in light, before we shall be qualified to enter into the joys of our Lord and to share with him the glorious Kingdom and power, through which all the families of the earth are to be blessed.

The World's Pentecost Coming.

Keeping strictly defined before our mental eyes the difference between this Gospel Age styled "in these days," and the Millennial Age, which will follow it; keeping also in mind the fact that in these days only the servants and handmaidens get the blessing of the holy Spirit, and that with equal certainty "after these days," "in the end of the days," in the new dispensation, all flesh will be blessed of the holy Spirit, let us see first why this will be so; and secondly, what it will mean to mankind.

We have seen that the Pentecostal blessing upon the Church waited for a certain sacrifice to be finished and to be presented before the Father; that if that sacrifice had never been finished and presented, or if it had not been acceptable to the Father, the first Pentecostal blessing would not have come; and we suggest that similar conditions will attach to the second or the coming blessing. But does some one say, But there can be no more a sacrifice for sins; Christ dieth no more? We answer, Yes, quite true, but the death of Christ is not yet completed; the sufferings of Christ are still going on. According to the divine program those who during this Gospel Age have accepted discipleship in its full meaning have presented their bodies living sacrifices to God. These are the ones who have now been begotten of the holy Spirit as servants and handmaidens, and accepted of God as "members of Christ," "members in particular of the Body of Christ." The sacrificing of these members of the Body of Christ has been in progress ever since Pentecost and still progresses; and, as the Aopisle declares, this signifies a filling up that which is behind of the afflictions of Christ. (Col. 1: 24.) The special invitation to these is that, if they suffer with Christ, they shall also reign with him; their flesh is counted as his flesh. Although they were not worthy according to the flesh to be sacrifices, nevertheless his merit imputed to them has made them worthy; as the Apostle again declares, "Present your bodies living sacrifices, holy and acceptable to God, your reasonable service." (Rom. 12: 1.) So then the flesh of the Lord's consecrated ones, the flesh of all those begotten of his holy Spirit as members of the Body of Christ, is being sacrificed; and the exaltation will not take place until the last member of the Body of Christ shall have suffered in the flesh, as the Apostle again says, "As Christ has suffered for us in the flesh, arm yourselves also with the same mind". (1 Pet. 4: 1), the same disposition to suffer in the flesh, to renounce the interests of the flesh, to present your bodies living sacrifices, to fulfill the will of God, even at the expense of the interests of your flesh.

Now we see the signification of the Apostle's declaration that the angels aforetime desired to look into these things, inquiring concerning the times and seasons which mark the sufferings of Christ and the glory that should follow. (1 Pet. 1: 10-12.) The sufferings of Christ, beginning with Jesus the Head and continuing with the apostles as members of his Body and with all the faithful in Christ Jesus since, have now progressed for nearly nineteen centuries, and we believe will soon be finished. Then the glory will follow promptly.

This sacrificing on the part of the very elect throughout this Gospel Age is, therefore, the matter which intervenes or hinders the pouring out of God's holy Spirit upon all flesh. It may be viewed from two standpoints: (1) It might be termed the Church's sacrifice; but this might give a wrong impression, because, aside from our Lord and Head, the Church has no sacrificing ability. Hence, (2) it is better spoken of as a continuation of the sacrifice of Christ, the great High Priest, Jesus the Head and the Church his Body. Individually the Church is not represented in this sacrificing; for although the under-priest had to do with assisting in the matter it was the High Priest who performed the sacrifices. So also it is the power of our Lord operating in us as his members that enables us faithfully and acceptably to present ourselves and eventually to finish the sacrificing. These two sacrifices are one sacrifice in two parts: (1) Our Lord's sacrifice, and (2) the sacrifice of the Church, the Body of Christ constituting what the Apostle tells us are "better sacrifices."

The Bullock and the Goat.

In the type on the Day of Atonement, which corresponds to this Gospel Age, the High Priest offered two sin-offerings; first the bullock, which represented himself personally, and secondly the goat, which represented the Church, his members. We are explicitly told that the two sacrifices were handled alike; that everything was done to the goat that had been done to the bullock; that this corresponds to the Scriptural declaration that we must be associated with Christ in the sufferings of this present time if we would share in his glory and work in the future. But while the two sacrifices were treated alike, the blood or merit of the sacrifice of one was for one purpose, and that of the other for another. The blood of the bullock was used to make atonement for the sins of a special, limited class—Aaron himself, together with his sons and the tribe of Levi. The blood of the bullock was not offered for any others of the nation. It will be readily seen that this corresponds exactly to the work accomplished eighteen centuries ago by Jesus the Lord, when he ascended on high and made application of his own merit and sacrifice, not for all the people, but merely for his Body, the Church, and for his house, the household of faith; and upon these alone came the divine blessing.

The second offering, that of the blood of the goat, on the contrary, was not for the priest and not for the tribe of Levi, but for all the others of that nation. This clearly foreshadows that when the sacrifice of the Church, the Body of Christ, is complete, the blood, the merit of this part of Christ's sacrifice, will be applied on behalf of "all the people," excepting those who were atoned for directly when our Lord ascended on high and appeared for us—the household of faith.

The Second Pentecostal Blessing.

Here, then, we see that the second Pentecostal blessing promised through the Prophet and corroborated by the Apostle as coming in the last days, at the close of this Gospel age, will come not upon the servants and handmaidens of the Lord, for they will not need it. By that time they will have been glorified with the Lord, as members of the High Priest's Body. They will have passed beyond the second vail into the Most Holy, the heavenly condition itself. As our Lord Jesus received the blessing of the Father shed forth at Pentecost upon his members, so the complete Christ, at the finishing of the presentation of the sin-offering for the world of mankind, will receive the blessing of the Father—the sanction, the permission, the authority, the power to go forth and to bless "all the people," "all the families of the earth."

We are not to understand that this shedding forth of the Spirit upon all flesh will come to them while in a condition of rebellion against God, but rather than as they hear the message of Messiah and seek to come into harmony with his Kingdom, the truth will more and more be granted to them, and more and more they will have the spirit of the truth, the holy Spirit, the holy disposition, accompanied by a power of the Spirit, a power of the truth working in them, energizing them to do God's good pleasure. In some respects their experience will correspond with ours, but not in all respects. The Spirit of the truth, as we receive it, testifies to us respecting a change of nature obtainable through the sacrifice of earthly interests, but the holy Spirit, as it will then operate through the truth, will testify to all of the possibilities of their attaining to human perfection, and uplifting or restitution from the degradation and sin and death conditions back to the image of God, possessed by Adam, and lost for himself and all his race by his disobedience, but redeemed by the precious blood of Christ. During the Millennial Age the world will receive the Lord's Spirit more and more completely as they experience restoration from the mental, moral and physical imperfections of the present time. Thus while the pouring out of the Lord's spirit upon all flesh will begin early in the Millennium it will progress to its close when all so desiring it will have returned to the fulness of divine favor and divine likeness, and all the unwilling and disobedient at heart will have died the Second Death, from which there will be no recovery.

"Times of Restitution."

Thus we see that the time for the outpouring of the holy Spirit upon all flesh is synchronous with "the times of restitution of all things." I quote the well-known words of the Apostle on this subject. Pointing down to the second coming of our Lord in Kingdom glory and power, he says, "Times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ who before was preached unto you; whom the heavens must receive (retain) until the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." (Acts 3: 19-21.) What a glorious prospect is here held forth, and how grand the heavenly Father's character appears when we thus take into consideration the full testimony of his Word—looking beyond the present, realizing that the divine plan is now only partly accomplished! From this view point we see that the two Pentecostal blessings are intimately related, though distinctly separated. The first one is for the developing and proving of "the little flock," who will constitute the Messiah, the Christ, Head and Body; the second one will be the blessing of the Lord which will proceed through this Messiah, this Spiritual Seed of Abraham, to Natural Israel and to all the families of the earth carrying restitution not only physically but mentally and morally, bringing them back to the full stature of manhood, the image of God, and preparing at the same time for them the perfection of the earthly paradise, which then will be worldwide. How precious is the assurance that the time is coming when every knee shall bow and every tongue confess to the glory of God, and when all who will not acknowledge Jehovah and his Kingdom will be cut off in the Second Death! No wonder we have the further assurance that every creature in heaven and in earth shall ultimately be heard praising God and acclaiming him who sits upon the throne and the Lamb forever and ever. This is our privilege in advance of the world, because by God's grace we have had the eyes of our understanding opened and our ears unstopped—"Blessed are your eyes, for they see, and your ears, for they hear."—Matt. 13: 16.

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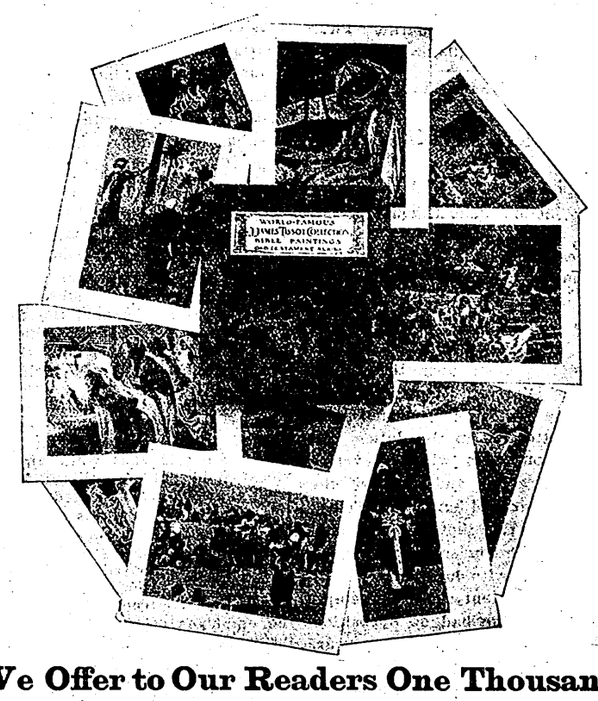

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Wishing you success, I am
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Pratt, Kan., June 5.

Editors National Labor Tribune:

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We appreciate those wonderful sermons of Pastor Russell's and also the Tribune, as a clean paper.

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NEW SUBSCRIBERS.

The following new subscribers were received this week from our friends:

Miss E. Belle Norse for Mrs. C. M. Chase, Binghampton, N. Y.

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We want every reader of Pastor Russell's sermons to become an agent for The Tribune. Show the paper to a friend and then follow it up by getting their subscription. The Tribune claims that it prints Bro. Russell's sermons exactly as delivered and in type that can be read by young and old. Let us hear from you. Who will be the first to send us additions to our list?

Miss Laura A. Gregg has concluded three months' field work under the auspices of the Ohio Woman Suffrage Association and returned to her home in Kansas. While in Ohio, Miss Gregg secured the official endorsement of the Central Labor Unions of Toledo, Cleveland and Springfield, besides organizing new suffrage clubs in a number of cities and adding many new members to already existing organizations.

The recent Conference of Governors has brought out strikingly the frightful waste of the country's natural resources that is going on in every direction. The woman suffragists point to it as an object lesson on the need of granting a voice in public affairs to women, who are the economical sex. Fifty years ago Theodore Parker said one reason why he favored woman suffrage was because few old women kept house so wastefully as chancellors of the exchequer keep the state.

As She Is Spoke.

They were tourists from a more or less aristocratic London suburb, and they were "doing Paris" with that celerity and intelligence for which the British tourist is famous. Of course, they went to the Louvre, and by and by James caught sight of a somewhat striking picture, and immediately proceeded to express his admiration in the accepted manner.

"What ho! What price this—eh?" 'he said to his companion in adventure.

An attendant standing by had evidently studied English to some purpose, and, with the courtesy of his race, he stepped forward.

"Pardon, m'sieu," he said. "Zat picture —eet is not by Watteau, and ett is not for sale."

Short and Sweet.

"They say when you proposed your best girl gave you a short answer," remarked the boson friend.

"That's what she did," laughed the ardent suitor.

"But you don't seem much worried?"

"I should say not. The short answer was 'Yes.'"

The best swimmers are often drowned and the best riders get hardest falls.

Labor Tribune

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HANDSOME PREMIUM OFFER.

The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present.

NOTICE.

Beginning next week every friend of The National Labor Tribune who sends us in one or more subscribers we will publish the senders name and the place sent from. Now, get busy, friends, and help us spread the light, as we are the only paper that publishes THE SERMON in full and in readable type.

J. James Tissot.

Within the last few years, Americans have become familiar with the art work of J. James Tissot, whose remarkable series of paintings of the Holy Land and its people have won him world-wide fame and placed him in the very front rank of the painters of Oriental life. It is the purpose of the Tribune to make its readers better acquainted with the art of this great master, who stands today without a rival as a pictorial interpreter of the people and events of Old or New Testament times.

Pastor Russell will be present and preach at the following places:

Reading, Pa., June 21.
Lowell, Mass, June 28.
Carbondale, Pa., July 5.
New Philadelphia, O., July 21.

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THE EVERLASTING ARMS Are Underneath God's People.

DIVINE COMPASSION FOR THE GROANING CREATION.

Waynesburg, Pa., June 14.—Pastor Russell delivered his anti-infidel discourse, "To Hell and Back," at the Opera House here today to a large audience. We report his evening discourse from the text, "The eternal God is thy refuge, and underneath are the evelasting arms." (Deut. 33: 27.) We report his discourse as follows:

Whoever delves sufficiently into the Word of God, and, with an honest mind, weighs its precepts and promises, will be fortified against the growing spirit of Higher Criticism, New Theology and Evolution. Such will see in our text a beautiful poetic sentiment skillfully adapted to our interests as a fallen race. And so far from ascribing these words of golden sentiment to a member of our race only a short remove from a monkey, he will on the contrary discern that such a noble sentiment and lofty expression could be copied to advantage, but could not be improved upon by the loftiest intellects of this, our boasted brain age. Indeed the peculiarity of the poetry of the Bible is this wonderful adaptation to the heart interest of every class to which it is addressed. The merit of Shakespeare's poetry lies in the fact that it faithfully interprets human nature, yet Shakespeare had the Bible for one of his text books; and that he used it to a considerable degree is evidenced by his copying sometimes its style and sometimes its phraseology.

Many indeed admire Shakespeare's writings, who do not admire the Scriptures, partly because they are ignorant of the latter and partly because they have not yet come to that condition of mentality, ripeness and experience which would enable them to partly appreciate the beauty and poetry of the Bible. Ignorance of the Bible is largely the result of its misrepresentation through the false doctrines and creeds formulated during the "dark ages," and since under the same influences. Our Adversary had much to do with the blinding of the minds of those who formulated those errors, as is abundantly proved by the records of their wicked persecutions committed in the name of God and religion and Christian love. Since the Bible is the handbook of Christianity every reflection against the latter attaches to the former; and hence we may see that the world's failure to be interested in the Bible study is largely owing to misrepresentations of God's character and plan, erroneously supposed to have proceeded from the Word of God.

"Bind Up the Broken Hearted."

We remarked a moment ago that the majority of mankind never reached that degree of development in life experience which would enable them fully to appreciate the grandeur of some of the expressions of the Bible; as for instance of our text. By this we do not mean that such lack intelligence and education. On the contrary, some of the best educated are undeveloped in this direction and some of the most illiterate are highly developed in the power of such an appreciation. The Apostle Paul tells us that mankind as a whole is a groaning creation, travailing in pain together and waiting for deliverance at the second coming of Christ and the establishment of his Millennial Kingdom. (Rom. 8: 19-32.) But this groaning creation understands very imperfectly its real situation. It recognizes that something is wrong; that the world is and for centuries has been under the "reign of sin and death." It perceives that with "longings infinite" the course of human life is short; that its environment is unfavorable for happiness, mental or physical; and it determines that time must not be lost in speculating respecting the why and wherefore of the situation; but that if any pleasure is to be gained no time is to be lost in starting in its pursuit. Hence we see the whole world thinking, planning and chasing after happiness, some by one road, some by another, but all with the one end in view, the attainment of something called pleasure which will be an offset to and an antidote for the aches, pains, sorrows, trials and disappointments common to the world in general.

Remarkably few people are philosophical. Scarcely any sit down to count the cost of pleasure, of wealth; otherwise they would quickly discern with the wise man of old that "all is vanity." They would see that the battle for wealth brings victory for but few; and that by the time victory is gained, health and energy are largely gone and one foot is partly in the grave. They would perceive that a race for name and for fame is sure to bring more or less of opposition from others running in the same race; and that even the few who attain find the object but a gorgeous bubble which perishes in the grasping. Even the more humble ambitions for home and peace and love and happiness in the vast majority of cases result disastrously. And sometimes a second or a third repetition of the endeavor proves equally unfruitful. The Bible presents a philosophy respecting the present life and the one that is to come, which only the few are willing to accept without first "trying their luck," as already set forth and proving to themselves the truth of the Scriptural statement that all earthly ambitions are vanity. The formation of hopes and aims are vanity and bring no satisfying reward; or if the reward be gained, it is usually at an equivalent or greater cost. Only by such as have learned to philosophize may the voice of the Lord through the Bible be heard to heal the broken heart with a heavenly balm.

The Weary and Heavy Laden Called.

It was our Lord who declared that it was his mission to bind up the broken hearted, and not to break the hearts of men. In harmony with this he said, "Come unto me, all ye that are weary and heavy laden and I will give you rest;" Come unto me, all ye who have been vainly striving for rest, for happiness, for peace, for love, for joy, and "I will give you rest;" "Ye shall find rest unto your souls;" My peace I give unto you, yet not as the world giveth peace; "Let not your hearts be troubled neither let them be afraid;" "Let the peace of God which passeth all understanding rule in your hearts."—Matt. 11: 28; John 14: 1, 27; Phil. 4: 7.

To the few of philosophical mind who can learn by observation and to the many who by experience with sorrow and trouble and heart-ache and tears are broken hearted—to these the teaching of God, a Word is precious, different from the teachings of all the heathen Bibles. In none other is divine sympathy divinely portrayed, in none other is a God of love and compassion revealed, expressed briefly in the declaration. "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life" as the holy angels possessed and enjoyed in harmony with God, and all his gracious provisions for those who come into a knowledge of his goodness and love, and who obey him.

Note the contrast between the erroneous teachings of the "dark ages" respecting an angry God viciously delighting in the torture of nine hundred and ninety-nine out of every thousand of his creatures and the compassionate, loving, tender, gracious caressing expressions of the Bible itself in which we read, "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner, to loose them that are appointed to death." (Psa. 103: 19, 20.) How true to the facts; the prisoners are not in some unknown place of torture prepared for them before the creation of father Adam, but are in the great prison-house of death, the tomb, sheol, hades. As the Scriptures assure us, "The dead know not anything" (Eccl. 9: 5), they may be said to be waiting, however, for the divine promise has already declared not only their redemption from the power of the grave, but also in due time their deliverance, their setting free from the power of sin and death, from the "bondage of corruption" by a resurrection of the dead, both of the just and of the unjust. What a poetic picture this is of the great Creator bowing his ear to hear the groanings of Adam's dying race and looking down upon us with compassionate eyes. Nor did the divine compassion end here for we read that Jehovah beheld that there was no eye to pity and no arm to save; and that his own arm brought salvation.

There was no eye whose pity would be of value under the circumstances. There was no arm that was sufficient for the great transaction of uplifting a single life fallen into degradation, sickness, death. There was but one equal to the emergency in power, in wisdom, and everything depended upon the sufficiency of his love. And the love was not wanting for we are informed that God so loved the world that he gave his only Son to die as its ransom price, as the substitute for father Adam, who sinned. Thus we see that in the poetic language of the Bible our Lord Jesus Christ was the Arm of Jehovah stretched forth, for the uplift of the sin-cursed world. The story of how the same spirit of the Father prevailed in our Lord Jesus is graphically told in the Scriptures. He delighted to do the Father's will. (Psa. 40: 8.) He came into the world to give himself a ransom for all. As Adam's soul was condemned to death so Jesus "poured out his soul unto death," he made his "soul offering for sin." (Isa. 53: 10, 12.) And we have the Scriptural assurance that ultimately when the great plan of God shall have been fully accomplished he shall see of the travail of his soul and shall be satisfied.—Isa. 53: 11.

The Redeemer to Be the Deliverer.

The travail of his soul is not yet ended, hence the blessing of the world must wait. In the divine plan the great Redeemer, before delivering the groaning creation from its corruption of sin and death by restitution processes which will uplift all the families of the earth, has another glorious work, namely, he must first select from the groaning creation a "little flock" the "elect Church" to be the "Bride" and joint-heirs in the Kingdom of glory. But preparatory to such a high exaltation to the divine nature the members of this Bride class must be proved, must be tested, must be demonstrated to have the same character as their Lord, to be copies of God's dear Son. (Rom. 8: 29.) This means more suffering, more sacrifices, more pouring out of soul unto death; for all of this class are required to walk in the footsteps of their Lord and Redeemer.

Another figure represents the Messiah as "one new man" of which the Lord Jesus is the Head and the faithful ones "members in particular of his Body" which is the Church. The entire body must suffer, "even unto death," as "living sacrifices holy and acceptable to God." (Rom. 12: 1.) Shortly this part of the divine plan will be ended; and then the great work of blessing and uplifting and restoring the human family as a whole will begin with the binding of Satan, in the midst of a time of trouble such as was not since there was a nation.—Dan. 12: 1.

"The Everlasting Arms."

While the Scriptures most explicitly tell us of the times of refreshing which shall come to the world in general at the Second Advent of our Lord and of the times of restitution which shall then be inaugurated; and while these have been in a large measure the theme of all the holy prophets since the world began (Acts 3: 19-21), nevertheless the great majority of the Scriptures, especially of the New Testament, are addressed to the Elect Church, the Christ, the Seed of Abraham, which is now being selected. These alone now have the ear to hear the divine message. The remainder of the world must wait for the dawning of the new dispensation, in which the Lord assures us that all the blind eyes will be opened and all the deaf ears will be unstopped. (Isa. 35: 5.) But as our Lord said to some in his day, so it is still true that a special blessing has been provided in connection with this election for all who have the ear to hear, "Blessed are your ears for they hear; and your eyes, for they see. (Matt. 13: 16.) True, our responsibility is increased in proportion as we see and hear, likewise our joys, our pleasures and our possibilities respecting the glorious things to which we are now being called by divine grace.

It is to this spiritual Seed of Abraham, the Elect, the Anointed Messiah class (Gal. 3: 29), that our text has special application. It is pleasant indeed for us to know of God's sympathetic love for the world, and of the attestations of his provision that ultimately every knee shall bow and every tongue confess and every member of the race have the fullest opportunity of coming to a clear knowledge of the truth and to a full harmony with God. (Rom. 14: 11; 1 Tim. 2: 3, 4.) But in the meantime while Satan is not bound, while sin still prevails, while the Church is still being presented as living sacrifices, and while faith is still requisit, how precious to these is the divine promise of our text and many others like it. The everlasting God is their refuge, and underneath them are the everlasting arms. Well has the poet said, "Ah, whither could we flee for aid when tempted, desolate, dismayed!" How wonderful that these who were children of wrath even as others, under a death sentence with the remainder of the world—how wonderful that the eternal God has adopted these into his family, made them partake of his holy Spirit, crowned them with his loving kindnesses, prepared for them joint-heirship with Jesus in his Kingdom, and sent them the message of his love and grace. Well has the poet said:

"God is the refuge of his saints
When storms of sharp distress invade.
Before we enter our complaints,
We behold him present with his aid."

This thought is prominent in our text. God is refuge, a Father a Stronghold for his people in every time of trouble. They have his assurance of his love and his sympathy, and that when they are tempted, desolate and dismayed, they may flee to him assured of the necessary succor. But to the false theologies of the Dark Ages hinder many from approaching the Lord even in the condition of direst need. In how many hearts does the fear of God, "taught by the precepts of men," hinder the proper approach which God invites, and which human trouble and necessity invite? On the contrary the Scriptures tell us that so far from God being an enemy who before our creation planned the eternal torment of the majority, they teach us that God is loving, full of compassion and sympathy, and that he hearkens to the cries of those who trust him and flee to him—not only preparing, as we have seen, a coming time of blessing for all, but preparing a refuge in the present time while sin and death prevail, while Satan is the "Prince of this world." It is only in proportion as God's people learn the truth respecting his character, only in proportion as they get rid of the smoke of the Dark Ages, which blinds their eyes of understanding in the reading of the Word, only then can they flee to this great refuge, to the Almighty God, and put their trust in him.

The Scriptures present the thought that the Lord's people are surrounded by enemies of every kind—the Adversary himself and fallen humanity considerably under his domination and spirit—including often those who are dear to us according to the flesh. All these are represented as being unreliable, unworthy of full confidence, because they are out of accord with God; because under the delusions of error they have a wrong spirit, and often mistake light for darkness and darkness for light, righteousness for sin and sin for righteousness; yea, the Lord's people even are admonished to be on guard lest their subtle adversary, Satan, should beguile them from the right attitude of heart and conduct, and under some specious form of temptation, should lead them to do those things which are contrary to the light and to the spirit of the Divine Word—the law of love. Hence the Scriptures warn us to have no confidence in the flesh, and to keep our hearts, because out of them are the issues of life. If we fail to keep our hearts in the right attitude of love for God, for the brethren, yea, for our enemies, we might soon be entrapped by the adversary and made servants of sin contrary to the real intention of our hearts. Hence, while fleeing ourselves for refuge to the Almighty God, and remembering his love, and trusting therein, we should see to it that we are full of a similar love towards all others, especially towards those of the Household of Faith. We should measure our love not by the world's standard, not by any selfish standard, but by the Lord's divine standard—

"The love that is perfect, the love
that is pure,
That we may with patience all things
well endure."

This love is essential to all who are the Lord's. If we have fled to the refuge, and then fail to develop love, we will be cast out, as our Lord taught in the parable of the two debtors. The one owed his master a large sum, had nothing to pay, and was freely released, but when he found someone owing him a small amount, he was uncharitable, ungracious, and as a result, his master was wroth with him and withdrew his pardon. Our Lord's comment is that if we do not from the heart forgive our enemies, neither will our heavenly Father forgive our trespasses, and with what measure of strictness we judge others, with similar strictness will we be dealt in the final determining of our case as worthy or unworthy of a share in the Kingdom.

The Apostle says, "He that dwelleth in love dwelleth in God and God in him." This implies that whoever ceases to dwell in love ceases to dwell in God, ceases to abide in the refuge—has no refuge. How important then, that we who have found the refuge, and know the terms and conditions upon which we may abide therein, should give heed and diligence that our peace and love and joy may abound, and that thus we may be granted ultimately an abundant entrance into the everlasting Kingdom of our Lord and Savior, Jesus Christ, for if we do these things, if we develop the character of the Holy Spirit of love in our hearts, we shall never fall.—2 Pet. 1: 10.

The Everlasting Arms Underneath.

What a beautiful word-picture we have here—an infant, tenderly cared for. This is God's picture of those who are his and of how they are in his care. We hear his assurance, "The Father himself loveth you." We hearken again to the statement, "Nothing shall by any means hurt you." We listen further and hear, "All things shall work together for good to those who love the Lord, the called ones according to his purpose." These gracious promises represent to us the Heavenly Father's arms, which encircle all those who are fully his. No wonder that they have peace amidst earth's alarms! No wonder that it is written of these, "Let the peace of God that passeth all understanding rule in your hearts, and be thankful." How could such be otherwise than thankful! How could such be otherwise than peaceful! How could such be otherwise than happy! Those who understand the situation and enjoy these blessings can appreciate the Apostle's sentiment when he declared that he was able by the grace of God to rejoice even in tribulation, knowing that tribulation worketh patience and patience experience, and experience hope, and that through these the love of God is more and more scattered abroad in our hearts, so that we are enabled the better to rejoice in him—in his loving provision for the future, and his wonderful, loving care for the present.

So then, for the present it is our privilege continually to call to the world's attention the blessed rest and peace which God has provided in Christ, and that this is a world-wide provision, that only a certain class may enjoy its blessings and provisions in the present time. How simple are the terms by which we can thus come into this blessed relationship with the Lord! (1) We must renounce sin, which we should be glad to do the more we learn of its real character and injurious qualities. (2) Having heard of the redemption accomplished through Jesus, we must believe in the same fully according to the record, and must accept our share, realizing that without the imputation of righteousness we could have no standing whatever with the free. (3) We must consecrate our little all to the service of the Lord, the truth and the brethren, and to do so acceptably we must realize that our very best, our very most is an offering far too small, and again very humbly to accept the Lord's grace. By this door of faith, obedience, consecration, we enter the precincts of the heavenly family, become heirs of God, joint-heirs with Jesus Christ our Lord—we enter into the refuge, and feel about us the Everlasting Arms.

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SEAL ADOPTS SWIMMER.

Lonely Little Animal Was Glad to Find a Kind Protector.

With a live young fur seal tucked comfortably under his arm, Sydney Cavill, the long-distance swimmer, paraded Market street yesterday. He discovered the animal off Baker's beach while he was taking a practice swim the other day. How the animal happened to be in those waters is a puzzle to scientists. It might have been brought in on some ship from the far North or it might have come with its mother from the ice floes of the Arctic.

Cavill, who is in the water every day training for his swim across the bay, was floating peacefully off Baker's beach, when a small head bobbed up alongside him He did not know what it was, and his first impulse was to head for the shore. Cavill is a fast and strong swimmer, but when he looked behind the head was still close to him and the thing whined mournfully. With his swiftest strokes Cavill pressed for the dry land, and reached the beach exhausted and panting. Close behind him was the strange animal. It crawled out on the sand and followed Cavill, whining plaintively.

When Cavill saw that the thing was harmless, and, walking over to the animal he stroked it on the head. The little seal seemed as pleased as a tame animal. Cavill rushed into the surf and the baby seal followed him, swimming close beside him. Apparently the little waif of the Arctic had adopted him.

When Cavill was tired of swimming for the day he tucked the little seal under his arm and the animal whined comfortably. It seemed to realize that it had found a protector. It sleeps very comfortably at the foot of Cavill's bed after he gives it some milk from a bottle with fatherly solicitude.

Cavill has decided to adopt the seal permanently, and the animal will accompany him on all of his swims. It is hard to tell which is the more at home in the salt water, the man or his pet.—San Francisco Call.

A Ready Answer.

The captain of a schooner that trades between New York and Savannah is noted for his wit, and on every occasion that offers he looses his shafts of humor, to the chagrin and embarrassment of its target. Sooner or later the stinger gets stung, and this chronic pun artist is no exception to the rule.

On one occasion, when about two days out from New York, he approached a group of sailors who were washing the forward deck, and, singling out a big raw-boned Irishman who was experiencing his first taste of sailor's life, he gravely asked: "Can you steer the main mast down the forecastle stairs?" Quick as a flash came the reply, "Yis, sor; I can, if you will stand below and coil it up."—Philadelphia Ledger.

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GARBED FOR THE OCCASION.

First Witness: What's that Miss Sharpp coming to the trial in that dashing costume for? I never saw her dress like that before.
Second Witness: Oh, that's her breach of promise suit.

Labor Tribune

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INTO A FAR COUNTRY, HEAVEN ITSELF.

THE NOBLEMAN TO RETURN.

KING OF KINGS AND LORD OF LORDS.

His Reward Is With Him and His Work Before Him—The Reward not Promised at Death but at our Lord's Return—"David is not Ascended into Heaven"—"No man hath ascended to Heaven"—"I will come again and receive you."

Reading, Pa., June 21.—Pastor C. T. Russell of North Pittsburg, Pa., preached here twice today. We report one of his discourses based upon the text, "A certain nobleman went into a far country to receive for himself a Kingdom, and to return."—Luke 19: 12.

With a remarkable perversity many of the Lord's dear people in studying the Bible have read into it the very reverse of what it plainly declares. Our text is an illustration along this line. Our Lord is here represented as a nobleman, the heir of the Kingdom, going to heaven, there to be invested with the real authority and power of divine sanction, and then to return to establish his authority amongst men, to put down all unrighteousness and sin, to lift up the poor and the needy, and to grant the blessings of a reign of righteousness to all the families of the earth. In his own words, as represented in his prayer taught us, the establishment of the Kingdom will be preparatory to the inauguration of the Father's dominion of absolute justice and righteousness, when the will of God "will be done on earth as it is done in heaven." The period of Messiah's Kingdom is definitely stated in the Scriptures to be a thousand years (Rev. 20: 4), during which he will subdue all things and bring everything into full harmony and accord with the divine will. Then Messiah will deliver up the Kingdom to God, even the Father (1 Cor. 15: 24), because during the period of Messiah's reign full knowledge, full opportunity, full blessing will come to every member of Adam's race, the acceptance or rejection of which will determine either the uplifting out of sin and death conditions into perfection, or rejection of the grace of God and absolute destruction in the Second Death.

The statement of the parable that the nobleman went into a far country was evidently intended to show that his return should not be looked for speedily, and that he will not take possession of his Kingdom until his return. How strange, then, that it should have become a generally accepted view amongst the Lord's followers that he set up his Kingdom at his first advent; that he has been reigning ever since; that ultimately his Kingdom will conquer the world by converting it to loyalty to him, and that his Second Advent will be not for the purpose of setting up his Kingdom, but to see how well that Kingdom has prospered during his absence, and to wind up matters and burn up the earth! When we compare this general view with the statement of his parable, how inconsistent it seems! More than this, it is contrary to all the facts as we know them! Our Lord did not set up his Kingdom at his first advent. At that time, however, he declared that ultimately he would be the King, and that when he would sit upon the throne of his glory his faithful followers would be sitting with him in his throne. (Rev. 3: 21.) Again he says, "When the Son of man shall come in his glory and all his holy angels with him, then shall he sit upon the throne of his glory." (Matt. 25: 31.) But who will say that this has been accomplished? Where is the throne of glory? What evidence have we of its establishment? Where is the reign of righteousness? What conquering of the world has been accomplished in eighteen centuries.

We are not disputing that all who are the Lord's consecrated people recognize the Lord Jesus as their King; what we are disputing is that he is the King of the world, "King of kings and Lord of lords." He is yet to occupy that position and to him ultimately every knee must bow and every tongue confess. (Phil. 2: 9-11.) But no sane person surely would contend that this is true at the present time, or that it has ever been true in the past. Let us not deceive ourselves. These erroneous views will never come to pass. The divine purposes will be accomplished; and the more clearly and truthfully we discern this fact, the greater will be our blessing, and our growth in knowledge, and in the fruit accompanying obedience. He must be mentally blind who cannot see that the god or ruler of this world, this present age, is the Adversary, and not Immanuel! Indeed, whoever believes in the ultimate conversion of the world, after noting that the number of the heathen without a knowledge of God is twice as great as a century ago, notwithstanding the fact that that was a century of intense missionary zeal, must be very obtuse! Who would suppose that the converting even of the 1,200,000,000 of humanity to the mental, moral and physical condition of the 400,000,000 called Christians, would signify that God's will would then be done on earth as it is done in heaven!

Allowing, therefore, that ourselves and others are possessed of reasoning abilities, we must acknowledge that in times gone by we have failed to use them, that in some manner the eyes of our understanding were blinded. And the Scriptures assure us that all such blinding and misrepresentation are part of the work of Satan, the god of this world, who still more thoroughly blinds the minds of all those who believe not. (2 Cor. 4: 4.) It is high time that we awaken; that we open our eyes; that we discern that we have been under the influence of error introduced in the "dark ages." It is high time that we begin afresh to investigate the teachings of the Bible. To this end it is necessary that so far as possible we rid our minds of the errors and superstitions of the past, and come to the Word of God with the desire to be taught therefrom, and not with the desire to read into it preconceived, erroneous and misleading theories of men, which becloud the counsel of God, though unable to hinder its ultimate accomplishment.

"God Is His Own Interpreter."

The context of this parable should be real also. In the preceding verse we are told that one object in giving the parable was to correct a misapprehension in the minds of the disciples and the public—"Because he was nigh to Jerusalem and because many thought that the Kingdom of God would be immediately manifested." The object of the parable was to show that the Kingdom of God would not be manifested immediately, but that a long time would intervene during which the King would be in the far country receiving his investiture of office. The parable was not written to indicate that our Lord's Kingdom would be merely a spiritual reign of grace in the hearts of his people; in fact, not a thought of this kind is contained in it. On the contrary, the Kingdom thought is in it to the fullest degree, with the other thought that there would be a long interim between that time and the Kingdom's establishment and that during the interim the Lord and his Kingdom would be represented amongst men by those who were faithful to him, "his own servants."

It should also be noted that to these servants were committed some of their master's treasures; and that they were to occupy until he would come, meantime showing their loyalty as his servants by the degree of their activity in his interests. In this there is no suggestion that when the servants should die they would go to that far country to be with their King, and there receive their reward for well-doing or ill-doing. The very opposite is taught; namely, that there would be no rewarding of any of the servants until the return of the King. Then he will call for his own servants and reckon with them, regarding some and reproving others, according to their faithfulness. We should note that this is in accord with the entire teaching of the Bible. It was our Master himself who said, 'No man hath ascended to heaven! save he who came down from heaven, even the son of man." (John 3: 13.)

It was the Apostle Peter who incidentally remarked, "David is not ascended to the heavens." "his sepulchre is with us." (Acts 2: 34, 29.) Again our Lord when speaking of his going away, our Lord said to the Jews, "Whither I go ye cannot come." (John 7: 34.) "Ye shall seek me, and shall not find me; and where I am, thither ye cannot come." (John 7: 34.) Again he said to his disciples, "As I said to the Jews so now I say unto you (John 7: 34.) And so all the Scriptures point to the fact that our Lord's rewards are to be dispensed at the second coming and not previously, as we read, "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not unto me only but unto all those who love his appearing." (2 Tim. 4: 8.) Again, "Behold, I come quickly; and my reward is with me, to give every man according as his works shall be." (Rev. 22: 12.) And again note our Lord's words to his followers when he was leaving them. Now ye are fearful, because I said unto you I go unto my Father. (John 16: 5. 6, paraphrased.) . . . "and if I go, ... I will come again and receive you unto myself that where I am, there ye may be also." (John 14: 3.) Error has so beclouded this clear statement that many have received the impression that Jesus comes again every time one of his faithful followers dies. According to this theory the second coming of Christ would be a very indefinite matter; indeed, if his followers died but one a day, it would signify that his Second Advent would occur all the time, every day; and, thus the error makes the whole teaching of the Scripture on this subject worse than meaningless—confusion. And such is the very effect; for we notice everywhere amongst Christian people that instead of knowing what they believe and why they believe it, and of resting their hearts upon the precious promises of God's Word, confusion prevails. Then Higher Criticism steps in and persuades the confused ones that the Bible is not the Word of God; but that they have been hoaxed for centuries. Thus it overthrows their faith and stumbles them in to a more refined form of infidelity than that which had prevailed, but which is nevertheless unbelief, a condition in which they are without God and have no hope in the world, no anchor to their souls sure and steadfast within the vail.—Eph. 2: 12; Heb. 6: 19, 20.

"Called His Own Servants."

Notice the order of procedure in the parable: The first work of the King, on coming into his dominion, is not to deal with the public in general, or even with his enemies; but as we read, he will call first for his own servants and reckon with them. This makes evident the fact that at first the Kingdom of Christ will not be generally recognized by mankind. Its power and great glory will be present, but will be hidden from them because it will be spiritual, not visible to mortal eyes, except as revealed through human channels and agencies. Our Lord himself, a glorious spirit being and his holy angels with him, also spirit beings, will be invisible to mankind; even as he declared to the Pharisees, "The Kingdom of God cometh not with observation (outward show, display). Neither shall ye say Lo, here! or, lo, there; for the Kingdom of God shall be in the midst of you" (Luke 17: 20, 21); everywhere present, though nowhere unseen; present in power, though hidden from view; revealed by its operations and through its servants, but not to natural sight. In our understanding of things, dear friends, we are now living in the days of the presence of the Son of man, in the time when he is calling for his servants and reckoning with them, preparatory to his dealing with the world in general. The thought is scripturally based, although this hour is not the proper time for discussing the proofs that this is so. Many of you have these scriptural proofs; others can obtain them if desirous to do so. This thought is properly a very impressive one to all who receive it—very stimulating and very energizing, one well calculated to awaken us from slothfulness and slumber, and to stimulate us to activity. Some, we understand, have already rendered their accounts and passed beyond the vail. The remainder of us should feel deeply in earnest to use present opportunities for the increase of the Master's goods committed to our care.

The "Pound" of the Parable.

It will be noted that each one of the servants in this parable received the same amount of money, a pound, approximately fifteen dollars in gold. Each was to be a steward and do his best with the amount at his disposal. In seeking the significance of the pound we must bear these facts in mind, for this parable differs from the parable of the talents in which the division was unequal—"To every man according to his several ability." (Matt. 25: 16.) The pound, therefore, must signify something which is common to all alike, yet which all will not be able to use to the same advantage; for it will be noticed that the Lord gave similar words of approval to the one whose pound increased to five and to the one whose pound increased to ten. Both were called good servants. They evidently had different talents, different abilities for the successful use of the money entrusted to their care. We cannot say that the pound represents the holy Spirit; for though the latter is given to every consecrated one, we remember the Apostle's word that a measure of the Spirit is given to every man to profit withal (1 Cor. 12: 7); but not the same measure, for all do not have the same capacity. Our Lord received the holy Spirit without measure, because of his perfection he had the full capacity. We each receive the holy Spirit according to our capacity, and the capacity may be increased as we grow in grace, knowledge and loving zeal. Neither could the pound represent faith, for the Lord's people, differently constituted, are not all able to exercise the same degree of faith at the beginning and subsequently. Neither could it represent money, for the Lord's people do not each have the same amount of money committed to his care.

The one gift of God which suggests itself to us as being represented by the pound is our justification, which is full, free, complete to every man. The one who has the fewest talents and who is the most degraded, being justified by faith, is reckoned as perfect. The one having more talents, more abilities, and less imperfections still needs the justification, and by it is merely reckoned perfect. This justification was given to us when we first became the Lord's servants, when we first fled from sin and laid hold upon his righteousness and forgiveness. This justification became the basis of our sacrifice; through it we had something to offer to the Lord—our justified selves, our bodies. This the Lord accepted and constituted us New Creatures by the begetting of his holy Spirit. Our justification, however, did not cease when we were begotten of the holy Spirit, but still persists. We still need the covering or merit of our Lord's imputed righteousness to make acceptable to him anything that we may do in his service. Hence in the parable it is represented that when taking his journey afar the nobleman committed a pound to each of the servants, saying, "Occupy till I come." The fulfilment of this seems to be that our Lord says to us, whoever we are and whenever we become his disciples, Take that which my blood has justified and made acceptable, and which you have in sacrifice presented to me—your mortal bodies—take these and use them in my service until I come and reckon with you. According to your use of these mortal bodies and their various talents and powers in my service will be my approval at my coming; and your reward shall be proportionate.

In the parable no account is taken of the fact that new servants would come in, would be justified, make consecration, and be accepted and be made stewards of their own sacrifices, to use these in the service of their Lord.

But this has been the case; and so the entire Church from the days of the apostles down have been on trial, on test as respects the degree of their faith, love and loyalty toward the Lord, and their diligence in using their mortal bodies in his service. At his second coming all these are to have their reward. The parable is merely illustrative, mentioning the one who made no increase, the one who multiplied his talent five times and the one who multiplied his ten times. But in actual experience we understand the matter will be different to the extent that some will multiply their talents eight or nine, seven or six, four or three times or twice and still be approved by the Master, if they have done what they could, if they have used their talents to their best judgment of what would be honoring to him. St. Paul we may suppose to have been one of the most faithful of all the Lord's followers. Perhaps he would be represented by the one who increased his pounds to ten. St. John and St. Peter were evidently not much behind in their activities and zeal, but it is not for us to judge who have been the most faithful of all the Lord's followers. The Lord who knoweth the heart will decide the matter in due time; and all who have the proper spirit will rejoice with those who do rejoice and mourn with those who mourn.

"Laid Up in a Napkin."

One of the servants returned to his Master the pound exactly as he had received it. He had carefully laid it away, too much afraid to use it; in *fact, he did not have zeal* enough to use it. The King was displeased with him, and we fear that he represented quite a large class of the Lord's servants who, having been justified through faith, have made a consecration of their all to the Lord and to his service and who are seeking to live merely in a justified condition and are not striving to use the time, influence and opportunity in the service of the Truth. He had more fear than love, and the fear hindered his usefulness. Perhaps he represents a class whose love for the Lord has been greatly marred by reason of the false teachings and doctrines of devils, which so egregiously misrepresent him. He was reproved by his Master and dismissed from being a servant with the others, and his pound was taken from him. Not having sacrificed his humanity, his earthly interest, he would now henceforth find no opportunity for sacrificing, the additional opportunities, favors, privileges, would be granted to the one who had most thoroughly demonstrated his love and zeal. But what was done to this servant who hid the Lord's money in a napkin and kept it instead of using it? Are we told that he was sent into eternal torment? Not a word of it. His loss was a heavy one, however; he failed to enter into the privileges and blessings of the faithful servants; that failure would be punishment enough for him.

Let us notice the reward given to the faithful servants. To the one of ten talents it was said, "Have thou dominion over ten cities;" to the one of five talents it was said, "Have thou dominion over five cities." What does this mean? Is such a reward at all in harmony with the ordinary expectation of Christendom that at our Lord's second coming the world will be burned up? If so what is meant by these five cities and ten cities? Most evidently Christendom is astray, and this record is quite right. The thought is consistent with the entire parable. The Lord of the parable returns invested with kingly authority to take possession of his dominion, to rule it, to bless it by a reign of righteousness, to uplift all who will manifest their loyalty to him and to righteous principles, and to chasten and correct all who have sympathy with wrong principles and who are his enemies and ultimately to destroy them if they continue in their wrong attitude. These servants represent the apostles and those who have believed on the Lord through them throughout this Gospel Age. To all of these the promise was made, "To him that overcometh will I grant to sit with me in my throne." (Rev. 3: 21.) All of this sanctified class, therefore, shall be granted a share with the King of kings and Lord of lords in his great work of putting down sin and overthrowing death, and raising up humanity out of this condition to harmony with God and eternal life—to the extent that they are willing to avail themselves of these privileges.

The world, misguided by Satan and depraved through the fall, is alienated from God and in sympathy with sin and unrighteousness, and it will require, especially at the beginning, the heavy hand of power and authority to subdue it. Christ is the great King, and in that day shall be King over all the earth; his Church is the Queen, the Bride, the Lamb's Wife, who will be associated with him in his ruling work. The world is ignorant and needs instruction; it is sinful and needs assistance out of sin, and for its aid Christ is the great High Priest, the Mediator of the New Covenant, the Church or the under priests being the members of his Body as the Mediator; and the work of bringing mankind into harmony with God is to be accomplished by the Mediatorial Priest, who is also King. The world, already condemned through Adam's disobedience, will be forgiven by acceptance of Christ at the Second Advent and forthwith will be on judgment or on trial for life eternal. To this intent God has appointed a day of judgment, a thousand-year day, the Millennial day, that they may all be judged, tried, tested in righteousness by him who redeemed them. The Lord, who will be the great Chief Justice will take pleasure in rewarding with eternal life all those who shall then come into harmony with God through him, but will sentence afresh, to the Second Death, all those who refuse the opportunities thus afforded: and the Church, the little flock, shall be sharers with her Lord in his work, as it is written, "Know ye not that the saints shall judge the world?" These are the glorious offices and privileges and powers that in the parable are crisply represented in the statement, Have dominion over five cities and over ten cities.

"Mine Enemies—Slay Them Before Me."

The remainder of the parable relates to the world at our Lord's Second Advent—after he shall have rewarded the faithful of his servants, the Church Then the King will commence to deal with the world. Drastic measures will be instituted. When the nobleman went away, and during all the time of his absence, these enemies received no special attention, no special chastisement. The time had not yet come for dealing with them; as it is written, "God knoweth how to reserve the unjust unto the day of judgment to be punished." (2 Pet. 2: 9.) The second coming of our Lord as King of kings becomes the day of judgment for the world; and his enemies will be called for. But who then will be his enemies? Who then will refuse the King of kings when it is discerned that all power in heaven and in earth is committed unto him? We believe that very few will be inclined to fight against God when the glory of the Lord shall be revealed and all flesh shall see it together. One thing may be certain to us: As the Scriptures tell us that much of the opposition of the present time is the result of ignorance and superstition and Satan's blindness and deception, the Lord will not be inclined to slay those as enemies who merely misapprehend his character and his plans, and who thus knew him not.

We may be sure that he who so loved the world as to give his life for its redemption price will not deal heartlessly or cruelly with any when his time shall come for granting them a hearing, a trial, a testing as respects whether they will have him to reign over them or not. Let us not forget the words of the Apostle Peter when in discussing those who crucified the Lord, he said, "I wot, brethren, that in ignorance ye did it, as did also your rulers." (Acts 3: 17.) Blinded by the Adversary many of those who are the Lord's opponents did many things that they ought not to have done and left undone many things they ought to have done. But the very purpose of his reign will be to cause them to see out of their obscurity and blindness that they may know the only true God and Jesus Christ, whom he hath sent. Can we doubt that many of those who crucified the Lord will bitterly lament and repent of their course; and can we doubt that if they do so, the great King whose reign is inaugurated for the very purpose of blessing them and uplifting them, forgiving and restoring them to harmony with the Father will be glad to forgive them? While not for a moment denying that some will die the Second Death, who, Judas-like, after knowledge and opportunity will prove unappreciative; while not disputing for a moment the justice of their being utterly destroyed from amongst the people in the Second Death (Acts 3: 23), is it not reasonable to suppose that many may be slain by the Sword that proceedeth out of his mouth—the message of truth and grace, which as a two-edged sword will destroy them as enemies and cause them to fall down before the King of kings and Lord of lords? Is not this the picture given us in the prophets in respect to those very ones who crucified our Lord and whom the Apostle Peter says did so in ignorance? We read respecting the time of the second advent, the time when the King of kings shall take his power, that he will pour upon them the spirit of prayer and supplication, and they shall look upon him whom they pierced, and all shall mourn because of him. (Zech. 12: 10.) Who can doubt that this will be the very method by which the great King will conquer the hearts of many of his now rebellious subjects, that he may receive them to himself, and at the close of his reign deliver them over again to the Father no longer rebels but sons.

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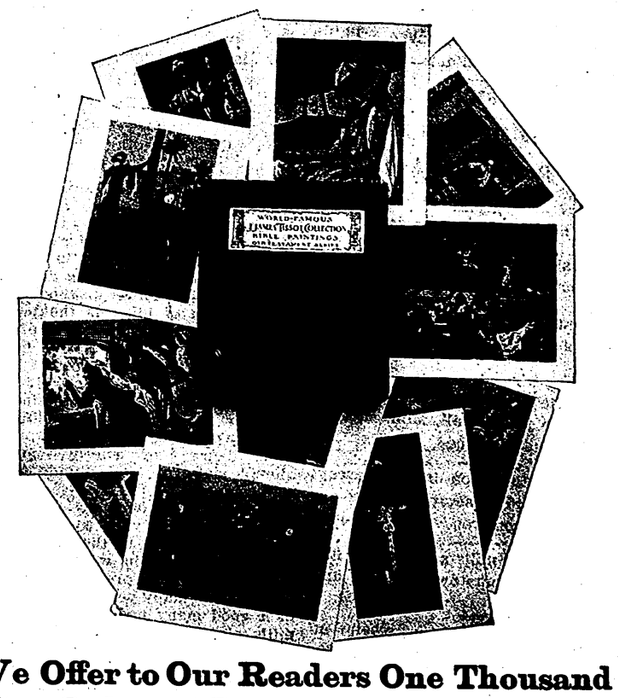

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Lowell, Mass, June 28.
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LOSS OF THESE SPELLS HOPELESSNESS AND DESPAIR TO THE CHURCH AND THE WORLD.

Lowell, Mass., June 28.—Pastor C. T. Russell of Pittsburg, Pa., spoke twice here to-day to large and interested congregations. His afternoon topic was, "The Overthrow of Satan's Empire." He was heard with profound attention, speaking nearly two hours. We report his morning discourse from the text, "Cast not away therefore your confidence, which hath great recompense of reward." (Heb. 10: 35.) Next Sunday he will speak in Pittsburg, at the "Alvin Theater." The speaker said:—

Confidence lies at the foundation of all progress, both material and spiritual. Whatever undermines confidence to that extent injures the matter with which it is associated. Whatever builds and establishes confidence correspondingly is helpful to the thing with which it is connected. We have just seen an illustration of this in the world's financial affairs. A manifestation of weakness in an unsuspected financial quarter caused a spasm which is even yet being felt throughout the world. There has not at any time been real ground for suspicion of the insolvency of the great majority of the banks, but irregularities in a few have cast a shadow of doubt upon the many, so that had it not been for the extreme measures taken by the various clearing house associations whereby the banks supported each other and refused to pay out the cash except in small quantities, the result would have been such a wreck of the financial confidence as before was never witnessed in the world's history. The difficulty was a temporary casting away of confidence—a spasm of fear and doubt.

To our understanding the Scriptures clearly teach that just before us looms the most terrible trouble which this world has ever witnessed. The Prophet Daniel describes it as "A time of trouble such as never was since there was a nation." (Dan. 12: 1.) Our Lord Jesus described it in almost the same words with a little addition, saying, "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be (afterward.) (Mat. 24: 21.) That time of trouble is coming along the very lines of our topic—lack of confidence, casting away of confidence. Describing it, the Scriptures show this, saying, "There was no "peace to him that went out or came in because of the affliction; for I set all men, every one against his neighbor." (Zech. 8: 10.) Thus in symbol the Lord pictures the selfishness and fear and lack of confidence which will bring upon the world that awful epoch of anarchy. We merely mention this incidentally, however, as illustrating the value, the importance of confidence, as related to peace, prosperity and happiness in general. Adhering to the thought of our text, we wish to consider our subject from the standpoint of the Church, her interests, her peace, her prosperity—individually and collectively.

The Havoc Wrought by Worldly Wisdom.

The Church of Christ has departed from the divine standard and methods, and the result has been the undermining of Christian faith as respects God and the Bible as his revelation. We are not of those who despise education, but we are of those who appreciate the fact that there is one wisdom which cometh from above and another wisdom which is "earthly, sensual, devilish." We are of those who recognize the Apostle's words when he says, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, for they are spiritually discerned." (1 Cor. 2: 14.) We are of those who hold that educating a man for the pulpit can never make him a proper minister of the Truth—that something more than this is necessary. We hold that only such as have received the anointing of the holy Spirit are either authorized or qualified to be ministers and expositors of the truth. We hold that no amount of laying on of hands, conferring of holy orders and ordinations of men are effective, or could qualify anyone for the ministry of God's truth; that the Lord's annointing is essential.

Looking back to the early church, we find the example of our Lord and his apostles to be in full accord with what we have just set forth. The selection of the apostles was not made from the colleges of that time, although one of the apostles, St. Paul, was probably a graduate of the school of Gamaliel, who was not only a talented, but an educated man. Paul was not chosen, however, on account of his education, but on account of his heart. Similarly the other apostles were none of them educated, learned men. Indeed, we read concerning two of the most prominent, and that after they had received the anointing of the holy Spirit, that the people "perceived that they were unlearned and ignorant men." (Acts 4: 13.) We do not claim, however, that they were chosen on account of their ignorance and lack of learning, though we do believe that if they had had more learning the probabilities are that they would have been proportionately less ready for the Lord and his message, and less suitable, since they were to be his chosen vessels for the distribution of that message.

Here has been the great mistake in the nominal church, dating back for centuries—the supposition that worldly education could make a preacher of the truth. We extend the matter further and assert that religious education in a theological seminary would not of itself make a proper minister of the Word of God; that a pre-requisite to that service is the anointing of the Holy Spirit and its enlightenment of the mind and of the heart. This view and wrong course have resulted in filling theological seminaries and religious pulpits with men who while educated in the wisdom of this world and to some extent along theological lines, are not competent to be preachers of the Gospel of Christ; because not begotten of the holy Spirit. Of course, there are noble exceptions; nor are we judging the others except by their own testimonies from time to time as they may be known to the public. So far as we know, there are very few ministers who even profess to have made a full consecration of their lives to the Lord and to be begotten of his holy Spirit. So far as we are aware, very many, if not a majority, regard their ministry as a profession, chosen more after the manner that a physician chooses his, and rarely, as in the Apostles' cases, because they felt "woe is unto me if I preach not the gospel" (1 Cor. 9: 16)—rarely because the beauty and importance of their message is, in their esteem, so high, so great, so all-important.

Higher Criticism and Evolutionism Reproved.

But there is another way by which ministers in general are more and more openly telling their hearers that they have departed from the faith and are no longer ministers of the Word of God. They announce their skepticism respecting the Bible, not in vulgar terms, as did infidelity a century ago; but it is the very same infidelity nevertheless. They announce their belief in the doctrine of the evolution of man from the lower forms of animal life, and thus they announce to such as understand them their disbelief in the Scriptural account that Adam was a special creation of God, created in God's image and likeness. They claim that evolution has brought the intelligence which we have today, and thus they declare their disbelief in the testimony of both the Old and New Testament Scriptures to the effect that man, when perfect and in harmony with his creator, fell from the divine favor into sin and degradation, under the sentence of death. This implies a rejection of the testimonies of our Lord Jesus also, for he declared that he came to "Seek and to save that which was lost," whereas the Evolution theory teaches that nothing was lost, but that instead, man starting at the bottom of the ladder has attained to his present condition through evolution. Thus, they deny the very foundation of the Gospel, to wit: That the lost man, sentenced to death and degraded by sin, needed a redeemer to pay his penalty for him; and that our Lord Jesus left his heavenly glory and became a man for the suffering of death, and in order that he might redeem all mankind from the original curse of death and might in due time restore back to harmony with God and to the original perfection as many as will receive the favor—the Elect of this Gospel Age receiving a still higher blessing through the begetting of the holy Spirit to a new nature, spiritual. They reject the Apostle Paul's statement on the subject, when he declared that by one man's disobedience sin entered into the world and death as a result of sin, and thus death passed upon all men, because all are sinners. (Rom. 5: 12.) This, as well as the foregoing Scriptures, fully contradicts the worldly wisdom of the Higher Critics and Evolutionists as they seek gradually to present their anti-biblical, anti-christian theories.

The result of this error of relying upon worldly wisdom as the almost sole qualification for ministry in the Church is thus bringing about a loss of confidence wherever its influence is felt—worldwide. The Bible, discredited in the minds of Christian people, loses its weight and force, and thus the anchorage of faith and trust is gradually being severed. Many noble and good people are already adrift, and others feel their faith going. These worldly-wise teachers declare that the world will be all the better off by reason of its loss of confidence in the Scriptures, that it will learn to fasten itself upon the judgment of the advanced scholars of our day; but they are mistaken. They have nothing to give to the true Christian, nor even to the nominal Christian which will take the place of that which they have destroyed and are destroying. The result is that already the various denominations are feeling the waning power of Christian influence in their midst, and are held together largely by clerical machinery and zeal not according to knowledge. In their effort to strengthen their own hands and feeble knees, the present program is "a confederacy" (Isa. 8: 12), a federation of all the different "orthodox" denominations for mutual support; after the manner of mutual support granted to financial institutions by the clearing-house associations. But the Lord declares that this confederacy, this federation, is not along the lines of truth, but along false lines, and at the end will mean a great fall in Babylon.—Rev. 18:21.

Who Shall Be Able to Stand.

Coming now to that smaller class of God's people in all denominations throughout the world—namely, the Lord's faithful ones, fully consecrated to him and begotten of his holy Spirit—these have need of admonition and encouragement that their faith fail not, that they cast not away their confidence. We must never lose sight of the fact, frequently brought to our attention throughout the Scriptures, that there are legions of wicked spirits, fallen angels, who, under the captaincy of Satan, the prince of demons, are on the alert to oppose the Lord, the truth and all who are faithful to him. They have a double mission—to forward, to encourage, to assist those who are in error and leading others into error, as well as to oppose the light and the children of the light. We cannot doubt their cooperation with Higher Criticism and Evolutionism, and that they have done much to assist in error many who are quite unconscious of the fact, and we may be sure that as the Adversary opposed our Lord and the Apostles and all the faithful ones of the Gospel Age, he, with his associates, is doubly active today, realizing that he has but a short time, and that the fight is a desperate one.

The Apostle speaks of the Adversary's influence, saying "We are not ignorant of his devices;" and again he declares, "We wrestle not with flesh and blood (only), ... but against spiritual wickedness in high (influential) positions." (2 Cor. 2: 11; Eph. 6: 12.) To realize this which the Scriptures represent as the real situation of affairs will cause the Lord's people to tremble, in view of what the great adversary and his subordinates might accomplish to their injury; but we are to remember on the other hand the encouraging words, "If God be for us, who can be against us?" (Rom. 8: 31) and the assurance that the Lord will not suffer us to be tempted above that which we are able, but will with the temptation provide a way of escape. (1 Cor. 10: 13.) Let us, then, cast not away our confidence in the Lord and in his Word; let us rather avail ourselves of the great and special blessings and privileges and assistances which the Lord has provided for our special day, that we might understand his Word and be guided by the "spirit of truth," which is the "spirit of a sound mind." Rather as we come to a right understanding of God's Word, these trying conditions which are now confronting us, and which will increase day by day, should have the effect of more firmly establishing our faith in the Lord's Word, and our faith in the God whose wisdom foretold present and future conditions and their results.

The Apostle calls this epoch upon which we have entered a time of "shaking." He points out that it will shake not only the symbolical earth, society, but also the symbolical heaven, the Church nominal. He tells us that the result will be that everything shakable, everything out of proper harmony with the Lord, will be shaken out, so that what will eventually remain will be only that which is in harmony with the Lord. The merest glance will show us how terrifying will be the shaking and the results, and the lesson speaks to us admonishing that we lay the firmer hold on the hope set before us in the Gospel—upon the anchorage of our faith. Who shall be able to stand, inquires the Apostle, implying that it will not be a question as to who might fall, but the reverse of this; that it shall be only the occasional one that will stand the shaking, the sifting, the testing, that is coming—yea, is almost upon us. In Psalm 91 the Lord pictures the trials and difficulties that he will permit to come upon his people in this time. The Adversary will be wroth, and do all in his power to tempt and to try those who dwell on the face of the whole earth. (Rev. 3: 10.) The Lord's people of the present time have had special privileges and opportunities for growth in knowledge and in grace, and the test upon them along these lines will be proportionate. We may expect, in common with others, doctrinal tests, and that the Adversary will endeavor to confuse us so as to turn our minds aside from the statement of the truth provided us by the Lord for our refreshment and comfort. Evolution, Higher Criticism, Christian Science, New Theology, Universalism, and other quirks and twists of supposed human wisdom, which ignore the Word of God, may be brought to our attention with a view to diverting us; and anyway our natural minds are prone enough to speculation and unsound enough to be unreliable.

Those who have received instructions in the school of Christ to any considerable degree of development of heart and head should be so established in the invulnerable teachings of God's Word that none of these besetments would move them, but those of God's people who have been overcharged with the cares of this life and the deceitfulness of riches to the neglect of the divine Word will find themselves lacking of the armor of truth, and vulnerable to the shafts of error. Remember the Apostle's words in this connection, "Take unto you the whole armor of God, that ye may be able to withstand in the evil day." (Eph. 6: 13.) Confidence in God and in his Word will lead into a knowledge of the truth such as are begotten of his spirit, so that, as the Apostle declares, it will be true of them that although this evil day shall come upon the whole world as a thief and as a snare, and they shall not escape, ye, brethren, will not be in darkness that that day shall overtake you as a thief, because you are not only at heart children of the light, but, are walking in the light which God provides, and are therefore not in darkness with the world.—1 Thess. 5: 4, 5.

The Secret Place—The Most High.

Through the Prophet, the Lord tells us. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." (Psa. 91: 1.) He shall be saved. But what is it to thus abide? Is this not a statement of similar import to that of the Apostle, "He that dwelleth in love dwelleth in God, and God in him." (1 John 4: 16.) This thought should be specially impressed upon all of our hearts, namely, that God is love, and that the development of God's characteristics in our hearts, in our minds, in our highest possible attainment in the present life. To this every energy of the Christian should be bent. It should ever be kept in mind that all the doctrines, all the instructions of God's Word, all the preaching in his name, all the trials and misapprehensions which come to his people are with a view to their perfecting in love, for "God is love," and the command is that we should be like unto our Father in heaven. Love is the fulfilling of the law, the mark of perfectness. (Rom. 13: 10.) Hence, as the Apostle says, if we had all knowledge and could understand all mysteries, and have not love, it would profit us nothing. If we were generous to a fault, so that we could give all our goods to feed the poor and leave ourselves penniless; if it were mere generosity and not love, it would profit us nothing, and if we should be so loyal to our convictions that we would go to the stake and give our bodies to be burned, if we have not love, it would profit us nothing.—Cor. 13: 2, 3.

Our thought then is that the principal test upon the most advanced of the Lord's people will be along the lines of love. Love for God will test our loyalty to his Word and the spirit of that Word. Love to the brethren will be tested and tried doubtless in various ways. Love for the world and even for our enemies will doubtless be tested severely. "The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul" (Deut. 13: 3.) Now is the time for these very testings. As the Scriptures declare, the Lord will try his people as in a furnace—as silver and gold are tested and purified—not with a view to their destruction in their trouble, but contrariwise, for the elimination of their dross and a demonstration of their purity. It is said that in the old-time method of refining silver, the metallurgist kept up the process of purifying until the molten silver was so pure that, like a mirror, it reflected his features. Similarly with us according to this picture, the Lord would see in us copies of his dear Son, and anything short of this will not be acceptable to him, and the more speedily we reach this condition of heart (and so far as possible the flesh), the greater will be our blessing under the Lord's approval.

The loss of confidence which we have already referred to as the coming bane of the entire social fabric which will wreck society in anarchy and set every man's hand against his neighbor and his brother, and give no peace to him that goeth out or to him that cometh in, will, we believe, begin with the house of God, with the Church. This is clearly the indication of the Apostle, "Judgment must begin at the house of God; and if it first begin at us, what shall the end be?" (1 Pet. 4: 17.) There is a house of God nominal, the professing millions, and the house of God actual, the consecrated ones, much fewer in number. Our supposition is that this test will come first to the latter class, and then proceed to the others, ultimately culminating in anarchy. We must never lose sight of the arch-enemy who is opposed to the Lord and all those who are his, and we should credit to him the instigation of the evils which would prove such temptations to brotherly love that many will fall. The Apostle says, "We are not ignorant of his devices." What are they? The Apostle explains that they are insidious like leaven, spreading themselves, corrupting in their influence, injurious, roots of bitterness, which, getting mixed with the food of the Lord's family, many might thereby be defiled, poisoned. Our enemy is a master at this poisoning of the human mind. He knows our frailities, and will be sure to take all the advantage possible.

The Apostle tells us that the tongue, a little member of the body, is one of the most dangerous, both for ourselves and for others. He says, "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God." (Jas. 3: 9.) He proceeds to say that the tongue setteth on fire the courage of nature. (Jas. 3: 6.) Ah, there it is! The fire of that day, which shall try every man's work: the fire that already is enkindling all over the world, is set on fire by the tongue. Evil speaking, slanders, backbitings, these are the matches which enkindle the flame, and once started, poor fallen humanity is almost helpless before it. It brings anger, malice, envy, hatred, strife, and these things the Apostle tells us are works of the flesh and of the devil. (Cal. 5: 19; 1 John 3: 8.) It will be through these agencies largely that the angry nations of the world will be brought to the melting point. As the Apostle symbolically expresses it, the symbolical heavens, the Church, shall be on fire, and the elements of society shall melt with the fervency of the heat, the strife, the friction, and the earth (society) shall melt.—2 Pet. 3: 10.

The Lesson to Be Learned.

But someone was saying, How would it be possible for those who are the Lord's people, and who have received of his holy Spirit, and who have brushed out the old leaven of malice, hatred, strife, to be tempted along such lines? How could those who have renounced sin and all its meanness, and who have entered the school of Christ and been taught of him, and been cultivating in their hearts the spirit of love and practicing the same to the extent of their ability, how could these be overtaken in a fault by some work of the flesh and the devil as has been suggested as a temptation? Alas! dear friends, we indeed have the treasure of the new nature, but as the Apostle declares, we have it in earthen vessels, and those earthen vessels have all the weaknesses and blemishes which they originally had before we became children of God; and all of those blemishes, frailties, would very soon open up and admit to our minds and conduct the selfishness, bitterness, anger, etc., which are of the world. If in any degree the Spirit of the Lord, the spirit of love, of devotion to him and to the service of his truth departs from our hearts, the Adversary evidently has it in his power to bring great pressure upon all of these earthen vessels from the outside, and we need correspondingly a great pressure and weight of love on the inside to withstand the pressure of the world, the flesh and the Adversary. The Lord has promised grace sufficient. It is sufficient if we apply for it and use it, but not otherwise.

Undoubtedly the Lord continually protects his people from the Adversary's power, otherwise we might be overwhelmed. Who is sufficient for these things? Although the Scriptures intimate that in this great testing in the end of this Gospel Age the Lord will permit Satan to have special power against his people, that would deceive, if it were possible the Very Elect, it does not signify a lack of divine interest in and attention to his people that this trouble time will be upon them, but merely that the day having come for the harvesting, the testing, the separating of the wheat from the tares and from the chaff, that work is now in progress. The Elect will be kept, but not others. The Lord knoweth them that are his and will not suffer them to be tempted above that they are able, but will with every trial, provide a way of escape, succor. (2 Tim. 2: 19; 1 Cor. 10: 13.) But all except the Elect, and those are very few, we may expect, not being similarly safeguarded, will stumble, not, we trust, for their eternal destruction, but for a manifestation, and incidentally as a great lesson not only to themselves, but to the world and to angels—a lesson which will demonstrate the wisdom of the divine plan and Word and loving rules, and the unwisdom of any and everything else.

The Scriptures do not point out directly how the testings will come. Indeed, we may assume that they will come in some manner not expected, and that they may be very severe, crucial tests of our love and loyalty. Our text, however, suggests the clew not only to the world's trouble, but to all these special testings of this "evil" day—a casting away of confidence. The unruly member, the tongue, which will set on fire the course of nature, will undoubtedly in many instances be exercised in what may be thought by its owner a comparatively innocent manner—through insinuations and hints mixed with love. The sweetness of love covers considerable of the bitterness of slander. This is Satan's artifice. He may mix with it a little of conscientiousness and duty, and make it more acceptable to the giver and to the receiver. As surely, however, as the poison is in it, it will leaven leaveneth crease, for "a little leaven leaveneth the whole lump"—confidence is destroyed—love goes with confidence, and extends from one person to another, and so the poisoned mind has no confidence in God, in the Scriptures, in the brethren, or in anything.

What is the safeguard of the Lord's people in this evil day? In what manner will the Lord keep his own, "the Very Elect," that the enemy may touch them not? We reply that their safety lies in (1) keeping their hearts in the love of God (Jude 21), which means also keeping them in love with all the dear brethren, the members of Christ, and with all mankind in a sympathetic sense, yea with their enemies also. (2) Additionally, these must remember the Word of the Lord and show their love for him as he directed, "If you love me, keep my commandments." His command is, "A new commandment give I unto you; that ye love one another as I loved you" (John 14: 15; 13: 34)—with such a love as would lay down life for the brethren. "We ought to lay down our lives for the brethren." (1 John 3: 16.) But even with good resolutions and good intentions along this line, we would still be in danger unless we observe to the full the Lord's direction as to how love should deal with the brethren if in our judgment they have committed any fault. This law of procedure is pointedly stated in Matt. 18: 15-17.

That law should be understood in its smallest details, and followed without any modifications. Its design is to bar out the Adversary from an opportunity to work in our own hearts, upon our own weaknesses, upon our own flesh, and to avoid bringing similar temptations unon others. It is remarkable how few of the Lord's people seem to understand the importance of this rule, and the blessings that would come from its observance. Let us be more particular hereafter, and when the Lord says, "If thy brother trespass against thee, go and tell him of his fault between thee and him alone:" let that be our rule with no deviation. To have a desire to tell of the weaknesses or faults of another, is an intimation of lovelessness on our own part—for, on the contrary, we should be glad to lay down life itself in the service of any brother, and to do anything we could to shield him or her from anything real or fancied which might reflect to his or her discredit. We should be careful not even to hint an evil which another might take up and, by evil surmising, use injuriously as respects himself or another.

Cast not away your condence then, in God, in his Word, in the rules and methods which he has laid upon us in that Word. Cast not away your confidence in the brotherhood of Christ, nor in the world of mankind in general. We believe that even in those on the most degraded plane there is something left of the divine characteristics which sympathizes with truth and righteousness, and that by and by when, in the Lord's providence, under the Millennial Kingdom reign of Christ, Satan bound, and evil influence in restraint, it will be as easy to do right as to do wrong, then doubtless many will be on the side of right who now oppose it because of their inherited weaknesses and unfavorable influences of present environment. Present responsibility, however, is less with them; it is chiefly with the Lord's consecrated people who have received of his Spirit of begetting and adoption into the divine family as joint-heirs with Jesus in his coming Kingdom. Now is especially their hour of temptation. We feign would reach them with this word of caution and comfort. Our text says that the confidence maintained will bring a great recompense of reward. The severer the trial that is endured faithfully, the grander we may suppose will be the reward to the faithful.

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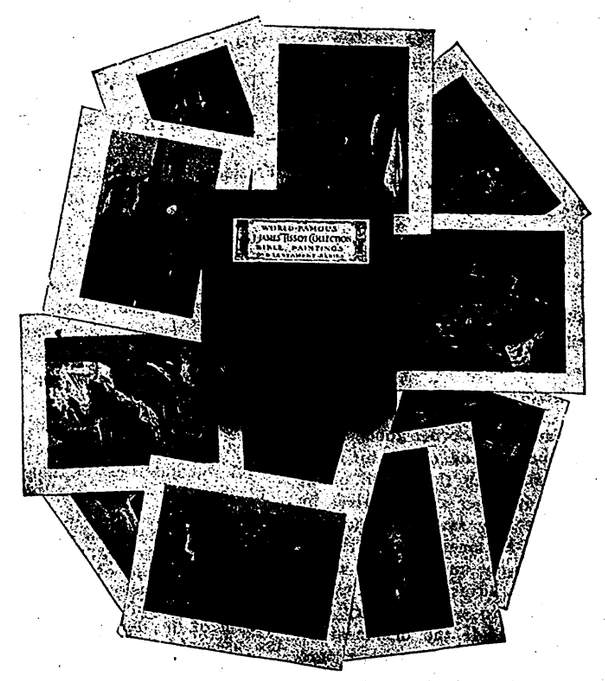

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Hague, on Lake George, New York, June 27.

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Monopolies at It Again.

Apparently the National Prosperity Association's "give-us-a-rest" movement is not concerned with the price of necessaries of life. The beef trust has now raised the cost of its products to consumers to a point higher than has prevailed in any other month of June for 25 years. Next will come the ice trust, which restricts the crop in order to keep up prices at the time when this indispensable mid-summer reliever of sickness is most in demand. No other monopoly has announced a reduction in the price of any necessary of life. As the monopolies begin putting on the screws again public curiosity will be directed to what the national party platforms say about the enforcement of the Sherman act against these combinations in restraint of trade. The people will wait with keen interest to hear whether the candidates for the Presidency would put the beef trust, ice trust and other conspirators in the penitentiary as the law provides.—New York Journal.

We wish to call the attention of our friends to the date on the pink sticker on this paper, and if it calls for renewal of subscription, we would be pleased to hear from them with same.

"WHERE ARE THE DEAD?"

Pastor C. T. Russell addressed a large audience in the Alvin Theater, Pittsburg, on the topic—"Where Are the Dead?" He was listened to with rapt attention, and many of his hearers apparently concluded that the Bible contained much that they had never heretofore noticed. Many expressed themselves as determined to search the Scriptures more carefully—like the Bereans of old, to ascertain whether these things be true. (Acts 17:11). The text for the occasion was from St. Peter's words on the Day of Pentecost—"Men and brethren, let me freely speak to you of the Patriarch David—that he is both dead and buried, and his sepulchre is with us unto this day * * * For David is not ascended into the heavens." (Acts 2:29, 34.)

The speaker said:— Accepting the recognized fact that the whole world is rapidly going down into death and the estimate that twenty thousand million of our neighbors and friends have already gone thither, our topic of this afternoon will be recognized by all of you as a most pertinent one. It is a question which should be considered as in the first rank of all questions. To be without thought on this subject or to discuss it lightly should be esteemed a mark of insanity, signifying as little reasoning capacity respecting it as that possessed by the brute creation. I shall assume then that I have the interest and attention of every one of this large audience. I shall assume further that whether our previous thoughts on the subject have been, we are all inquirers for the truth, and as such endeavoring to have our minds as free as possible from superstition and error. More than this I trust that, living in this blessed land so highly favored of God, and having some acquaintance with his blessed book, the Bible, we have learned to appreciate it as a divine revelation, able to make us wise in the wisdom which cometh from above. My hope, dear friends, is that the growing spirit of skepticism has not seriously attacked our faith in this blessed book. We are well aware, however, that to-day the intellectual world, under the lead of so-called Higher Critics, is rushing madly onward into infidelity, into disbelief of the Bible as an inspired revelation from God. True, this infidelity is not the foul-mouthed kind of Tom Paine or Robert Ingersoll, but it is all the more forceful in its undermining of Christian faith, because its advocates include some of the brightest members of the Christian ministry and nearly all the professors in nearly all of the colleges and seminaries of all denominations. I hope, nevertheless, that but few of this audience have gone so far. For all others, I trust that this lecture will mean a fresh establishment of your faith in the Bible as the inspired Word of God—as superior to all other teachers and teaching on the subject it discusses. I shall hope that as this afternoon I shall present to you the Bible teaching of "Where are the Dead?" you will see that this blessed book has been maligned and misrepresented even by its friends, and that rightly understood, reasonably interpreted, it presents the only tolerable view of our subject.

"Doctrines of Demons."

The Apostle calls our attention to the fact that the heathen in his day labored under the delusion of "doctrines of demons." (I. Tim. 4:1.) We know what those doctrines were, for they are still prominent throughout heathendom. Plato, one of the philosophers whose teachings were widely accepted at that time and which were set aside by the Apostle as vain philosophies, the wisdom of men as compared with the wisdom of God, was the originator of the theory of human immortality. (Col. 2:8.) He claimed that man received a spark of divine quality from the gods which could never be extinguished, and hence his portion must be to live on and on throughout all eternity. Building upon this assumption, he pictured a future condition while others were remanded to various discomforts of mind and body. The Grecians took hold of Plato's theories, and they—being the most intelligent people of that time aside from the Jews—theory, starting before Christianity, spread this worldly wisdom or theory wherever their literature went in all parts of the world, amongst the most intelligent. It is not surprising, therefore, that it not only tinctured the views of the heathen but also to some extent those of the Jews—though comparatively few, known as the Essenes. These in accepting Plato's philosophy really ceased to be Jews in the religious sense. This Platonic was in many respects its competitor, until gradually in various parts the Christian faith became tinctured with it.

We wish you to notice how this theory is responsible for the world-wide opinion that a human life once begun can never be extinguished. With this theory the people of the East supported their view of transmigration of souls—claiming that a human soul is separate and distinct from a human body, and that when the latter dies the soul passes out and in due time will be born again in another body—perhaps again as man, or as a woman or as a dog or a donkey or an elephant or a mouse. The labors, the privations, the difficulties of all lower animals are thus looked forward to by those poor people as being their own future state. No wonder their faces, indexing their heart conditions, are woeful and sad. Others of the heathen have beliefs near to those entertained by man in Christendom—that the tortures of the life they cannot get rid of will be with fire or ice or other torments at the hands of demons.

The Views of Christendom.

Accepting the recognized fact that Christendom leads the world in thought to day, we notice that the philosophy instituted by Plato—not by Moses, not by the prophets of Israel, not by Jesus, not by the apostles of Jesus—has taken a firm hold upon Christian faith, and left its terrible impress upon nearly every item thereof. Practically all of the larger denominations of Christendom hold to the Platonic theory, though the majority are quite unaware of the origin of the doctrine, many of them supposing that it is the Bible teaching—that it is supported by every writer on the holy Scriptures. Quite the contrary of this is true, however, and, as we shall shortly show, the testimony of the Scriptures is radically in opposition to this theory from first to last, and without the exception of a single writer or a single text.

As the oldest of the denominations, Catholicism should be heard first as to its views on the subject—where are the dead? Its answer is that it ignores the heathen theory of the transmigration of souls, but it holds to that feature of Plato's philosophy which declares that the human soul is immortal—that a human existence once having started can never cease—hence that the twenty thousand millions of Adam's race who have died are not really dead, but more alive than ever before, and that notwithstanding the appearance of death they have been experiencing either joy or sorrow, pleasure or pain. In answer to our more particular inquiries they tell us that the dead are in one of three places: (1) A very few saintly ones, they claim, went to heaven directly at death; (2) a comparatively small number who died outside the Roman Catholic faith, in wilful opposition thereto and hence called heretics, have since their death been enduring a hell of torture which will be never ending; (3) the great mass—all others than those enumerated above—they claim to go to Purgatory. Their claim is that nearly all of the heathen go there because they were not counted worthy of the blessings of knowledge before they died, and because on the other hand they had done nothing to merit the eternal torture of hell or the eternal peace of heaven. To Purgatory they consign practically all the members of their own Church also—including bishops, archbishops, cardinals and popes.

Dante, the great Catholic poet who died in a monastery, gives the Roman Catholic view of Purgatory. The artist Dore, also a good Catholic, used his remarkable skill in the illustration of Dante's Epic. We advise you all to notice, in some public library or book store, this remarkable work—Dante's Inferno, illustrated by Dore. The artist has faithfully depicted the descriptions of the teacher, and his work would surely touch the most calloused heart with sympathy. Every conceivable form of torture is depicted, from roasting to boiling to being frozen and mangled—horrible, terrible. No wonder our dear Catholic friends and neighbors, as they place these pictures before their mental vision as their prospect after death, have not only sad countenances but a terrible fear of death and thereafter. Neither should any think that these Catholic doctrines of the past have in any degree changed at the present time. In this very day Catholics have tracts for their children which describe in vivid language the most excruciating tortures awaiting those who in any sense or degree are disrespectful or disobedient to the priests and the teachings of the Catholic Church. One of these brought to our attention recently was published in Ireland, and described a little girl who had done wrong and whose fate after death was to be obliged to live in a room whose floor was red hot. In solemn language the tract exhorted other little boys and girls to love and serve God lest such a fate should await them. It is not imaginable that any human being could love a God who would provide such tortures.

It is no wonder, then, that Catholics make no pretensions to a love for hope held out to these is that any good deeds of theirs will be credited up and served to shorten the period of their sentence to suffering, the period of their stay in Purgatory, the period of their deliverance to heaven. This doctrine of life in Purgatory is the basis for the many exhortations from Catholic pulpits and Catholic books that faithfulness be manifested by penances and masses. A certain number of attendances at Church in the Lenten season constitutes a penance to which is attached a blessing and the remission of so many years of Purgatorial suffering. Those who have money are exhorted to set apart a good portion of it to defray the expenses of masses for their own soul or for those of others. The calculation seems to be that all the penances and all the masses imaginable would still leave long years of decades or centuries to be suffered before deliverance to heaven. And this rule is applied indiscriminately to rich and poor alike, high and low. As an illustration, when Pope Pius the Ninth died masses were said for the repose of his soul throughout all the Roman Catholic Churches of the world. Likewise when Pope Leo XIII. died the same command for masses for the repose of his soul went forth and was executed in all Catholic Churches. This implied the belief that these men while the highest functionaries of that Church were not sufficiently holy or pure or good to be admitted to heaven; for surely those gaining access to heaven have no need of masses for the repose of their souls. The expression "repose of the soul" implies the tortures of that soul in Purgatory, and supplication and endeavor to have God remit a message of those sufferings and shorten the period of the tribulations.

We are not making light of these matters; we are merely stating them, and that not because they are unknown but because they are not realized and appreciated. All Catholics then, we believe, will assent to our declaration that their faith is that the great mass of mankind are now in Purgatory, a comparatively small number in eternal torment, which they call hell, and a small number comparatively in heaven. It should be remembered, however, that on a Papal Jubilee it is the custom for the Pope to exercise a power he claims is his, of setting free from Purgatory certain thousands of its inmates who have not fulfilled all of their term of punishment, though it is to be supposed that it is not his intention to admit them to heaven insufficiently purged.

Protestant and Christian Views.

Protestants claim to be much in advance of Roman Catholics in respect to their religious faith. They think Catholics ignorant, superstitious and deluded. What shall we say then if we find that the Protestant view on the question of our discourse is much more unreasonable than that of Catholics. We at least would be obliged to say that they have no room for boasting.

Protestant creeds, almost without exception, agree to the Platonic theory that no human being can die—that when they seem to die they really become more alive that same instant than they ever were before. We ask, Where then do they go? They reply that they cannot tolerate the Roman Catholic view of a Purgatory, that they have looked into the Bible sufficiently to find that there is no such teaching in the Scriptures. They tell us, therefore, that they believe that there are just two places for the dead, heaven or hell. We inquire of them, Who go to heaven? They answer the saintly; the holy, the pure in heart, the little flock, the elect those who walk in the footsteps of Jesus. We inquire respecting the rest, and hear the Protestants (to their credit be it said) balk at the teaching of their creeds, even while they affirm them, and declare that all not begotten again of the holy Spirit, all not sanctified in Christ Jesus, all not saints, go to hell. We inquire the kind of hell they have gone to, and get various replies. Some assert that it is a place of literal fire and excruciating pains at the hands of fire-proof demons, and that this will be the fate of all who enter there to all eternity, without any hope of escape. Others, without being able to give particularly the reason, tell us that in their great wisdom they agree with all the foregoing except as to the kind of punishment, which they conclude must be a mental anguish or suffering. But lest we should think of them as being tender hearted, they hasten to add that this suffering will really be more intense, "worse" than that of the literal fire believed in by others. The whole race, we are told, was started on the broad road for this eternal torment by Father Adam's disobedience, and in consequence of that, we are all born in sin, shapen in iniquity. Those there because of divine mercy and aid extended them to overcome the world, the flesh and the adversary.

"Come, Let Us Reason."

In the Bible the Lord appeals to our reasons, saying, "Come, let us reason together." (Isa. 1:18.) He does not intimate that we should reason, without him and without his Word, but he does distinctly imply that his Word should be reasoned upon, should be considered by our minds. Whoever possesses any measure of reasoning faculty must conclude that the Catholic view of our question, Where are the Dead? is in some respects worse than the heathen, and that the Protestant view of the matter is still worse, and that none of these views to be God-like, but all of them condemn themselves as being devilish. Reasoning power on religious subjects seems to be a scarce commodity. Many Christian people seem to understand the invitation to reason with God to mean that he wishes them to tell him just what are their preferences, and if they remain obdurate, holding to their preferences, he will finally give in and say that their wills shall be done in heaven and in earth. Let none of us make this mistake. Let us on the other hand remember the greatness of God—his wisdom, justice, love and power. Let us remember our own insignificance and lack of knowledge. Then, in harmony with the Master's precepts, let us become as little children, anxious to be and to do, in harmony with the divine plan, as God has revealed it. So doing, dear friends, each one of us is assured of the divine blessing—assured of a growth in grace, in knowledge, in love, toward God and toward our fellows.

Let us begin with our text. It declares that David is dead, hence that he is not alive in any sense. It declares that he is not in heaven, and we are not bound to accept either the Catholic or Protestant view that he is in a hell of eternal torment. What does the inspired Apostle Peter say respecting David's present whereabouts. He says in our text, "His sepulchre is with us." It could be his sepulchre only in the sense that he was still in it, that it still represented him. If he had become a new existence elsewhere that sepulchre in no sense of the word would be his. We are using the Apostle's words in the very sense in which he himself used them. Saint Peter had just quoted from the Psalms, "Thou wilt not leave my soul in hell (Hebrew, sheol; Greek, hades)" He points out that David spake not these words concerning himself, respecting his own Christ—that Christ's soul would not be left in hell. The Apostle's argument is that David's soul is still in hell, but that Christ's soul was delivered from hell—raised from the tomb, from the state of death on the third day after his crucification.

Christ's Soul Delivered From Hell.

Here, dear friends, we have a declaration sure enough that the dead go to hell—not to Purgatory. But it is a declaration furthermore that the Prophet David and Christ Jesus himself went to hell—that the latter had been delivered from hell but the former was still there. Had we the time it would be an easy matter to bring evidence from the entire Scriptures proving that all who die, both good and bad, go to hell; and that the only means by which they can be delivered from sheol, hades, is through a resurrection of the dead. This Scriptural presentation not only differs from the heathen view but differs also from the Catholic and Protestant views. And with the ordinary idea of hell before our minds, it would theory that both good and bad should go down to sheol, to hades.

But wait a moment, dear friends, let us not too hastily decide that the Bible is unreasonable in its presentations. Let us not prove or test it by human theories. The poet has truly said:— "God is his own interpreter. And he will make it plain."

Investigation shows that our difficulty arises from attaching a wrong meaning to these Scriptural terms sheol and hades (hell). The unreasonable view of the fire-and-torment hell which we all received with so much credulity came from the "dark ages," not from the Bible. "Dante's Inferno" is as different from the hell of Scriptures as darkness is from sunlight. We must not carry forward the demonology of the "dark ages" and attach it to our interpretations of the Bible. If we do we shall be quite confused. We should remember too, that these lurid pictures of the "dark ages" were painted by the very class of men who, with a devilish spirit, burned one another at the stake or tortured one another with the rack, the thumbscrew or other devilish inventions. We do not approve the moral character of those men, and we should not expect their doctrinal teachings to be much superior to themselves, nor much in harmony with divine truth and revelation. Let us then examine hell from the Scriptural standpoint.

As is well known, our Bible was not originally written in the English language, but The Old Testament was written in Hebrew and the New Testament in Greek—ours is but a translation. Going to the Old Testament in the Hebrew we find it contains more than twice as many mentions of hell, "sheol," as does the English translation. In the English the word occurs thirty-one times, in the Hebrew, sixty-six times. How has this Hebrew word sheol been translated in our English Bibles? We answer that the thirty-one times the word hell occurs all come from this word scheol, that it occurs twice more in our common version where it is rendered "pit," and that it occurs thirty-three times more in our common version and is rendered "grave." Furthermore, in two of the places where it is rendered hell in our common version, it is interpreted by the marginal reading to read, "Hebrew, the grave." The fact, dear friends, is, as every Hebrew scholar knows, that the word sheol is never used to refer to a place of fire or of torture. In every instance, whether used literally or figuratively, it refers to a death state. Furthermore, as we have already stated, both good and bad are reputed to go thither. David went to sheol, our Lord Jesus went to sheol, according to the Scriptures. We might quote you from the words of the patriarch David, also from the various other prophets, how they all expected to go to sheol—to the tomb, the state of death. Not only so, but they assure us also that Christ redeemed us and the world from sheol. For instance, we read in the prophesy of Hosea. "I will ransom them from sheol; O, death, I will be thy plagues; O, sheol, I will be thy destruction." (Hosea 13:14.) Furthermore, we have the Scriptural declaration respecting sheol that it contains no fire, no suffering. We read, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in sheol, whither thou goest." (Eccl. 9:10.) In other words, we should be actively engaged in doing some good according to our talents and opportunities, because we are all hastening to sheol—to the tomb—to death, and there is no wisdom nor device nor knowledge there; we can neither help nor hinder, do good nor do harm, when we have reached the "land of forgetfulness." (Psa. 83:13.) Realizing this should make us all the more diligent in the present life.

Redemption From Sheol and Its Destruction.

We have already seen that though the Prophet the Lord declared that he would redeem our souls from sheol and that sheol should be destroyed. What is meant by this? We answer that father Adam by his disobedience involved himself and all of the race in what the Scriptures designate a "curse," or penalty. Not an eternal torment penalty, but a death penalty. Not roasting thou shalt roast, but "Dying thou shalt die," was the divine statement of Adam's penalty; and thou shalt eat bread until thou return to the dust from which thou wast taken. For dust thou art, and unto dust shalt thou return." It does not read, "unto eternal torture thou shalt be remanded." God has explained the matter expressly enough, but our poor heads were befogged with the doctrines of devils banded down from the "dark ages," often by very good and well-intentioned people, amongst others our parents. Hear the Apostle's statement of the same matter, and let us notice how clearly it corroborates the Old Testament pronouncement, he says, "As by one man's disobedience sin entered the world, and death by as a result of sin; and thus death passed upon all men, because all men are sinners." (Rom. 5:12.) How plain that is! Not a word about eternal torment as the penalty for our sins inherited from father Adam. Quite to the contrary, it was a death penalty, a just, reasonable penalty. God, who gave the opportunity for life eternal, had the full right, the full power, to terminate that life when used contrary to his divine injunction.

Had it not been for God's mercy the infidel's view of the matter would have been true—that a man's death is the same as that of the brute beast—that there would be no beyond, no future. But while telling us this (Eccl. 3:20) the Lord graciously informs us that he has found a Redeemer for Adam and his race. The Scriptures point us to Jesus and the work that he accomplished on our behalf; he died the Just for the unjust, that he might reconcile us to God. (Pet. 3:18.) As we all came under death conditions through father Adam, so when Jesus by his death paid Adam's penalty it was accounted as a sufficiency of price for the sins of the whole world. Thus the Apostle declares that Jesus "gave himself a ransom for all" and "tasted death for every man." (I. Tim. 2:6; Heb. 2:9.) Mark well that he does not say that he tasted eternal torment for every man. Eternal torment was not the penalty; the Bible has it right; death is the penalty, and it is upon the whole race. But the whole race has been redeemed, and therefore when God's due time shall arrive a blessing of resurrection, of awakening, from death shall come to every member of our race. It is true that sheol shall be destroyed—that is, that there will be no longer a tomb or death condition, for all will be taken out of that condition and awakened from the sleep of death.

Hades to Be Destroyed.

The equivalent of the Hebrew word "sheol" as we have already stated, is the Greek word "hades," which is found in the New Testament written in Greek. In proof of this take our context and note the words of Saint Peter that he quoted from Psalm 10:10—"Thou wilt not leave my soul in hades" (v. 31.) In a word, the Old Testament says that Jesus went to sheol, and that his soul was not left there, but raised from the dead, while the New Testament declares these things of hades. What we are saying is new to the majority of the so-called laity, but not at all new to the educated of the clergy, who all know, if they would admit it, that sheol and hades contain no thought of fire or torment or trouble, but merely represent the state or condition of death, as we would express the same by the word, "tomb."

This great underworld of the dead, the tomb, sheol, has many cities of the dead called cemeteries, but according to the Scriptural symbolization it is a great prison-house. In it are estimated twenty thousand millions who have died. They are called in the Scriptures "prisoners of hope," because the Lord has promised that ultimately the great prison-house shall be broken up and all these prisoners shall be released, brought back to consciousness again under better conditions than now prevail. This assurance of resurrection the Apostle tells us is "both for the just and for the unjust." Not that all will have the same degree of blessing when they come forth from the tomb in the Millennial morning, for the Scriptures declare that some shall come forth to the life-resurrection and others to the judgment-resurrection—to be subject to disciplines, corrections, that if rightly received will help them up, up, out of their degradation and back to a condidtion in which God will be pleased to permit them to live everlastingly.

The Scriptures are very clear in declaring that all this hope of a resurrection is based upon the fact that Christ died for the sins of the world, and that without his death there could be no resurrection—the prisoners would all remain in the great prison-house. Indeed, they would not be said to be in a prison-house at all were it not for the divine provision for their re-awakening. Hearken to the Prophets telling of this coming blessing upon the prisoners. Speaking of Christ and his work during the Millennial age he declares that the Lord shall "say to the prisoners, 'go forth' to them that are in darkness. 'Show yourselves!'" (Isa. 49:9.) Their coming forth will be that they may manifest their real sentiments either for righteousness or for unrighteousness when they will have a full, complete opportunity for choice. Those who choose righteousness will thereby be choosing eternal life, according to God's provision, and they that will choose unrighteousness will be choosing the Second Death, extinction, from which there will be no hope of recovery ever. "Christ dieth no more." (Rom. 6:9)—there will be no resurrection from the Second Death. All are reduced from the first or Adamic death because Christ took Adam's place and bought the whole race, with a view to giving each member of the race an individual opportunity for returning to God's favor. Mark again the Prophet's declaration (Isa. 61:1) where Christ's mission is declared to be to "bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

How beautiful the picture! Twenty thousand million of prisoners, slaves of sin! The great Deliverer has paid their penalty by going into death himself on their behalf. Because of his faithfulness he was rewarded with life on a still higher plane, and has thus become the Author of salvation to all them that will obey him. (Heb. 5:9.) A few have the hearing ears in the present time, and their's is the great privilege of hearing the Redeemer's voice and becoming his faithful Bride by suffering with him may in the Millennial period, with their Lord and Master, pour out upon the whole human creation the divine blessing of forgiveness, restitution, reconciliation. Notice further that Jesus applied this name figure to himself, quoting this very passage in the synagogue at Capernaum. We are all witnesses that he did not open any prison doors of any kind at his first advent, except as he in a figurative sense, through the awakening of Lazarus and a few others, showed forth his coming glory and his final message to the Church: "I am he that liveth, and was dead; and, behold, I am alive forevermore; and have the keys of death and hades"—Ah, yes! the keys are in good hands; they are rightfully his who has brought all the prisoners. In due time he will use the key and bring all forth from the great prison-house, that under the blessed conditions of his Kingdom they may all come to a knowledge of the truth and, if they will, by obedience, come back into harmony with God and possess eternal life or acting otherwise die the Second Death.

Hell in the Revised Version Bible.

There is an excuse for the rendering of the words sheol and hades by the English word hell. In old English literature we find that the words hell and pit and grave were used interchangeably, and that while grave and pit maintained their original significance, the word hell has gradually changed, until now by that word is generally understood a place of torment. In old English a farmer writing to his friend says, "I intend to hell my house this fall, and we have already helled 150 bushels of potatoes." What does he mean? Simple and plain enough! He means that he is about to thatch his house with straw, covering it over, burying it after the old style almost down to the ground. He means that he has pitted or put away for winter and spring use the potatoes, which will keep better thus than otherwise. So, then, the translators of our Bible are not to be blamed for the indiscriminate translation referred to.

But how about the revised version? says one. Ah! we answer, the revisers were educated men, who knew well the significance of hell, hades—who knew that in no sense of the word did they refer to a place of torment, but that they do signify the death state. How then did they translate these words sheol and hades? We reply that they were too honest to translate them with the word hell, but not honest enough to give the English reader the truth on the subject, and hence they gave no translation at all, but merely introduced the Hebrew word sheol in the Old Testament and the Greek word hades in the New Testament without translating them. The public, thoroughly deluded on the subject, at once declared that their course was one of leniency, and that sheol and hades were just as hot as when translated hell. The fact is, dear friends, as we have already stated, that there was no fire connected with either of these words in any proper interpretation of them.

"All That Are in Their Graves."

We have set before you the Scriptural presentation on this subject. Where are the dead? It may be disappointing to some of your minds as you think of the saintly ones of your friends and relatives. But they surely have not been very many. On the contrary, the great mass of your friends and those who have died have given no evidence of being Spirit begotten, pure in heart, saintly. Hence if there be a measure of disappointment on the one hand there is a corresponding measure of relief on the other. However, no matter what our friends may have been, I hope you and I are amongst those who desire to know the truth and to whom the Lord had promised they "shall know the truth and the truth shall make them free." Let us be free then from these awful dogmas of the past, free to love God, free to believe his Word, free to trust in and understand how Jesus tasted death for every man, free to believe that he who redeemed will restore, free to believe that the resurrection of the dead is the salvation which God has provided, and that "in death there is no remembrances of thee," as the prophet has declared. (Psa. 6:5.) So believeting, dear friends, we will find the Bible gradually opening before us as a new book. I have not time on this occasion to go into every detail of this, but it will stand the utmost investigation. I have provided for you at the close of this service in the hands of the ushers some free pamphlets treating on this subject of hell exhaustively, taking up every passage from Genesis to Revelation and everything so far as we could think of that might be misunderstood on the subject, that your faith in God as a gracious being, wise and loving, and in the Bible as a revelation of himself, may be strengthened substantially, and that you will no longer be carried about by the false doctrines which have so greatly bewildered us all in the past.

In concluding this testimony as to where are the dead, I give as a further witness our dear Redeemer. When at the tomb of Lazarus he cried, Lazarus, come forth. He did not say, Lazarus, come up from hell, from torment, from purgatory, nor did he say, Lazarus, come down from glory, from heaven. He addressed the tomb, he said, Come forth. It was the same with the others whom he awakened; he gave no intimation that he was interrupting either a season of torment or a season of joy, but he did give just such intimation as would belong to an awakening from a deep sleep of death, a sleep so perfect, so complete, that the last thought of the mind in dying will be the first thought of the same mind upon its restoration in the awakening morning of the Millennial age.

We remind you again of our dear Redeemer's words, speaking of the resurrection. He not only said, "I am the resurrection and the life," but he also declared, "The hour is coming in which all that are in their graves shall hear the voice of the Son of man and shall come forth." (John 11:25; 5:28.) Those of you who are Christians will not doubt that the Redeemer knew where are the dead. And in this Scripture which we have just quoted it distinctly says that they are in their graves, not in Purgatory, not in a hell of torment, not in heaven; they are in the tomb, in the death state, and from the death state he will call them forth in the resurrection morning. What more could we ask than this positive statement? Who dares to contradict him who spake as never man spake? What theologian would have the temerity? Note how complete is the harmony between his statement and that of our text. St. Peter, one of the chiefest apostles, declares that David was still in his sepulchre, had not ascended into heaven; Jesus himself declares, "No man hath ascended into heaven;" and again, "All who are in their graves shall come forth." The next verse tells that in the coming forth there shall be two classes, the one perfect in life, glory, honor and immortality; the other still imperfect and to receive chastisements, judgments, disciplines, with a view to their ultimate attaining a full resurrection out of sin—and death conditions, if they will. With these clearer thoughts on this important subject, dear friends, I trust that you and myself will more and more seek to make our calling and election sure, that we may have a blessed part in the First Resurrection, of which it is declared, "Blessed and holy are all they that have a part in the First Resurrection; on such the Second Death hath no power; but they shall be kings and priests unto God and reign with him a thousand years." Rev. 30:6.

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STOPPED HIS PAPER.

"I've stopped my paper, yes I have.
I didn't like to do it.
But the editor he got too smart
And I allow he'll rue it.
I am a man as pays his debts,
And will not be insulted,
So when an editor gets smart,
I want to be consulted.
I took his paper 'leven years,
And helped him all I could, sir,
An' when it comes to dunnin' me
I didn't think he would, sir;
But that he did, and you can bet
It made me hot as thunder.
Says I. I'll stop the sheet, I will,
If the cussed thing goes under!
I hunted up the measly whelp
And for his cunnin' caper
I paid him 'leven years and quit!
Yes,, sir; I've stopped the paper!"

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WHERE, O HADES, IS THY VICTORY?

THE REIGN OF SIN AND DEATH SOON TO END AND THE REIGN OF RIGHTEOUSNESS AND LIFE SOON TO BEGIN.

GOD'S WORD FOR THIS.

Dallas, Tex., July 12.—Pastor C. T. Russell of Pittsburg, Pa., addressed the Bible Students' Convention, in session here, this afternoon, at the Maccabee Temple. He took for his tet, "Where. O death, is thy sting? Where, O hades, is thy victory?" (1 Cor. 15: 55.) The speaker said:

Our text is usually read out of its connection, and hence to the majority is meaningless or worse. To those who have parted from loved ones by death, by the grave, it sounds ironical indeed to say, "O death, where is thy sting? O grave, where is thy victory?" The grave is surely gaining a great victory over humanity at the present time, since it sweeps up an average of 90,000 human lives each day. And that there is a sting to death, needs not be told, for it has touched every member of our race. We wish it, therefore, to be distinctly understood that the Apostle is not responsible for such a misconception of his words as is usually drawn from them to the shame of the thousands of educated ministers who throughout the world are ostensibly devoting their time to expounding the Word of God to 400,000,000 of nominal Christians.

To understand the Apostle we must note the logic of his reasoning, his argument, of which our text is a part. He is not denying the actuality of death, the actuality of sin, the actuality of its sting and of the victory of death! On the contrary, he is setting forth these very things. His argument from verse 12 to verse 22 is that death is a horrible reality, that the only hope of escape from it is through a resurrection of the dead and that the only hope of a resurrection lies in the fact that Christ has died for humanity—the Just for the unjust, that he was raised from the dead and eventually is to bring forth from the power of the tomb all mankind purchased by his precious blood; for, "As all in Adam die, even so in Christ shall all be made alive; but every man in his own order." (1 Cor. 15: 22, 23.) He has made the actuality of death so prominent as to declare that if there be no resurrection the Christian's faith is vain; that all mankind are yet in their sins, and those who have gone down into death are perished.—vs. 17, 18.

Christ's Reign of One Thousand Years.

Proceeding with his argument further the Apostle shows that as the death of Christ was necessary for the redemption of man from the power of sin and death, so his resurrection was necessary before he could be the King, the great Deliverer and Life-Giver. He proceeds to show that the Church now being selected by faith is a first-fruits to God, and that following the gathering of the Church to himself will come its glorification in a share in the First Resurrection, describing it as follows: "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown an animal body, it is raised a spiritual body." (vs. 42-44., The Apostle points out that this glorified Church, which is to share with Christ his Millenuial Kingdom, his glory and his power for the blessing of the world, must be gathered first and then the reign of Christ will begin, in harmony with the petition of his prayer, "Thy Kingdom come, thy will be done on earth as it is done in heaven." That reign of the Lord and his glorified Church, his Bride, during the Millennium, he assures us, will accomplish great things, for he must reign until he hath put all enemies under his feet; the last enemy that shall be destroyed is death. Then he shall deliver up the Kingdom to God, even the Father, by whose authority and in whose power the Millennial reign will be inaugurated and brought to a successful issue.—Vs. 24-28.

Explaining the transition from the present reign of sin and death to the reign of righteousness and life, the Apostle tells us that not only those of the Church who have already fallen asleep in the unconsciousness of death would be awakened spirit beings, immortal, but that those of the same class living at that time would not need to sleep, but in dying would be changed instantly, "in a moment, in the twinkling of an eye." (V. 52.) Thus under divine providence would be inaugurated

The Blessing of the World.

The Apostle presupposes some general information amongst his readers respecting what blessing is coming to the world at the Second Coming of Christ and the glorification of the Church, the Elect. Elsewhere in his writings this is made very prominent; that the Church constitutes the Spiritual Seed of Abraham and that its mission when completed, when glorified, is to fulfill the divine promise made to Abraham, "In thy Seed shall all the families of the earth be blessed. (1 Cor. 15: 22, 23.) The blessing which the world needs and which God has promised is the removal of the curse, which for six thousand years has rested upon Adam and his race. This is not, as many suppose, a curse or sentence to eternal torment, but the curse or sentence of death. The removal of the curse would mean the release of humanity from the death sentence; the bringing of mankind out of the sin and death conditions which have prevailed against all ever since our first parents, through "original sin," brought themselves and us as convicts under the calamity of death and its concomitants of sorrow, pain, trouble of mind and body and its incidentals of death-dealing conditions, storms, cyclones, earthquakes, floods, famines, etc., all elements of the reign of sin and death.

For many centuries before the Lord came into the world God had vaguely stated his purpose of ultimately blessing mankind. But not until the death of Jesus, the Just for the unjust, and the application of the merit of his sacrifice to believers could any be fully restored to the divine favor. There, called the "household of faith," have indeed enjoyed much blessing of the Lord, in proportion as they were able to exercise faith in his promises; but they were obliged to walk by faith and not by sight—and indeed the trial of their faith constitutes a part of their testing. Their real blessing, their real deliverance from sin and death, cannot come until the end of this age, until the resurrection of the just, the saints—the First Resurrection.

Following will come the release of the world in general from the death sentence; as the Lord has declared, he will wipe away all tears from off all faces; there shall be no more sighing and crying and dying, because all the former things shall have passed away. (Rev. 21: 4.) This, therefore, will include the blessing not only of the living world at that time, but also the blessing of the thousands of millions who have gone down into the tomb, to the prison-house of death, called in the Old Testament Hebrew, sheol and in the New Testament Greek, hades. The awakening of these will be but the first step in the blessing that is to come to them. Following this will be their enlightenment with a knowledge of the truth until that knowledge shall be so complete that there will be no need to say every man to his neighbor, Know thou the Lord, because all shall know him; the knowledge will be so widespread that every knee will bow and every tongue confess to the glory of God. (Jer. 31: 34; Isa. 45: 23.) With this release from the bondage of sin and death will come proportionate responsibility to each individual, and only those who from the heart shall accept Messiah's rule and become lovers of righteousness and haters of iniquity—only such shall be counted worthy of the eternal life conditions beyond the Millennium; all others shall die the Second Death, be as though they had not been.

"Then Shall Be Brought to Pass."

Those who have followed our argument may now comprehend the Apostle's words of our text—"Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave (hades), where is thy victory?" Ah, yes! then, and not now, will be the victory of the great Messiah. As yet death has the victory—sin dominates the world, and the Lord's faithful fall with the rest of mankind under the power of hades, the tomb. But then, at the close of the Millennial Age, everything will be very different; the victorious Messiah shall have swallowed up death in victory; death shall no longer reign over the race, but instead of it it life. None will longer need to die; none will die except as a sinner for wilful, deliberate refusal to accept the gracious provisions of that time. How grand that consummation of God's plan, as compared with the one which so many of us have received from childhood and which is taught by all the creeds of Christendom! And by the way it should be noted that out text is supposed to be a quotation from Hosea, which reads, "I will ransom them from the power of the grave (sheol); I will redeem them from death: O death, I will be thy plagues! O grave (sheol), I will be thy destruction! Repentance shall be hid from mine eyes,"—(Hosea 13: 14.)

We remind you, dear friends, that the word here rendered grave is in Hebrew sheol, the only word rendered hell throughout the Old Testament. Grave or tomb is its proper rendering, though the majority are kept in ignorance of this fact, which is known to all educated ministers throughout the world. The Lord through the prophet distinctly tells us then that sheol is to be destroyed, proving that it cannot be a place of eternal torment and assuring us also, according to its true signification, that the tomb, the state of death, is not to be perpetual; that ultimately it shall be destroyed by the taking out of it every member of our race, by the awakening of all from the sleep of death. This is the same thought that the Apostle sets before us in our text when he assures us that Christ's victory, by the close of the Millennium, will be so complete that the sting of death will be no more felt; even sickness, pain and sorrow shall have fled away and hades (the same word frequently rendered hell in the New Testament—the grave, the tomb) will no longer have the victory, but will be destroyed! By the time that all mankind shall have been raised from the power of death and the tomb, this victory will be complete; and the testimony of the Apostle again is, "Messiah must reign until he shall have put all enemies under his feet; the last enemy that shall be destroyed is death."—Vs. 25, 26.

The destruction of death and hades however does not signify that all mankind will have eternal life, for that is provided for only the willing and obedient when they shall come to a knowledge of the truth and shall accept it heartily. For all willing and intelligent rejectors of divine favor the Lord has provided the Second Death, an utter destruction, from which there will be no hope of recovery, no redemption, no resurrection, because all who will go into it will first have had every opportunity which God's grace could justly provide.

The Sting of Death.

The Apostle incidentally calls attention to the fact that "the sting of death is sin." (V. 56.) It was the poison of disobedience that entered our race through our first parents and has developed in us—as poison passes through the system from a serpent's bite. This is, indeed, the picture God gave us through Israel's experience in the wilderness when he permitted the fiery serpents to bite them, to poison them and then provided for them a way of escape through the exercise of faith in looking upon the brazen serpent which Moses was permitted to erect. Here we have the picture of the human family all bitten by sin, all poisoned, all dying under sentence of death. God has provided in Christ a great Sin-Bearer who took our place as the sinner, who died the Just for the unjust, so that all looking to him as their Redeemer and following his directions may ultimately be delivered, if they will, from the power of the sting of sin. Our Redeemer declared, "I, if I be lifted up, will draw all men unto me." He has indeed been lifted up on the cross, but only a few as yet have had the eyes to see and to appreciate the fact; but he is to be lifted up in glory as the King of kings and Lord of lords during the Millennium, and then the message will go forth, "Look unto me, and be ye saved, all ye ends of the earth." (Isa. 45: 22.) The Glorified One will draw all men by the influence of truth and righteousness and enlightenment, and only those who resist and refuse the drawing of righteousness shall ultimately die the Second Death. The drawing of the Church, the Elect, in the present time, be it noticed, instead of being the drawing of the glorified Lord Jesus, the Redeemer, is the drawing of the Father; as we read, "No man cometh unto me, except the Father who sent me draw him." (John 6: 44.) This is the rule in respect to the Elect now being gathered, a little flock from every people, kindred, nation and tongue, that those found worthy may be joint-heirs with our Redeemer in his Kingdom and work of blessing the world.

Law the Power of Sin.

The Apostle further explains that the strength of sin is the law; that is to say, sin brings forth death in us because this was the divine law. God indeed could have given a different penalty in Adam's case, one which Adam could have fulfilled in himself and after which he might have been received back to Eden and divine favor. But divine wisdom preferred a different programme, and hence gave to Adam and his race the full limit of sin's penalty in order that in due time God might show forth his love in providing a Redeemer and a redemption and the restitution times; and incidentally develop to the divine nature and glory the little flock, of which Jesus is the head and the Church the members.

As the Apostle points out, God's law condemned us all; and we would have been helpless had he left us under that sentence. But he did not so leave us, as the Apostle proceeds to show, saying, "Thanks be to God, who gives us the victory, through our Lord Jesus Christ." The victory that he is speaking of not only includes the Church's victory in the First Resurrection, but the victory of all that shall ultimately be saved through the Millennial Age; but all the victory comes through our Lord Jesus Christ and his meritorious sacrifice. Neither is there salvation in any other name nor in any other manner than by faith in his blood. Hence the darkness of ignorance and superstition of the present time is a barrier to the world in general, and only the specially favored ones can grasp the blessing now in advance of the Millennium. Of these few our Lord said, "Blessed are your eyes, for they see, and your ears for they hear." And we have found it so. Blessed, indeed, are all those who are accepted in the Beloved in advance of the world; but blessed also will the world be when God's due time shall come, when Messiah shall take his great power and reign and Satan shall be bound for a thousand years and the light of the knowledge of the glory of God shall fill the whole earth as the waters cover the great deep. Thank God for the Savior he has provided—a Savior and a Great One, able to save unto the uttermost all who come unto the Father through him! Thanks be unto God, who giveth us the victory now through faith! And thanks be to God who ultimately will give the victory to Christ and the Church and through them to all the families of the earth who will avail themselves of the privileges extended!

We conclude with the Apostle's words, "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (V. 58.) Our labor at the present time must seem small and insignificant, because few have ears to hear and hearts to receive, the great majority of mankind being under the Adversary's binding influence! But we know that our labor is not in vain, because it is acceptable to God through Christ, and it is working out in our own hearts and characters experiences which by the grace of God will fit and prepare us for joint-heirship with our Lord, in his great work of the Millennial Kingdom, which will complete fully and finally his great victory over sin and death!

TRIBUNE APPRECIATIONS.

Brooklyn, N. Y., July 6.

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Please find enclosed money order for another year for your valuable paper which we appreciate on account of Pastor Russell's sermons.

I am sorry I did not notice the expiration of The Tribune before, as I am also interested in labor news.

With best wishes I remain yours truly, JOS. LAWSON.

Lowell, Mass, July 8.

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I am sending you one year's subscription to The Tribune for Mrs. E. T. Webb, Bangor Maine.

I appreciate very much your paper and hear others of whom I have gotten to subscribe, speak very highly of it also, and especially of its regularity and its good clear print. Am keeping my eyes open and will send you subscriptions when possible.

Thanking you for your service in the past, I am yours, very truly,
B. E. OSBORN.

West Carrollton, Ohio, July 8.

Editors National Labor Tribune:

Have received your notice relative to my delayed renewal of my subscription to your very worthy journal. I am sorry to have put you to this trouble. I like your paper, and think it a safe, conservative medium of information along the lines which it advocates. But my interest in it centers in the highly satisfactory manner in which it brings out Pastor Russell's sermons each week.

Thanking you for the weekly visits of your paper which were prompt, I remain respectfully your well wisher,
J. P. MARTIN.

Johnstown, Pa., July 8.

Editors National Labor Tribune:

My subscription expires July the fourth. I herewith enclose P. O. order for another year's subscription as I cannot afford to miss one of Brother Russell's sermons.
W. N. SLAGLE.

Peabody, Kas., July 8

Editors National Labor Tribune:

We appreciate your paper very much as it is full of good reading, especially Pastor Russell's sermons. They are worth alone more than we pay for the paper. Please accept postal order for your paper another year. I should have sent this sooner, but neglected to do so. Please excuse and thanks for not stopping my paper. Very respectfully yours,
JOSEPH S. JOHNSON.

Lestershire, N. Y., July 11.

Editors National Labor Tribune:

We enjoy reading Bro. Russell's sermons as printed in your paper very much, and wish you much success. Yours truly,
H. G. DAVIS.
WM. F. KRUEGER.

Denver, Colo., July 7.

Editors National Labor Tribune:

In writing to ask you to kindly change address of you valued paper I wish to say I appreciate fully your efforts to publish a paper that reaches a large class of the best citizens, for surely those who labor and earn an honest living are such, and give them that which will be most enduring of all good—a knowledge of God's plans and purposes in relation to man, which you do in the sermons you publish of my dearly beloved brother in the Lord, Chas. T. Russell, for which I desire to thank you.
J. C. EDWARDES.

Sacramento, Cal., July 7.

Editors National Labor Tribune:

Find enclosed P. O. money order for which you will send your paper for one more year. I am glad to note your fairness in dealing with all matters pertaining to labor, but especially glad for the noble stand you have taken in publishing Bro. Russell's sermons in such good, clear type that all may read who wishes. Wishing you success in every way, I am yours for the spread of the truth.
H.C. ROGERS.

Binghamton, N. Y., July 11.

Editors National Labor Tribune:

I enjoy receiving the paper each week and reading Bro. Russell's sermons so well printed and so easy to read on account of large and clear type.

Please find enclosed a year's subscription for same. Respectfully,
ESTHER W. HUNT.

Sonora, California, July 13.

Editors National Labor Tribune:

We are forwarding our renewal of subscription to Labor Tribune to the Watch Tower, but wish to acknowledge to you our appreciation of your valuable paper, and especially for the acceptable manner in which we are furnished Bro. Russell's sermons (the object we have in taking your paper.) We most heartily sympathize with the laboring classes among which we are pleased to be remembered. But through the truth presented by Bro. Russell as Jehovah's mouthpiece we are aware that this is the day of his "Preparations," and as we humbly believe we have been called to a place among "the Little Flock" to whom it is the Father's good pleasure to give the Kingdom. Our work is to "make ourselves ready" for that "high calling" and telling others of their great privilege of running in the race and repeating the message "Come unto me all ye that labor and are heavy laden and I will give you rest." Yours with a desire for the Master's. "Well done good and faithful servant."
MR. AND MRS. A. C. KNOWLES.

Orbisonia, Pa., July 11.

Editors National Labor Tribune:

Please renew my subscription for your paper. I prefer it to other papers publishing Pastor Russell's sermons, because of its large clear print. Respectfully yours,
MRS. R. S. SEIBERT.

Waukesha, July 11.

Editors National Labor Tribune:

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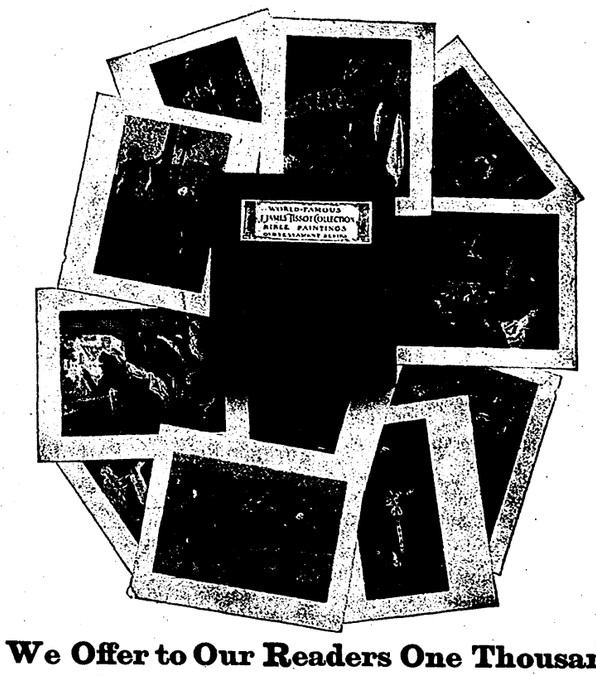

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We want every reader of Pastor Russell's sermons to become an agent for The Tribune. Show the paper to a friend and then follow it up by getting their subscription. The Tribune claims that it prints Bro. Russell's sermons exactly as delivered and in type that can be read by young and old. Let us hear from you. Who will be the first to send us additions to our list?

NOTICE.

Any of our readers desiring back numbers of The Tribune can have the same for two (2) cents per copy.

SUPERSTITIOUS SAILORS.

Not So Numerous as They Were, But Still in Evidence.

The steamship and the wireless telegraph have cured the sailor of many of his old-time superstitions, but he still clings fondly to a few. He dislikes to see St. Elmo's lights or "corposants," as he calls them, and he has not yet conquired his aversion to a corpse in the cargo or a "sky pilot" as a passenger, feeling sure that both will bring bad luck to the ship. The man at the wheel is supposed to be unable to steer straight if there is a cross-eyed person aboard. The prejudice against carrying women on "windjammers" and men-of-war also extends to feminine names, and a ship named for a woman is sure to be unlucky. The construction of a vessel is believed to forecast her whole future, so if she sticks on the ways and refuses to be launched a dark fate is predicted for her. A sailor may sing at sea, but he seldom whistles, for whistling is supposed to bring a hurricane, and many a cabin boy has had his ears cuffed for puckering his lips. To turn a hatch upside down on deck invites misfortune, and Mother Carey's chickens flying between the masts betoken evil. To break a looking-glass means a broken mast, and a broken tumbler foretells a shattered compass. A sneeze indicates bad luck unless you sneeze to the right. Friday has lost much of its terror for the deep-sea sailor since so many ocean liners have made it their sailing day with no disastrous results, but some old salts still consider it a "hoodoo." The Spanish sailor, on the contrary, regards Friday lucky, probably because Columbus started on his great voyage of discovery on Friday.

Sharks following the ship means a death on board, gulls are believed to be the souls of drowned sailors, and odd numbers are regarded as lucky. If a pig is killed and the captain wants the wind from a certain quarter he has the animal killed with its nose in that direction. Pets are believed to bring good luck, which may account for their popularity with sailors, and to sail without a mascot is a risky thing for a mariner to do.—New York Press.

The Teacher's Reward.

A school teacher after spending 45 strenuous moments explaining the mysteries of physiology to the primary class sounded their intelligent attention by asking the definition of "vertebrae." A small and anxious boy on the back seat arose and delivered the following:

"The vertebrae is a long, wavy bone. My head sits on one end of it and I sit on the other."—Pathfinder.

Pastor Russell's sermons will appear in this paper every week, and just as delivered, not a word changed or cut out.

We wish to call the attention of our friends to the date on the pink sticker on this paper, and if it calls for renewal of subscription, we would be pleased to hear from them with same.

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Promptness in renewing subscriptions when expired will be highly appreciated.

Labor Tribune

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HANDSOME PREMIUM OFFER.

The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present.

CONCERNING WOMEN.

Miss Helen A. Maleta has received the nomination for county superintendent of schools in Lawrence county, South Dakota.

Mrs. Caroline Scott, who died recently in New York at the age of 90 years, left the bulk of her estate to the cause of woman suffrage.

The wives of both the nominees for president, Mrs. Taft and Mrs. Bryan, are women of intelligence, broadened by travel, and both are believers in woman's right to have her opinions registered by ballot in government affairs.

William T. Stead, the English journalist and writer, favors woman suffrage and he says so with much vehemence. "Why should not a woman hold any office for which she is fitted?" argues Mr. Stead.

The Georgia Legislature galantly tendered the use of the hall of the House of Representatives to the Georgia Woman Suffrage Association for its annual meeting. Thirteen years ago a Governor of Georgia declared that it would be "unconstitutional' for the women to hold a suffrage meeting in the Capitol. Truly the world moves!

Emotional Politics.

The Republican National Convention yelled for Roosevelt for 45 minutes and the Democratic National Convention yelled for Bryan for an hour and a half. The woman suffragists are now saying that if the club women or the D. A. R. or any other body of women had behaved in that way over the election of their president, it would have been pointed at on all sides as proof that women were too emotional to be trusted with the ballot.

Please renew your subscription promptly when the date on your tab says time is up.

"RECONCILED TO GOD."

GOD RECONCILED, MAN RECONCILED.

THE CHURCH AMBASSADORS FOR CHRIST.

THE MINISTRY OF RECONCILIATION.

St. Louis, Mo., July 19.—Pastor C. T. Russell of Pittsburg, Pa., preached twice here today. The discourse on, "Where are the Dead," drew an immense concourse of people. Notwithstanding the oppressive weather they listened with bated breath for nearly two hours. We report his second discourse on Reconciliation, from the text, "Now, then, are we ambassadors for Christ, as though God did beseech by us: we pray in Christ's stead, be ye reconciled to God." (2 Cor. 5: 20.) The speaker said:—

The translators of the common version failed to grasp the Apostle's thought that himself and all consecrated believers as members of the Church, the Body of Christ, are God's ambassadors in speaking to the world; hence they add the word "you" in two instances, although it is not found in the Greek, its absence from the original being indicated by the placing of the word in italics. The Apostle addressed his entire epistle "Unto the Church of God which is at Corinth, with all the saints which are in all Achaia." Manifestly it was not necessary to beseech the Church to pray, the saints and the Church to be reconciled to God, because unless they had already become reconciled they could not have been saints and acceptable at all as members of the one true Church. And only such could be ambassadors for God—his representatives in making known to mankind in general his gracious provisions for the receiving of sinners who desire to return to his favor and love and blessing.

The word reconciliation of itself is a contradiction to the Evolution theory. It implies that at one time mankind was in harmony with the Creator; that by some means that harmony was disturbed, broken, and that by some means God is now willing to have that harmony restored. This is in line with the entire teaching of the Scriptures, both of the Old and of the New Testaments. From Genesis to Revelation there is the one story of Paradise lost through disobedience, of the race of Adam plunged into sin and death under divine disfavor, of the redemption accomplished by God himself through our Lord Jesus Christ; and of a reconciliation and return to divine favor to all that was lost—available to every member of the race, because "Jesus Christ, by the grace of God, tasted death for every man," "gave himself a ransom for all, to be testified in due time."—Heb. 2: 9; 1 Tim. 2: 6.

God and Man to Be Reconciled.

Let us not forget that the breaking of that fellowship between God and men was not man's act, but God's. After his transgression of disobedience in the eating of the forbidden fruit, father Adam evidently would still have been glad to retrace his steps and to maintain his relationship to God and his enjoyment of the divine provisions in Eden. It was God who pronounced his sentence or curse against the sinner—"dying thou shalt die" (not roasting thou shalt roast, as the teaching came down from the "dark ages."), It was in order to the execution of the death sentence that man was cast out of Eden into the unprepared earth, there to struggle against adverse conditions, thorns, thistles, etc.; that as a culprit and convict he might pay the penalty of sin. Of course, all of his children were born under sinful, imperfect, dying conditions; as it is written, We were born in sin, shapen in iniquity. These adverse conditions, accomplishing man's death, are Scripturally spoken of as God's wrath, signifying God's opposition, his unwillingness to permit sin and sinners to exist indefinitely. Thus, for instance, the Apostle says respecting the Church, "We were children of wrath even as others (still are)" (Eph. 2: 3.) We have escaped the condemnation that is on the world. —1 Cor. 11: 32.

How long will divine wrath continue against mankind? We reply that the Almighty never had such a wrath as some of his creatures misunderstand this expression to signify. From the very first he had sympathy with our race; and even before the sin had come, foreknowing it, he had so loved his creatures as to make a provision for their ultimate redemption and so far as possible their reconciliation. That which the Scriptures term the "wrath of God," the "curse of God," the "condemnation, passed upon all," merely therefore signifies the decree of justice which God allowed to fall upon the sinner race. He designed it to be a temporary destruction, from which he would ultimately recover Adam and his children in a way which would show forth to angels and to men the lengths and breadths and heights and depths of divine wisdom; divine justice, love and power.. Note the statement of this in the expression, "Thou turnest man to destruction (death—and then), and sayest, Return ye children of men (by the resurrection power through the Redeemer)."—Psalm 90: 3.

For over four thousand years there was an uninterrupted reign of sin and death—all mankind going down the broad road to destruction—not to eternal torment. During all that time the world was allowed practically to take its own course, and the only revelation of divine favor was to Abraham and his seed, Israel. Even then the blessings granted them were only partial and typical, for "The Lord made nothing perfect." Year by year continually the nation of Israel was reconciled to God by typical sacrifices —the blood of bulls and goats which could never take away sin. There was no real reconciliation, but merely types of it pointing forward to Spiritual Israel and to better sacrifice, which would put away sin thoroughly and forever and bring about the desired reconciliation between God and men.

God Reconciled for Us.

As it was God that condemned man to death because of violation of the divine law, therefore there could be no hope of recovery of man to harmony with God under the divine arrangement until first atonement for that original sin had been made. The sinners could not atone for their own sins, neither for each other's sins, because all were imperfect, all were condemned. From this standpoint the recovery of man from under the death sentence looked like an impossibility; and God's promise made to Abraham, that eventually a blessing should come to all the families of the earth through his Seed, might naturally enough be viewed by angels and by men as an intimation that ultimately the great Supreme Judge intended to reverse his own decree, intended to relent and cancel the sentence. Not until the advent of the Redeemer nearly nineteen centuries ago did the divine purpose manifect itself. The angels beheld Michael, the Logos, humbled by his own consent from the heights of the spirit plane to the human plane—becoming the man Christ Jesus. In him they beheld the ransomer of Adam and consequently of the whole race which perished through his disobedience. In his death, the Just for the unjust, all whose eyes of understanding open may see that divine justice has preserved its integrity and yet permitted the exercise to the full of divine love.

But the death of Jesus the Just for the unjust, was only one step in the route to man's reconciliation. Had the Redeemer remained dead the result would have been nothing. But in due course the Father on the third day raised him from the dead, not again to human nature and its limitations—but put to death in the flesh he was quickened in spirit, highly exalted above angels, principalities and powers and every name that is named, to the right hand of God, to a position next to the heavenly Father, being also made partaker of the divine nature—1 Pet. 3, 18. Phil. 2, 9; 2 Pet. 1: 4.

The "Redeemer Appeared for Us."

We read that our Redeemer ascended up on high there to appear in the presence of God for us. He appeared before the Father with the full merit of his sacrifice; no less would have done for the redemption price of a single one of the race, no more was needed for the sins of the whole world, for all had shared in the one man's condemnation and therefore all could be properly included in the justification that came through the sacrifice of the man Christ Jesus, who gave himself a ransom for all, to be testified in due time. Be it noted, however, that although the promises foretold that through this Redeemer and his work the blessing of the Lord should come to all peoples, kindred, nations and tongues, nevertheless, when our Lord appeared before the Father, he did not apply his sacrifice for all mankind, but merely for the household of faith; or, as the Apostle says, he appeared in the presence of God for us—believers.

Let us not suppose for a moment that there is any mistake in the record, nor that the Lord failed to guide the apostles in the use of the proper language in respect to this great matter. Let us note rather the outworking of the divine arrangement as specified and see therein a "wideness in God's mercy, like the wideness of the sea." The limitation of the forgiveness to the believers is another feature of the divine programme designed further to still illustrate the mercy of God and his loving kindness; for the Scriptures clearly show that a blessing of reconciliation for the world is still the outcome of the divine programme, while the present blessing of believers is for the purpose of selecting from the world a peculiar people, a little flock of such as are most zealous, most loyal to the Lord, to his truth and to righteousness. The selection of these during the present time is declared in the Scriptures to be a "Mystery," and the selected class is called the "Mystery of God," while a counterfeit class in the world is analogously called the "mystery of iniquity." The matter of this selection of the Church is left a mystery to the world for two reasons: (1) That the world, knowing us not, even as it knew not the Redeemer in the days of his flesh, might oppose these consecrated ones, might make their pathway a narrow and a difficult one with obstacles, oppositions, persecutions, etc., in all of which they would be aided by the great Adversary, who has usurped the power and is the god or ruler of this world.

(2) The Church is left subject to these miseries and persecutions and oppositions of the world and without a special outward manifestation of divine favor in order to the testing and proving of their faith, their obedience, their loyalty to the Lord, to each other and to rightousness. As the Scriptures clearly show us the result will be that only a little flock will be found in these respects copies of God's dear Son. This little flock, lifted from degradation and sin, justified through faith—permitted to consecrate life and all to the Lord and to his service—after having suffered awhile, after being perfected by suffering and specially strengthened, settled and fixed in character and tested, will at the close of this age be glorified as the Bride, the Lamb's Wife, as joint-heir with their Redeemer in his glory and honor and divine nature and also in respect to participating with him in his great work of blessing all the families of the earth.—Gal. 3: 29.

The Reconciling of Man.

Bear in mind that the ransom price which Jesus paid was a sufficiency for the sins of the whole world, and when he ascended on high he merely applied it for believers. Meantime he has accepted these believers as though they were members of his Body. He has permitted them to sacrifice their earthly interests, following his example. Their sacrfiices are not counted as their own, but as his because they are his, and when the last member shall have finished sacrificing and has passed beyond the vail, then the great Redeemer will present the merit of all this sacrifice which is his own on behalf of the sins of the whole world and as sealing the New Covenant between God and mankind in general. Thus the Christ, Jesus the Head, the Church "members in particular of his Body," will constitute the great Prophet, Priest and King, Mediator and Judge between God and the world; and in "his day," the Millennial day, a thousand years long, the work of this great Priest will be the reconciling of the world to God.

Do not mistake the order: Justice is reconciled or satisfied first by the great Atonement sacrifice. No reconciling of the world is possible until this has been accomplished. But subsequently, as a result of the satisfaction of divine justice and the release of mankind from the penalty of sin and death, the great Mediator of the New Covenant (Christ and the Church) will be privileged to enlighten, instruct, uplift and in every way bless the fallen race and to bring back all the willing and obedient, step by step during the Millennium, to the grand original standards approved by God. All mankind who will develop the proper spirit of obedience to God will thus be privileged to come back by restitution to that condition in which they will be in the likeness of God, as Adam was when created and before he sinned. Here then, are the two sides of the atonement, the two sides of the reconciliation: (1) Justice satisfied as respects original sin, (2) man restored, brought back to perfection and the image of God, where it will be possible for him to be acceptable to God and to have eternal life according to divine purpose. Meantime those who will refuse to avail themselves of the divine favor will be cut off in the Second Death.

We perceive, then, that the divine programme is not the coercion of the human will, which would make man merely a machine and inferior to the brute, but a co-operation with the human will and its assistance of it through lessons, instructions and experiences. All mankind have learned to some extent the bitterness of sin and its death-dealing influence. All well need to learn of righteousness and of the blessings, mental and physical, which flow from the hearty obedience of the divine laws. The teaching of this lesson to the world during the thousand years of the Millennial Kingdom will be directly under the supervision of the glorified Christ, Head and Body, and their active representatives amongst men will be first of all those ancient worthies, Abraham, Isaac and Jacob and all the prophets and subsequently such of humanity as fall in line with the divine arrangements. All such will be ambassadors of God and of righteousness, speaking to one another and assisting one another, building one another up, preparing one another for that ultimate perfection in which alone they shall be ready for presentation to God at the close of the Millennial Age.

Able Ministers—Ambassadors.

The Apostle speaks of himself and others of the consecrated Church as able ministers, qualified ministers or servants of God's grace, and again he refers to these in our text, saying, "Now, then, we are ambassadors for Christ as though God did beseech by us: we pray in Christ's stead, be ye reconciled to God." Each one who is now drawn of the Father and comes to the Son in faith and full consecration, when accepted of the latter as a member of his Body, a member of the under-priesthood, is properly qualified to make known, to tell, to express to the best of his ability about the grace of God in which he has already participated. He may tell of the love of God in the provision of a Redeemer, of the great sacrifice for sins, of Christ's resurrection and exaltation to the divine nature, of his ultimate second coming to receive his faithful Bride class and to establish his Kingdom for the blessing of the world. They are qualified and authorized further to tell of the high calling of God now extended to such of mankind as have the ear to hear, the "hearing of faith," that such might become joint-heirs with Messiah in all the glorious features of the Kingdom work.

God could indeed have used the angels to call out of the world a little flock of joint-heirs with Christ, but instead he gave this opportunity to the Church to call one another, to be God's representatives and ambassadors in the work of selecting the Bride, thus to gain experience which will be valuable to them now in character development and by and by valuable to them in connection with their work of drawing and blessing all the families of the earth Moreover, the Lord would prove those whom he accepts as members of the Body of Christ, and this experience constitues a closer test of their love for God and for their fellowmen As it was the love of the Father and the desire to do his will that prompted and euergized our Savior and led him step by step in all the way of his sacrified life even unto death, even the death of the cross, so it must be with all his followers; they must so delight to do the Father's will, must have so great pleasure in being God's ambassadors, that they will be willing to serve in this capacity at any cost, at any sacrifice any self-denial. Moreover, as love for the people was necessary in our Lord's case, leading him to sympathize with them in their sorrows and difficulties and to rejoice in the pleasure of their redemption and final uplift, so this same spirit must be in all who would be acceptable as members of the Bride class; they must not love the world in the sense of loving the sin and unrighteousness, injustice and inequity of present conditions of the world, but they must be lovers of mankind as God is; for God so loved the world as to give his Son Jesus, who so loved the world as to be its Redeemer, and all these who would be joint-heirs in the ultimate work of blessing all the families of the earth, are required now to manifest their spmpathetic love in doing good unto all men as they have opportunity, especially to the household of faith.

"Be Ye Reconciled to God."

Even after we realize the situation as it is now outlined before our minds, that the reconciling of divine justice has been provided for in the death of Jesus, we are still surprised that God should urge sinners to come back to him, to be reconciled to him and that God should send us forth as his ambassadors to call to the sinners. What is the explanation of this? Why is it that sinners are not hastening to avail themselves of the opportunity for a return to God, as Adam doubtless would have availed himself quickly had such an opportunity been granted to him after his sin and sentence? Ah, we answer, God's calling after mankind and sending ambassadors to them to tell them of his love and gracious provisions in Christ, is the result of "Love divine, all love excelling," and man's alienation from God, so that he does not desire a return and is slow to believe, slow to accept the message of the ambassadors, is because sin has hardened the human heart. Sixty centuries of sin and death, mental, moral and physical deflection, has alienated mankind in general and to a very large degree has oliberated the character-likeness of God as it was originally implanted in father Adam when he was created in God's image and likeness. Only faint outlines of divine character are now perceivable in the fallen ones.

Instead of looking longingly to the Lord and desiring reconciliation, instead of listening for any message of divine favor, the world's attention has turned in an opposite direction for two reasons: (1) Because the great Adversary, using every means, has misrepresented the divine character and misintepreted the divine revelation, often using the children of God as mouthpieces of error to picture the Almighty God of all grace with the lineaments of a demon, so that mankind has a dread or fear respecting God and not a confidence in him as both just and loving. Hence their alienation, their disinclination to think of him or listen to his Word, which they incorrectly imagine speaks only wrath and eternal torment.

(2) Additionally the depravity of the human mind has led into ruts of sin which are pleasurable and difficult to overcome, and which the world indistinctly recognizes as in opposition to the divine will. Hence, any suggestion of reconciliation to God is seen at once to signify the breaking off of these practices, and hence appear undesirable, as none even imagine in advance the rich blessing of peace and love and joy which come through full reconciliation to God and his arrangements. They see that reconciliation to God means a turning away from injustice and unrighteousness in every sense and degree, and it is the fallen flesh, therefore, that rebels and declines reconciliation at the present time.

Those who now accept reconciliation are such as are willing to come unto God and to submit themselves, such as never were pleased with injustice or unrighteousness; or such as have found by experience, by broken hearts, sorrow and trouble, that there is no real pleasure in sin and unrighteousness and who are feeling after God that they may have the rest he alone can give. It is inquired, How then would such as now reject the Lord's grace be profited during the Millennium? We answer, it will be because the conditions then will be so different from those which now prevail: Satan will be bound, wrong will become bitter and right will become sweet, the very reverse of the present order of things. The sinner will suffer and the righteous will be blessed, whereas now, under present conditions, whosoever will live godly will suffer persecution. And of the wicked it is written, "Their eyes stand out with fatness, and they have more than heart could wish.—Psa. 73: 7.

The lesson to God's people of the present time is their own full submission to the divine will in every particular; that they be reconciled in full harmony with God, desiring that his will be done in his own time and way and in all things. This work in their hearts, according to the Scriptures, will be a gradual one. At first they submitted because they realized that in no other direction was peace obtainable. Then they learned that the more submissive they were the more fully they were reconciled, the greater would be their blessing and their growth in the Lord's favor. The consummation of such reconciliation to God and to his will in the present time is found in those who rejoice to do the will of the Lord in all things and who gladly and willingly by faith accept all that may come to them as under divine supervision and providence, and guaranteed by the Lord to work out for them some good, some blessing. These, fully reconciled, have no will but that of their Lord and heavenly Father. Let this be more and more your experience and mine, dear brethren and sisters. And if any have not yet attained to this degree of reconciliation let him not dispair, but let him take the next step in the pathway which leads to this station and thus, through full submission to God, leads to a share with Christ in his heavenly Kingdom beyond the vail.

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MRS. GEO. E. BROOKS.

Cleveland, O., July 17.
Editors National Labor Tribune

I wish to write you a few words of appreciation that I feel for your paper, especially your printing of our dear Bro. Russell's sermons in such clear and distinct type that it makes it a pleasure indeed, to read them, and I wish to say further that I enjoy the other features also. Yours truly,

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"A Covenant With Death--An Agreement With The Grave."

The Pernicious Influence of Error. Truth Alone Can Stand and Give a Reasonable Support—The Prophet Isaiah's View of Present Day Conditions—Terrors to Be Expected from the "Overflowing Scourge."

Olean, N. Y., July 26.—Pastor C. T. Russell, of Pittsburg, Pa., preached twice here today. Notwithstanding the heat he had a large and attentive audience. Of the two discourses we report one from the text, "Ye have said, We have made a covenant with death, and with hell (sheol the grave) we are at agreement. . . . Your covenant with death shall be disannulled and your agreement with sheol will not stand; when the overflowing scourge shall pass through, then shall ye be trodden down by it." (Isa. 28: 15-18.) The speaker said:—

The Prophet, in the language of our text and its context, gives us the divine foreview of present-day conditions and their results. In the preceding verses he has pictured symbolically a description of intoxication with false doctrines to such an extent that the teachers of Christendom are represented as being all out of the way, confused, confounded, and disposed to vomit forth the various creeds and theories of the "dark ages," which have produced this intoxication. This is in full accord with the declaration of Revelation that all nations would be made drunk with the doctrinal wine from the cup of the woman who sat upon the beast. (Rev. 17: 4.) The fulfilment of the prophecy is with us; confusion prevails amongst religious teachers of every denomination, they loathe their doctrines; they fear to discuss them, as well they may; for although their doctrines contain some elements of truth, yet the mixtures as a whole are an abomination to reason, to justice, to love, and in violent opposition to the proper understanding of God's word.—vs 7, 8.

As if looking about amongst the people of our day, the Lord inquires through the Prophet, "Whom shall God teach knowledge? Whom shall he make to understand doctrine?" the answer is given, "Them that are weaned from the milk and drawn from the breasts." In a word, the difficulty with Christendom today is that a large proportion are not and never were Christians in the real sense of that term, are not and never were believers in Jesus as the Redeemer of the world, through whom alone is forgiveness for sin, are not and never were consecrated followers of him, earnestly desiring to know and to do the will of the Father. And even amongst these comparatively few who are true Christians through faith and consecration, few have gone beyond the infantile stage of development. As the Apostle says, "For when for the time ye should be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and of strong meat." (Heb. 5; 12-14.) The Lord points out (v. 9) that none may expect to understand his doctrine, the Truth, except those who will progress from the position of babes in Christ, that they may become strong men in him; and that the course of procedure to attain this development is a feeding upon the truth of the divine revelation. Let us, dear friends, be of this class who will not be satisfied with babyhood in Christ, but who will go on to perfection and to a realization of the privileges that are ours, both in the present life and in that which is to come.

The Stammering Lips and Foreign Tongues.

The Lord proceeds to show how and why the divine revelation has been given in its present disconnected and broken form in the Scriptures. He informs us that he has a two-fold purpose in this: first, that his true people may the more particularly learn to depend upon him and be strengthened through their search for the truth, here a little and there a little, line upon line and precept upon precept, with stammering lips and in a foreign language, rather in plain statements in our native tongue. These conditions are really helpful to those who are of the right attitude of heart in that they learn lessons which otherwise might escape them. And in the end the harmony of the fragments of truth from Genesis to Revelation, often disconnectedly stated, becomes a demonstration and power to those who come to see their relationship and harmony and beauty to such they have perhaps a greater strength, which would not come through a more plain and direct statement. The Lord tells us that this arrangement which he had made is quite sufficient to cause all the weary to rest and to be refreshed. And all of the proper class, all of the Lord's "little flock," we may be sure, will rest in these promises and will be refreshed by them.

Secondly, the matter was stated in this fragmentary form so that all others than the Israelites indeed (John 1: 47) might be confused, might fall away, might be stumbled, broken, ensnared, entrapped, just as the Lord says here in verse 13. The Word of God contains a bountiful provision of milk of the truth and of strong meat of the truth, covering every knowledge necessary to the man of God that he may be thoroughly furnished unto every good word and work.—2 Tim. 3: 16, 17.

But these things are not intended for all. As our Lord declared to the disciples, "Blessed are your eyes, for they see, and your ears, for they hear" (Matt. 13: 16); and again, "To you it is given to know the mysteries of the Kingdom of God; but to others (outsiders) in parables; that seeing, they might not see, and hearing, they might not understand." (Luke 8: 10.) But to outsiders, to all not Israelites indeed, the precept upon precept, line upon line, here a little and there a little, served not for their upbuilding, but for their ensnarement with error, that they "might go and fall backward and be snared and taken." (v. 13.) Thank God, this breaking and snaring do not mean that they will be turned over to eternal torment at the hands of demons! No! It refers merely to the present life, and indicates how those who profess Christianity, but have not the spirit of it, will, in this harvest time, the end of this age, become ensnared in errors which will both separate them from the truth and the Israelites indeed, and cause them great perplexity and disappointment in the time of trouble nearing.

The secret of the deflection and stumbling which is now due and already considerably begun, lies in the false teaching respecting the death penalty that rests upon our race. A wrong view of this subject has done incalculable injury, while the pendulum swung to one extreme and then to the other, passing the central truth and scorning it. Satan, the father of lies, has been at the back of the systematic delusions respecting death which have troubled humanity in all ages and in all climes. This first step in the delusion was to contradict the Almighty by telling Mother Eve in Eden that there is no death, and that God's declaration that a death penalty would come upon Adam and herself if they should eat of the forbidden fruit, was a falsehood. Satan declared, "Ye shall not surely die," whereas God had already instructed them that disobedience would bring upon them death—"Dying thou shalt die." Subsequently, when the dying process had set in and the race was becoming weaker and shorter-lived, the Adversary, pursuing the line of his original lie, declared to humanity that when they seem to die they do not really do so, but become more alive than when they were alive. Strange to say humanity of every grade and language has accepted Satan's deceptive statement, and thus the old serpent, the devil, Satan, has deceived practically all who dwell upon the face of the earth.

The Dead More Alive.

The next step in the delusion was to tell humanity that not only are the dead more alive than they were before they died, but that the vast majority of them are in torture. At first it seemed to the Adversary that there was danger of making this doctrine of devils too strong for the human mind to receive; and hence not only with the heathen did he make a succession of heavens and of hells, with opportunity for passing from one to the other, but also amongst Christians he first introduced the subject of future punishment by a purgatorial place of torture, in which practically all of the human family would suffer untellable torture according to the will of God; teaching that since only a mere handful were so saintly, so finished, so ripe for eternal life in glory as to be permitted to go to heaven, all the rest must necessarily get their chiseling and polishing and preparation for heaven in the flames of purgatory. Upon this erroneous doctrine, that the dead are alive, the doctrine of purgatory is built, and upon the doctrine of purgatory rises as a superstructure the doctrine of masses for the dead, of prayers for the dead, etc.

Later on the Protestant arose, rebelling against the doctrines of Purgatory and protesting in general against the theories and claims and works of Papacy. Then a change became necessary to suit the new conditions, and we can almost fancy with what a smile of sarcasm the Adversary concluded that he would try upon boastful, intelligent Protestantism the sternest doctrines, which he had previously feared to present even to the heathen mind. To these he declared that they are quite right in supposing that only the finished saints will attain the glory and that there is no purgatory, but assured them that all the remainder of the race, except the little handful fit for heaven, are destined to an eternity of misery without hope of ever escaping therefrom, in a place called hell, the location of which he did not think it necessary even to lie about. It must have been to Satan's surprise that intelligent people should accept this, the grossest form of his great deception; that they would so far lose their balance of mind as to suppose that a God of justice, wisdom, love and power would have created a race of thousands of millions, had he nothing better in store for the innumerable mass than an eternity of suffering; and that the joy of the handful of the elect who would reach the heavenly glory would be no just compensation for the suffering of the multitudes of their kith and kin. Surely surprised at the success of his most extreme venture, the Adversary next so twisted certain texts of Scripture to the minds of some of these Protestants that they believed and taught that the Almighty Creator had created hell before he created mankind and that he had predestinated that merely a handful should go to glory and that the great mass should go to eternal misery, predestinated this before Adam's creation. It is no wonder that under these circumstances death and the grave have such terrors that many noble Christians on their death beds are in agony to know whether or not they are of the elect and whether or not their loved ones were of the same little class.

"A Covenant With Death."

In the long ago people attended funeral services largely with the view to hear what hope the minister would hold out in respect to the deceased; and many were the anxious inquiries as to whether or not the deceased had given any manifestation of the peace of God in his heart during his dying moments. But all this is changed. It has become the custom, within the last forty years, for ministers to comfort all the friends of the deceased; and indirectly if not directly imply that he is much better off in the spirit-land. It is often indeed stated that he is present; and that if he could speak he would say, "Weep not for me, but for yourselves. I am far better off." What means this change, except as explained by our text? The pendulum has swung to the opposite side; rationality has in some degree asserted itself and declared monstrous and unreasonable many of the doctrines presented in the creeds still held to by Protestants.

The doctrine that the Lord predestinated that 999,999 out of every million of the race should go to eternal torment, and that one alone should go to glory, is now properly considered too horrible for acceptance by any rational mind. The doctrine is quietly buried; and without a qualm or quiver the very reverse is taught by implication; namely, that nearly everybody is going to heaven regardless of what kind of life he or she may have lived in the present time. Do not the flowers on the coffin imply this? Does not the presence of the minister, the singing of the hymns, the discourse and the prayer all teach it? Is it ever known that any except occasionally a murderer is otherwise treated amongst Protestants. The gates of eternal torment are considered closed and the gates of heaven flung wide open. From the one extreme the Adversary has led them to the opposite extreme. But both positions are thoroughly untenable, not even so reasonable as the Roman Catholic purgatorial one, which also is quite unscriptural, as we shall see.

The views of Protestants, the most intelligent people on earth on other subjects, are the most incongruous, unjust, unreasonable that well could be imagined. Instead of the old theory that all the heathen and nearly all of the civilized pass directly at death to eternal torment irrevocably, they now tell us that comparatively few of the most vicious and villainous of our race go there; that all the remainder go to heaven. What must be their conceptions of heaven? Surely not that glorious presentation which the Scriptures give us of a place in which God's will is absolutely done! How could the heathen, the idiotic, the insane, the undeveloped in mind and morals, the unprincipled masses of mankind—how could they do God's will in heaven? How could they be fit companions of the saints or of the angels? And if they are there for schooling in a kind of probationary school, then who shall say that to go to heaven means an eternity of bliss and happiness, and who may know what to expect for himself or anyone else? Is it not a fact that Protestants, repudiating the purgatory of Roman Catholics as an antechamber to hell, have made a purgatory in heaven as an anteroom to eternal bliss? And is it not true that neither the Catholic nor the Protestant view of purgatory finds any ground whatever in the Scripture?

In harmony with what we have just seen of this great change of Protestant teaching, which lands practically everybody in heaven at death, the statement contained in our text. With death they are at agreement. They tell us that it is an angel sent to bear us to the Lord. The office of the minister is to instruct the people that they need not sorrow for their dead, but must rejoicingly think of death as being the work of the Lord; that they must rejoice therein so far as they are able and consider that their friends are better off; and that they should seek to join them, and be glad when their turn comes to die!

A Cause for Suicides.

This false doctrine, this agreement with death, this teaching that the dead are so much happier and better off and more alive than before they died, this bestrewing the casket with flowers, this weeping tears of sympathy and joy on their behalf, is inducing the great tide of suicide which is spreading over the whole world and which, as statistics show us, is rapidly increasing year by year. The newspapers report that in Allegheny County during the first nineteen days of this month there were twenty-two suicides. We have every confidence that the statistics would show that very few if any of these were Roman Catholics, who are taught to expect horrible experiences in purgatory. We have every reason to suppose that the poor deluded creatures came under this worse form of Satan's delusion, which has held Protestantism; and that they all expected to better their condition by death, to pass to some happy hunting-ground.

Notice that one extreme error generally and naturally leads to its opposite; and hence that the false doctrines respecting eternal torment have worked a double injury; first, by representing God as the very devil of devils and the worst foe that humanity ever had; and secondly by now misrepresenting him reversely as being pleased to take to heaven and himself all sorts and conditions of humanity in all their various gradations of mental, moral and physical degeneracy and obliquity Before examining the truth respecting this subject, let us point out that the vicious character ascribed to God by our forefathers was not only a blasphemy against the true God and his true character of justice, of love and wisdom and power, but also a great injury to the minds of men; for rarely can a man's mind rise higher than superior to his own conception of a god. Because our forefathers believed that God had made great preparation for the eternal torment of the race, they thought it proper to copy him and to begin the tormenting in the present life. Indeed they tell us that they were striving to copy God and to prevent heresies which would carry others to an eternity of torture. As that picture of God was unsatisfactory, as the more modern picture is equally reprehensible and unsatisfactory—a God without principle, without justice, without character himself, who does not insist upon having character development in those whom he would bless.

The Truth About Death and the Grave.

The Scriptures nowhere represent death as a friend, but as an enemy. Thus it was death that our first parents were threatened if they were disobedient; and this was the sentence which God pronounced against them when he had them cast out of Eden. Not a word in the record refers to a place of eternal torment after death; but the Scriptures everywhere declare that all mankind go into this death and that the dead know not anything. (Eccl. 9: 5.) "There is neither wisdom nor knowledge nor device in the grave" in the state of death, sheol, whither all go. (Eccl. 9: 10.) In harmony with this the New Testament also declares that a redemption from death was necessary; that Christ died for man's sin in order that the claim of justice against the race might be satisfied; and that thus a resurrection of the dead be made possible, The Scriptures consistently tell us that the resurrection of the dead is the real hope, and assure us that if the dead rise not, all our faith and hope and teaching are vain.—1 Cor. 15: 13, 14.

The Scriptures assure us that except Christ had died for mankind, had given his life as the offset or ransom price for the life of father Adam, man's death condition would have been as hopeless as that of the brute. They assure us that God's mercy was afterwards manifest in sending his Son to die, the just for the unjust, to bring us back into harmony with God and to the eternal life which God is pleased to give to all his intelligent creatures in harmony with him. They tell us that the time for this resurrection of the dead is fixed in the divine purpose, and they call it the new day, the day of Christ, the Millennial day of a thousand years. They assure us that during this epoch Immanuel shall reign, Satan shall be bound, the powers of darkness shall be overthrown, and the whole world shall be flooded with the light of the knowledge of God and his goodness and his truth. Christ and his elect "little flock" are pictured as this Sun of Righteousness, which shall heal the world's troubles and chase away all of its shadows and darkness. This is the good hope of the Gospel of Christ. It does not compromise with death and the grave. It plainly states that death is an enemy, and that the "grave is cruel." But it assures us that the Lord has laid help upon One who is mighty to deliver us from the power of death and of the tomb. (Cant. 8: 6; Psa. 89: 19.) Of our Lord it is written, "He must reign (in his Millennial kingdom) until he shall have put all enemies under his feet (in full subjugation.) The last enemy to be destroyed is death."

So then, dear friends, we have no Gospel to preach that is in common with that which is preached today. We cannot tell you that the dead are more alive than when they were alive. We must tell you the message of God's Word, that the whole race is dying; and that this condition was caused by original sin and the original sentence upon Adam. We must tell you, however, that the glorious hope of a resurrection of the dead is true. We must tell you that the words and conduct of humanity now will have their bearing or influence upon their future, whether they be of the few called during this Gospel age to be of the heavenly class of the elect, or whether they belong to the masses of mankind. There is no injustice with God. He will neither over-punish nor under-punish. A "just recompence of reward" is what the Apostle specifies and what appeals to our judgments. (Heb. 2: 2.) In proportion as much light or little has been given, much or little will be required in the resurrection. Hence it is to the advantage of every one to have in mind God's provision of a future life, and to reflect that his present course in the use of light and knowledge and opportunity has a very practical bearing upon his future welfare, and is helping him either upward or downward as respects character, and that no one will reach the place of life eternal and full perfection as he shall under the Lord's guidance be developed in heart and ultimately changed by resurrection power to the likeness of God.

The Apostle points us to the great time of trouble with which this age shall end and with which the new era of the Millennial Kingdom shall be introduced. Everywhere throughout the Scriptures this is specially indicated as a time of very severe trial, not only to the world, but to the Church, who shall be able to stand, queries the prophet and also the Lord, the hour of temptation which shall come upon the whole world to try all them that dwell upon the face of the whole earth? (Rev. 6. 17; 3: 10.) This epoch of trouble the Prophet in our context calls—

"The Overflowing Scourge."

He declares that it shall take hold upon and cause tribulation to all those who have made a covenant with death and an agreement with the grave, and in so doing are doing violence to their own reason as well as to the Word of God. And this he declares will continue until they learn doctrine, until they shall understand and accept the truth of the matter that the dead are dead; and that the only hope of consciousness and life is by resurrection through the power of the Redeemer.

We believe that one of the most serious aspects of this overwhelming scourge will be the power of the evil spirits, the fallen angels. For six thousand years having operated with their prince, Satan, in deceiving humanity and perpetuating his life in various ways throughout the past through witches, wixards and necromancers as well as by obsession and mediumship, these angels have confirmed Satan's lie that a dead man is more alive than when he was alive. They have personated the dead, have answered for them, and in every way sought to deceive and delude humanity and to contradict the divine sentence, "The wages of sin is death."—Rom. 6: 23.

These demons have been restrained from the liberty of materalizing and appearing as men for more than 4,000 years, by divine decree; as the Apostle says, "Restrained in chains of darkness until the judgment of the great day." (Jude 6.) Now, however, through spirit-mediums, who are as deceived as the remainder of mankind and know not that they are mediums of the fallen angels, the demons are telling that shortly they will have power to materialize, as of old. There are resons, too, for thinking that when they do regain this power many of them again will use it in an immoral manner, as they did before the flood, as recorded in Genesis 6: 1-5. Of that time we read that these angels, sons of God, materialized, and "saw the daughters of men that they were fair and took them wives of all that they choose." As a result of this illicit intercourse children were born that became giants on the earth, men of renown; and on this account the flood came and swept away all these. The Lord made sure that none of the mongrel race should escape that destruction; and in harmony with this fact we read of Noah and his family that "he was perfect in his generation"—that there was no admixture of this angelic stock in him and his.

If now it be true, as several Scriptures seem to indicate, that these will regain a considerable measure of their former liberties, it will indeed mean an overflowing scourge upon humanity. And alas, how poorly are mankind prepared for that scourge! Speaking of that time the Apostle says that the Lord will permit strong delusion to come upon men; that he will allow them to believe a lie because they have no pleasure in the truth. (2 Thes. 2: 3.) As an illustration of how the lie may operate to generate confusion we note the fact that a Methodist sister of good reputation and doubtless of honest intentions has reported that a child has been born of her after the same manner that Jesus was born, without an earthly husband, and that the spirit being who is the father of her child so presented the matter to her, and in support of the contention, even quoted Scripture "Thy Maker is thy husband." Another has reported that the father of her child is her dead husband who appeared to her when she went to the cemetery to put flowers upon his grave.

These are but two of several instances which have come to our attention, but they are suggestions to show what an overwhelming scourge may be before us through the neglect of the truth on this subject that the dead are dead and through the general acceptance of Satan's lie that they are alive. If it be true, as the Scriptures seem to corroborate, that these fallen angels, demons, will obtain special liberties within a few months, it is high time that as many as have an ear to hear should be made aware of the difficulty and should be safeguarded with the truth that all such manifestations are of the evil spirits and are merely deceptions as respects the dead, who cannot be resurrected until after the Gospel Church shall have been fully developed and glorified in the First Resurrection.

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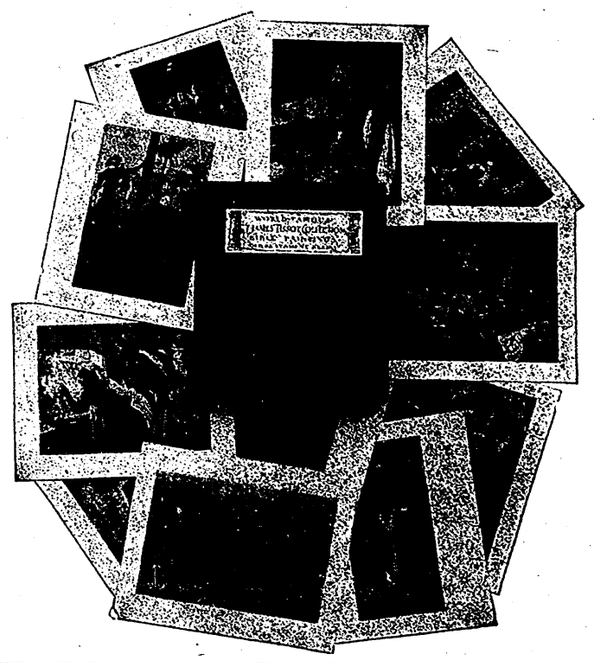

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Labor Tribune

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FOUR GREAT JUDGMENT DAYS AND THE RESULTS.

A MISUNDERSTOOD SUBJECT CLARIFIED.

Pastor C. T. Russell preached in Allegheny Carnegie Hall to a large audience, from the text, "When the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness." (Isa. 26: 9.) He said:

The expression "day of judgment" is greatly misunderstood, being often interpreted to mean doomsday, as signifying the time when trial is ended and the decision given. With this thought in mind, the expression "day of judgment" carries to the minds of many a sense of dread, of fear. Very peculiar is the mixup in the average mind on this subject, for in one breath it is claimed that reward and punishments are entered upon immediately after death, while in another it is claimed that the day of doom comes at the second advent of Christ. How reasonable minds can harmonize these two errors is past comprehension. The fact is, that remarkably few people do any reasoning whatever upon religious subjects, and this unreasoning ignorance is perhaps as profound amongst the wealthy and the educated as amongst the poor and the ignorant.

In the melee of error the Truth has been entirely lost sight of. Surely it is high time that Christian people should learn that the vagaries and inconsistencies of their creeds from the "dark ages" not only conflict with reason and with common sense, but are in violent opposition to the teachings of the Bible. The latter, as we have already shown, explicitly teaches that mankind are really as dead as they appear to be, and do not pass into any living state of pleasure or torture while dead, but must all wait until he who paid the death penalty for Adam and his race shall assume his kingly office at his second advent and "send forth judgment unto victory," as foretold. (Matt. 12: 20.) Under his beneficent reign the prisoners of sin and of death shall be set free; and the prison bars of the tomb shall surrender the thousands of millions of humanity who have gone into it under the penalty of Father Adam's sentence, "Dying thou shalt die."

A day of judgment signifies a day or period or epoch of trial, of testing, of proving. This, of course, is eventually to be followed by a sentence, favorable or unfavorable to the one tried. The wrong thought lies mainly in the poor translation of the word **Krisis**, which signifies trial or test and not decision or judgment, though, as already suggested, a decision or judgment or sentence should by implication follow a crisis or trial.

The Greek word **krisis**, frequently mistranslated judgment, with its original thought has been absorbed into our English language with the same signification that it has in the Greek; namely, sentence or trial. We are all familiar with the course of fevers, and understand what the doctor means when he tells us that the crisis may be reached by the patient on the seventh, fourteenth, twenty-first or twenty-eighth day. We know that he means that it will be the trial time or testing time as to whether the power of the fever will break and the patient begin to recover, or whether the disease will get the greater hold and the patient rapidly sink. This is exactly the thought that should be attached to the expression judgment day or crisis day. It refers to a period, long or short, in which a full test will be made with a result one way or another—for righteousness or for sin.

The First Judgment Day.

It is more than six thousand years since the first judgment day. So far as we are able to approximate from various Scriptures the first crisis day lasted about a year and a half, during which Adam was on trial in Eden. The test upon him was as respected his obedience to the Creator and his retention of the gift of life, or his disobedience and the loss of that gift under the sentence, "Dying thou shalt die." We all know the result of that first crisis, that it involved not only Father Adam and Mother Eve, but all of their children, then in their loins. As a result of that first crisis or trial, death sentence passed upon Adam, which is still effective against all of his offspring and on account of which we are a dying race. As the Apostle says, by the disobedience of one condemnation passed upon all of the human family. (Rom 5: 12-19.) Hence it is that as a race we are a groaning creation, travailing in pain, going down to the great prison house of death. Our only hope of recovery from that original sentence rests in Christ. Jesus Christ by the grace of God tasted death for every man, we are assured (Heb. 2: 9.) And all being thus "bought with a price" we may hope for a full release from the death sentence in God's due time, the penalty of failure under the first crisis, judgment, trial.

Whoever grasps the subject clearly will perceive that Adam and his race could not come again under a new judgment, crisis, trial, until the penalty upon the first man had been paid, and until the culprits had been released from that penalty.

The Second Judgment Day.

Some might expect us to treat the consumation of matters at the flood as the result of another judgment day; but we answer, No, mankind was still under the sentence of the first trial or crisis. That period terminating with the flood was indeed a crisis time or judgment day for the angels, for it proved which were loyal and which disloyal, and marked the beginnig of the sentence of God against the latter class. "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." (Jude 6; 2 Pet. 2: 4.) At this time, however, we are not considering the trial and failure and penalty upon those fallen angels, who are known in the Scriptures as demons and who personate the dead, deceiving mankind through necromancy, spiritism, witchcraft and hypnotism, feigning that they are our dead friends and thus assisting in the perpetuation of Satan's first great lie, "Ye shall not surely die." Warning all to take heed and have nothing whatever to do with Occultism, and Spiritism and Hypnotism as being the works of the Adversary, we proceed with our subject to discuss the other judgments, the crisis which God has ordained amongst men. The second crisis day amongst men was instituted at Mount Sinai, when God entered into a special covenant with the nation of Israel through Moses, the Mediator of that Law Covenant. There an offer of life eternal was presented to that nation upon the condition that they should keep the divine law perfectly, completely, in letter and in spirit. Thus the Apostle interpreted it, saying, "He that doeth these things shall live by them."

But since Israel was a part of the world, all of whom are "children of wrath" and under sentence of death because of father Adam's transgression, before God could enter into any covenant with Israel or give them another trial in any sense of the word, it was necessary first of all to provide for them a typical justification, to forgive them their sins and release them from their penalty. This was done by Moses, their Mediator, who offered typical sacrifices for their sins: he being a sinner and his life being forfeited, the animals represented Moses justified, as he represented typically the coming Messiah, the world's Mediator.

After the sacrifices had been offered and their blood had been sprinkled on the Law, as representing God and his side of the covenant, and upon the people, as representing their side of the covenant, then the crisis, trial or judgment of that people began, to determine whether or not they could and would keep the Law Covenant, and if they were successful, to reward them by making them God's Kingdom for the blessing of all the families of the earth. But if they would fail in their trial or judgment, it would mean the loss of their privilege and their remanding again under a death sentence, as unworthy of life under the law. The trial of that nation—its crisis—lasted for 1646 years and terminated on the day that our Lord Jesus rode the ass into Jerusalem, was rejected by them, and pronounced the sentence against them indicating that their trial of judgment epoch had terminated. He said: "Your house is left unto you desolate. Ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." (Luke 13: 35.) Their crisis being ended, nothing remained except to note the results, which were found to be as follows:

(1) By the deeds of the Law can no flesh be justified. (Rom. 3: 20.) Therefore it follows that every member of that nation was condemned according to the Law. But the Apostle shows as that there was a small class which, while failing to keep the Law Covenant because of weakness of the flesh, exercised throughout that age, a faith toward God which was pleasing and acceptable to him. These are recounted to us in the eleventh chapter of Hebrews and are described as those who out of weakness were made strong and who through faithfulness to God endured various tribulations, rejoicing therein and trusting for a share in a better resurrection than they would otherwise have received. After setting forth this lesson the Apostle declared, "These all died in faith not having received the promise," (Heb. 11: 13); and he assures us that they can never be made perfect without us, the Lord's elect ones of this Gospel age.

(2) Another result as respects that nation was that several thousand of the Jews, lifted out of depths of degradation through the instructions of the Law, were so developed in heart as to be recognizable as "Israelites indeed in whom there is no guile." (John 1: 47.) These were granted the first opportunity for entering upon a new trial of a new epoch, which began with our Lord's baptism and which still continues.

As for the remainder of the Jews the Scriptures assure us that they were cast off for a time from all special favor and relationship with God, but with the divine promise that later on they shall again receive God's favor and under it become the leading nation of earth during the Millennial judgment or trial. Meantime note that the nation at large was cast off from divine favor, and certain responsibility for unappreciated and unused opportunities lay against it, as a penalty for which a great time of trouble came upon that nation, resulting in their complete overthrow nationally in the year A. D. 70, an overthrow from which they have not yet recovered and cannot until Spiritual Israel shall have been fully developed and glorified.

The Third Judgment Day.

On the conclusion of the Jewish crisis or trial epoch began another special trial day, not for the world nor for the Jewish nation, but for a certain class of justified and sanctified ones gathered out of all nations. The nucleus of this class came from the nation of Israel, beginning with the Lord, his apostles, the five hundred brethren who believed on him during his ministry and who were seen by him after his resurrection (1 Cor. 15: 6), and the several thousand who believed on the following Pentecost day and subsequently (Acts 2: 41, 47.) These Israelites indeed, being justified through faith in the Redeemer and sanctified by a full consecration to God in his name, were begotten of the holy Spirit and became the nucleus of the new nation, the holy people, the royal priesthood, mentioned by St. Peter. (1 Pet. 2: 9.)

Subsequently the message of the grace of God in Christ has gone hither and hither throughout the world, and like a magnet has attracted a certain class, without particularly influencing others, though some have been repelled by this magnet of divine truth and grace, the message of God's love in Christ. The effect has been the gathering of some in the name of Christ in every laud, many more indeed than have rightly and fully appreciated the course and its terms. The vast majority do not know that they are called to enter upon a period of schooling under the tutelage of the Lord Jesus, their Redeemer. The message of God's grace having been generally misrepresented, many have fled to the name of Christ to escape an eternity of torture, being quite untaught so far as God and his Word are concerned. These hosts who have come to the banner of Christ under false impressions and wholly ignorant of the cost and conditions and rewards, are a great encumbrance to the faithful little flock, but serve to deceive the world as respects who constitute God's elect, what constitutes the lessons and testings of this trial time, and what will be the reward to the faithful. Meantime, however, the Master's voice is heard above the din of Babylon, and the true sheep recognize it as being very different in tone, in spirit, from the confusion of the world and of Babylon.

This crisis or trial time has lasted now for nearly nineteen centuries. Beginning with our Lord and with his Church at Pentecost, this crisis still continues and must continue until a sufficient number shall have been found to constitute the very elect of God, to be joint-heirs with Jesus Christ their Lord. As with the judgment previously mentioned, there was a period of trial and testing, and then in conclusion a decision, a rewarding and punishment; so the Scriptures declare it will be in this trial or judgment of the Church, the approved will be manifested and will be ultimately rewarded by a share in the First Resurrection change. These the Scriptures declare to be the blessed and holy who shall live and reign with Christ a thousand years. (Rev. 20: 4.)

Next to this will be another class developed during this time—tried, judged, tested, found worthy of life everlasting, but not found worthy of joint-heirship with Christ in the Kingdom glory. These the Scriptures speak of as the Great Company, whose number no man knoweth, a company not specially called; for all were called with the one hope of their calling—the divine nature and glory and honor and joint-heirship with Jesus in the Kingdom. (Rev. 7; Rom. 8: 17.) These, having failed to make their calling and election sure, are nevertheless found loyal to the Lord under test to the degree that they will not deny his name, that they would suffer rather than do so. They have love for the Lord and for the brethren, but not to that extreme degree which leads to self-sacrifice, a seeking of opportunities therefore. Here again as with the Jewish nation, there is a large element of nominalism which does not stand the test in the crisis and which is therefore counted derelict; and as respects the call these are castaway, utterly repudiated, even though they have named the name of Christ and have professed to be separate from the world as his followers. The great time of trouble, with which this age shall end, will merely reduce these to their proper standing as members of the human family and not separate begotten ones, not called out ones, not disciples of Christ.

The Fourth Judgment Day.

Of the fourth crisis day or epoch the Apostle speaks saying, "God hath appointed a day in the which he will judge the world in rightousness by that man whom he hath foreordained." (Acts 17: 31.) This appointed day has not yet arrived, but the Scriptures clearly outline it as the Day of Christ, the Millennial day, 1,000 years long, in which the world will have its trial, its test, Christ and the Church being its judges (1 Cor. 6: 2), not for its condemnation, but for its assistance, its upbuilding, its instruction and the granting to it of a full **Krisis** or trial or test, to prove which of mankind would intelligently choose the side of evil with its penalty of the Second Death—utter destruction. No wonder the prophet, looking forward to that judgment day at the second coming of Christ rejoices therein, saying—

"Let the heavens be glad,
And let the earth rejoice;
And let men say among the nations,
Jehovah reigneth.
Let the sea roar and the fulness
thereof;
Let the fields rejoice and all that are
therein.
Then shall the trees of the wood sing
aloud
At the presence of Jehovah,
Because he cometh
To judge the earth.
O give thanks unto Jehovah, for he is
good;
For his mercy endureth forever."—
1 Chron. 16: 31-34.

The coming judgment of the world will be Jehovah's judgment day, but the Christ (our Lord and the glorified Church his Bride) will be the judges of the world, both representing Jehovah and his laws and acting also as Mediator. From this standpoint the prospect of the world's crisis or judgment is a blessed one. It implies that in some manner the first judgment of Jehovah against Father Adam and the race, the result of the first trial, has been set aside or cancelled, for there could not be another trial granted to humanity unless the sentence of the first trial were in some manner liquidated. And so we find—the good tidings of great joy which shall be unto all people is that the penalty of the first judgment, in which Father Adam failed and we all shared his penalty, has been met, has been cancelled by the death of Jesus, "the Lamb of God which taketh away the sin of the world." The good tidings further is, that because all have been redeemed by the precious blood, the sacrificed life of Jesus, therefore all are to have a new trial, none are to be allowed to be under the Adamic death penalty any longer. The merit of Christ has cancelled that sentence; and in harmony with the divine program he becomes the Life-Giver to all of Adam's race who will accept the favor.

Hence the whole work of the Millennial age will be to scatter the ignorance, darkness, superstition, error with which the prince of this world has beclouded the minds of men, and to let in the sunlight of divine truth, and to cause all men everywhere to know the truth that the truth may make them free. As for the experience of the present life, these all will be valuable when the new dispensation shall show in contract the operation of the reign of righteousness, so different from the present operation of the rule of sin and death. Glad are we of the assurance that ultimately every knee shall bow and every tongue confess to the glory of God (Phil. 2: 9-11), that the judgment of that time will operate amongst mankind so effectively that the knowledge of the Lord shall fill the whole earth, and they shall no longer need to say every man to his neighbor and every man to his brother, Know the Lord, for all shall know him from the least of them to the greatest of them.—Jer. 31: 34.

The crisis or trial time of that thousand year judgment day will result in a full complete testing of every member of Adam's race. It will fully demonstrate those of the right condition of heart, ready and willing to build character in harmony with the will of God, and hence worthy of the reward of life eternal. It will also demonstrate those who will refuse to build such a character and mark them as unworthy of life eternal, to be "punished with everlating destruction from the presence of the Lord and the glory of his power."—2 Thess. 1: 9.

"I Pray not for the World."

Whoever will consider the subject with an unbiased mind must admit that the world is not having its judgment or trial now. The terms and conditions of those now on trial are that they must have a knowledge of the only name given under heaven whereby men must be saved, and that they must believe in the Lord Jesus Christ as their Redeemer, for without faith it is impossible to please God. (Acts 4: 12; Heb. 11: 6.) Surely but a small majority of humanity has ever enjoyed this blessing of knowledge of Christ during this Gospel age, and those who lived previously of course could have no knowledge of the only name. Without this knowledge they could not come to this crisis or test; and they died without it. Hence they died not for their own sins, but for Adam's sin, for they were "born in sin, shapen in iniquity," as the children of Adam.

Because our Lord Jesus realized that the new dispensation which he was inaugurating was not the world's judgment day, but merely the trial day for the Church, he declared, "I pray not for the world but for those whom thou hast given me." Similarly our prayers and appeals do not need to be put forth on behalf of the world in general, but in the interest of those who have the ear to hear and the heart to respond to the heavenly calling of this Gospel age. We are to remember that now no man can come into the Son and into the blessed privileges of the present trial except the Father which sent Jesus draw him. (John 6: 44.) This does not imply that we are to feel careless respecting the interests of the world in general, who are included in our petition when we pray, "Thy kingdom come, thy will be done on earth as it is done in heaven." It merely means that the Lord's people who are aware of the divine program, know that the heavenly Father has a great blessing in store for the world in general, the great blessing mentioned in our text, "He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained" Christ the Head, the Church his Body. We are content to have the Father's will done, knowing that it is the best in every way. We are content with the restrictions which prevent any but a limited class from hearing the Lord's message during the Gospel age. We are content with the fact that the Adversary is still unbound, and, with his deceived subjects, is permitted to make the way to eternal life so narrow now that few find it. We are content with the Lord's assurance that this "little flock" of faithful overcomers will be glorified with himself in the end of this age, as the Bride class, and reign with him for the judging, uplifting, blessing, restitution of all the families of the earth.

Meantime we realize that our chief concern is to glorify the heavenly Father by exercising faith in his promises to the extent that will enable us to walk separate from the world, and we hearken to the voice of our Lord and Redeemer, our Teacher and Guide, instructing us that his new commandment is that we should love one another as he loved us (John 13: 34), namely, to the extent of laying down our lives for our brother, directly or indirectly, giving moments or hours, time, money or influence to aid one another in making our calling and election sure to the heavenly prize which the Lord has granted to us and for which we are on trial, during this our crisis day.

Why This Order?

There is an order in connection with the divine arrangement which man had not perceived: (1) The trial of Adam, of course, had its place at the beginning, since it was to be the trial of the whole race representatively in the one man, the head of the race. And this was accomplished rather than an individual trial for each, because each member of the race would probably have acted just as Adam did under the circumstances and because our all-wise and all-powerful Creator designed that but one sacrifice for sin would be necessary and therefore that the transgression of one should entail the calamity of death upon the entire race.

(2) The judgment day of the Jewish age came in its logical order because it was designed to do two things. First it was to act as a schoolmaster, or rather as a pedagogue, to bring children to the schoolmaster, Christ. So the Lord endeavored to uplift the minds and educate the character of the Jewish nation and to prepare them for the still higher instruction of the great Teacher Christ. Second, God, realizing that the law could make nothing perfect, permitted the Jews to go through the formality of endeavoring to keep the Law Covenant, endeavoring to gain eternal life under it, while at the same time they were making types and pictures, illustrative of better things, a higher priesthood and nobler sacrifice for sins to come afterward through Christ.

(3) The trial of the Gospel Church came at just the appropriate time, because it could not have taken place sooner. No one could be actually released from the death sentence until the redemption price had been actually paid at Calvary and presented on behalf of believers when the Lord ascended up on high and sheds forth the holy Spirit at Pentecost. And not until this had been accomplished could the Church, justified believers, present their bodies living sacrifices and fulfill the terms of the high calling of this age—to lay down their lives with Christ, to have a share with him in his death.

(4) Not until the development of the Church, as the Body of the Anointed One, under the glorified Jesus, would the Mediator of the New Covenant be complete and the blessing of the world through him be possible during the world's day of judgment, which God has appointed. So then we see a wonderful beauty in the divine arrangement of these judgment epochs, and note how step upon step they are in full harmony, the one with the other, and with the glorious character of the heavenly Father and for the ultimate blessing of all the families of the earth. Let us who are now seeking the special prize of God's favor in this, the Church's Crisis or trial day, be deligent that we may be found faithful overcomers and hear the Master's words, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."—Matt. 25: 21.

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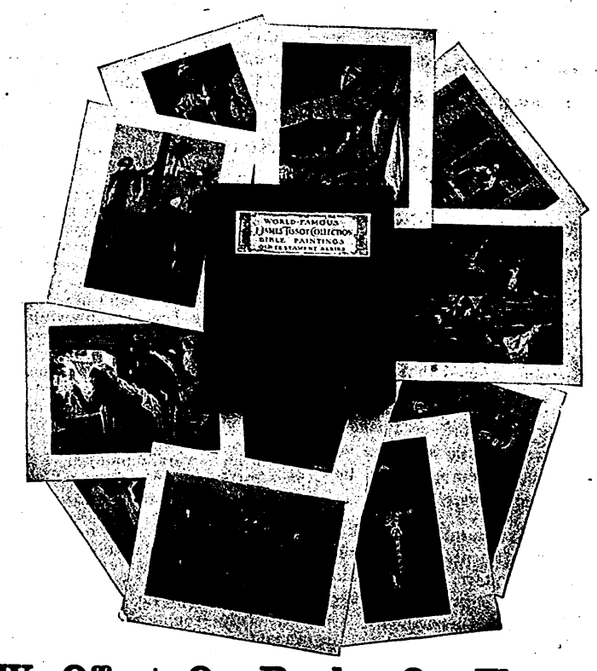

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SLAUGHTER OF THE AMALEKITES.

MEN, WOMEN AND CHILDREN UTTERLY DESTROYED.

Perplexity of Sunday School Teachers Over the Appointed Lesson of the International Sunday School Lesson Series.

STRAINED AT A GNAT BUT SWALLOWED A CAMEL.

New Philadelphia, O., August 9.—Pastor C. T. Russell of Pittsburg, Pa., preached in our Opera House twice today to deeply interested audiences. We report one of his discourses from the text, "Go now and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." (1 Sam. 15: 3.) He said:

Rumor has it that the Sunday School teachers throughout Christendom had very perplexing experiences two Sundays ago in the teaching of the lesson of which our text is a part. Prominent ones publicly denounced the record as surely false, and claimed that to accept the Prophet Samuel's command as being of the Lord and his anger against King Saul for having spared even one Amalekite alive, King Agag, and the subsequent slaying of this one, is to discredit Samuel as a Prophet and the Bible as an inspired record. They assert that to teach this lesson and many other similar lessons from the Old Testament especially, would make infidels, overlooking the fact that their own course in denying the inspiration of the Scriptures and their faithfulness of the record is itself infidelity—unbelief.

Such teachers as these and the higher critics in general are making infidels by the wholesale for If the reliability of Samuel's course be questioned, then everything else that Samuel did and said would be equally subject to criticism and rejection; for if he deceived on one occasion, what guarantee have we that he did not deceive on all occasions? To the contrary, we have Samuel named by the Apostles as a Prophet of the Lord. He is named with David by St. Paul (Heb. 11: 32) and again in Acts 13: 20; while the Lord, through Jeremiah the Prophet, classed Samuel as one of the chief of the prophets, ranking him next to Moses, saying, "Though Moses and Saul stood before me" to plead the cause, I would not repent. (Jer. 15: 1.) Whoever, therefore, undertakes to find fault with this lesson is practically finding fault with the entire Bible and is branding himself as an unbeliever in it and its teachings. And by the time the Bible has been repudiated as the standard of authority before the mind, it leaves us without any standard of judgment except what each individual may possess by nature. Thus the tendency of these higher critics is to rationalism, under which each man makes his own god, his own religion, his own hopes, fears, etc.

I am well aware that in supporting the truthfulness of my text and of other Scriptures of similar import, I am taking the unpopular side; but I trust that by the time I shall have finished my argument, it will be seen that the charges of lovelessness, injustice and slander against God and his methods are not mine, but those of my opponents, who today number the vast majority of the thinking people of Christendom. I said "thinking people," but perhaps that statement was incorrect. I incline to think that otherwise intelligent people do very little thinking along religious lines, and that this lack of thought is one of the sources of their difficulty and dilemma in connection with this subject.

Straining at a Gnat and Swallowing a Camel.

The difficulty which besets the average Sunday School teacher rests upon the wrong foundation laid in the Christian mind by the creeds which have come down to us from the "dark ages," and which we have reverently worshipped because we supposed that they directly represented and interpreted the Scriptures. It is not the Scripture that is at fault, and unreasonable and impossible of acceptance by those who use their reason. The fault lies in the creeds and traditions of men contrary to the Scriptures; which we have imbibed from infancy and which have hoodwinked Christianity for centuries. To have the right understanding, we need to go to the very bottom of the subject and to call attention to the fact that those who demur against the justice of the slaughter of the Amalekites, men, women and children, accept as a fact something much more atrocious and often glory in it.

I refer to the fact that practically all of the creeds of Christendom teach that God has somewhere a great furnace called hell, large enough to contain the entire human family of thousands of millions; that he made this before he made man; and that all are to go there except the mere handful of saintly ones who walk in the footsteps of Jesus, not after the flesh but after the spirit, the sanctified in Christ Jesus, who are to go to heaven. It seems thoroughly unreconcilable with reason that those who believe this last proposition and who blaspheme the holy name of God by such misrepresentations of his character, his work and his future plans, should have any difficulty about the slaughter of a few hundred of the poor heathen. Are they not, in our Lord's language, straining at a gnat and swallowing a camel? Which is the more dishonoring to God, to teach that he used the Israelites as his executioners in destroying the Amalekites or to teach that God has a place of torture for the masses of humanity, with Satan and the whole corps of his demons as the executioners of all these? Which of these theories dishonors God the more? Assuredly the latter.

And, by the way, is it not true that the special feature of difficulty before the human mind in connection with the death of any human being is the prevailing theory that immediately at death the wicked are sent to eternal torment? Does not our horror at the slaughter of the Amalekites arise in a great measure from the impression given us since childhood that they, being wicked, would immediately drop into a burning hell, there to suffer eternally? It is that feature of the matter which consciously or unconsciously influences us in respect to the death of nearly every human being. That is the point of error; and when it is cleared up, the whole matter becomes plain.

According to the ordinary idea the Amalekites, a wicked heathen people who for centuries had been under God's sentence, as expressed to Moses (Deut. 25: 17-19), would be sure to go to eternal torment when they died; while the Israelites the one nation which God had elected and favored, held a special privilege of getting into heaven when they died, except the few who wickedly repudiated their special privileges. All this is a mistake. The Israelites were not elected to go to heaven when they died, but as all the Scriptures declare, all alike, good and bad, went into the grave, into the state of death, sheol, translated hell sometimes in our common version of the Bible, but never meaning a place of fire or suffering or consciousness of any kind, always signifying the death state, and corresponding to the Greek word hades of the New Testament. This is the same penalty which was upon the Amalekites—the death penalty. In fact, the theory of eternal torment is utterly foreign to the Scriptures. St. Paul, who wrote the major part of the New Testament and who says, "I have not shunned to declare unto you the whole counsel of God" (Acts 20; 27), does not include in that counsel of God even one word about a fiery hell or an eternal torment or consciousness in death. On the contrary, the severest penalty mentioned by St. Paul in any of his writings is his declaration that certain incorrigible ones "shall be punished with everlasting destruction from the presence of the Lord and the glory of his power." (2 Thess. 1: 9.)

There is a great difference between a punishment of everlasting destruction and the punishment of everlasting preservation in torment. And it is right here that the Adversary has so grievously deceived us and twisted our understanding of the divine Word. His object in so doing is set forth in the Apostle's declaration, "The god of this world hath blinded the minds of them that believe not (the truth), less the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4: 4.) In other words, the Adversary would separate us from the love of God and from the book which tell us about the love of God—the Bible. He would have us think of God as the most terrible monster of the universe, bent upon the eternal misery of nearly all of his earthly creatures. Thus he would alienate our hearts and minds from God and from his Book. And to what an extent he has succeeded in promulgating his blasphemy respecting our Creator! The general result of these false doctrines is explained by the answer given by a small child to her Sunday School superintendent, who asked, "Lizzie, what will you do when you get to heaven?" The child replied, "I will run and get behind Jesus, so that God will not see me." Poor child! how the doctrine of devils has reached even her and discredited the Almighty God, whose name is love!

Consistency a Jewel.

We are glad indeed to note the general spirit of our time, which hesitates to countenance as divine the command of our text with the thought that the poor creatures would be necessarily hastened to an eternity of torment. It will do us good, perhaps, to reason a little more on religious matters, to inquire why the God of love has permitted the reign of sin and death, which we see all about us today and which we know has been in progress for six thousand years. Leaving out entirely the matter of eternal torment after death, we should begin first of all to inquire, Why does our loving Father in heaven permit burning fevers, consumption, etc, to afflict our race? As a matter of fact, the destroying of the Amalekites by the sword of the Israelites caused far less pain and suffering than if a plague had been permitted to come upon the Amalekites for their destruction. Famine and pestilence have ravaged the world and caused a hundred times the distress connected with the sudden death by the sword, and all must admit that God had as much power to stop the Israelites from slaughtering the Amalekies as to stop some of the plagues and famines which have swept away much larger numbers in other families of our race. To acknowledge God at all is to acknowledge his power, his wisdom, his justice, his love; and whoever has not thus far been able to harmonize these divine characteristics with the reign of sin and death has failed to learn the first great lesson in theology, in the study of the Bible, in the appreciation of God and his divine plan of the ages.

There must be a reason why everything is harmony in heaven and discord on earth, why the heavenly hosts are perfect in mind and morals, while the earthly creatures of God are all so imperfect that "there is none righteous, no, not one." (Rom. 3: 10.) There must be some reason why they have no insane asylums in heaven, while on earth their inmates number in civilized lands about one out of every one hundred and fifty of the adults. There must be a reason for this degeneracy in the human mind, this loss of the image of God. There must be a reason why humanity sickens and dies, while the angels maintain their vitality and perfection and know nothing of death.

"The Wages of Sin Is Death."

The only explanation that will satisfy reason is the Scriptural one expressed by the Apostle; namely, that death is the wage of sin. (Rom. 6: 23.) Do you inquire. When did we sin, that we should be born in sin and shapen in iniquity? The Scriptures answer us that our misshapen heads, twisted reasoning faculties and other characteristics, and general dying tendency resulted, not from our own transgression, but from father Adam's. The Apostle says, "By one man's disobedience, sin entered the world and death as a result of sin; and thus death passed upon all, because all are sinners."—Rom. 5:12.

Here then is the key to the mystery. Our race is a race of slaves of sin, inheriting a degenerate nature from a disobedient parent and accentuating with each generation the depravity and the mental, moral and physical obliquity and decline. It is therefore on account of Adam's transgression and the inheritance of weakness on our part as his children that neither our fathers nor ourselves are worthy of eternal life on the only terms upon which God could grant it—obedience and righteousness. For this reason our whole race is going downward into death—the tomb, the grave, sheol, the Bible hell. The great mistake that confused us is, that we neglected the Bible teaching on this subject and accepted the false and nonsensical theory of the "dark ages," viz., that because of father Adam's one act of disobedience God sentenced him to an eternity of woe. That was our mistake; that is where the error comes in; that is where the fog and blindness affected our minds. Putting away this error and taking the Scriptures just as they read, we find that all becomes simple and plain. The death penalty was "Dying thou shalt die. Dust thou art and unto dust shalt thou return" (Gen. 2: 17; 3: 19.)—not a word about eternal torment, nor a suggestion along that line in the Bible.

No Injustice With God.

Now let us examine the matter and see why it was that the Lord gave the Prophet Samuel a message to King Saul to destroy the Amalekites utterly. The record of the context is that it was to be the execution of the divine decree against that people, a part of whose special crime was their war upon the Israelites when the latter were in the wilderness journey toward Canaan. (Ex. 17: 8-16.) It will be noticed also that certain Kenites who were living in the same country were given an opportunity to depart that they might not be destroyed in the slaughter of the Amalekites, and that the reason for this is given, viz., that the Kenites, instead of injuring the Israelites, showed kindness to them when they were coming up out of Egypt.—I Sam. 15: 6.

If now we turn to the account in Exodus, we find that the Lord had said unto Moses, "Write this for a memorial in a book and rehearse it in the ears of Joshua, for I will utterly destroy and blot out the remembrance of Amalek from under heaven." (Exod. 17: 14.) In harmony with this was the Lord's command to the Israelites through Moses, saying, "Remember what Amalek did unto you by the way as ye came forth out of Egypt: how he met thee by the way and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance, that thou shalt blot out the remembrance of Amalek from under heaven." (Deut. 25: 17-19.) As a matter of fact it was about four hundred years after the divine decree against the Amalekites that the order to put it into effect was sent to King Saul. As to why so long a delay, we may merely conjecture, basing our surmises upon the Lord's dealings with nations. For instance, when the Lord told Abraham that his posterity would come ultimately into the land of Canaan and receive it as their possession from the Lord, the declaration is made, "In the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full. (Gen. 15: 16.) The intimation is that, although the Lord foreknew when and how the iniquity of the Amorites would increase, he allowed them to have the full benefit of time to demonstrate actually the downwardness of their course.

This same thought is set before us by the Apostle in his opening chapters of the Epistle to the Romans, in which he specifically declares that the degradation of the world is due neither to the direct acts of the Almighty nor to his failure to safeguard his creatures. Adam, the only one of our race directly created, was perfect, upright, the image of his Creator, and his sin was a wilful one, for the Apostle says, "Adam was not deceived." (1 Tim. 2: 14.) Likewise the Lord has not inflicted punishment upon our race for their degeneration; but as the Apostle explained, "When they knew God, they glorified him not as God, neither were thankful; but because vain in their reasoning, and their foolish hearts were darkened. Professing themselves to be wise, they became fools . . . Wherefore God gave them up to uncleanness, to the lusts of their hearts and the dishonoring of their own bodies between themselves . . . God gave them up unto evil passions. . . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not fitting." —Rom. 1: 21-28.

This seems to be the course which the Lord has pursued with the entire human family except the one nation of Israel, which he undertook to specially deal with under the Law Covenant, to use them as a typical people, to prepare them for Measiah's coming, when they would furnish the nucleus of the Church. Certain great catastrophies of the past are explained to us in the Scriptures along these lines, to be inflicted with a view to preventing the race from going into further degredation, on the principle enunciated, "Thus far shalt thou go but no further."

Amorites, Canaanites, Amalekites Sodomites.

Note some illustrations of this principle that very corrupt people were destroyed, lest they should become more wicked. The Canaanites were sentenced to destruction when their iniquity had come to a full: so we may assume that the destruction of the Aamalekites of our text was the time when their iniquity had come to a full. Similarly it was in the case of the Sodomites, for we read that in answer to Abraham's proposition for mercy for the cities of the plain the Lord agreed that if ten righteous persons could be found the city would be spared. (Gen. 18: 32.) We are not including the flood in this list of calamities; for while it is true that at that time the wickedness of men in the earth was very great, nevertheless it is equally evident that the flood was intended to destroy the illegitimate progeny of the angels through their unauthorized intercourse with the daughters of men, described in Genesis 6: 1-5.

The case of the Sodomites will serve us a valuable lesson on this very subject. Not only is it evident from the record that their cutting off from life was a divine judgment, but additionally we have our Lord Jesus' words, "It rained down fire and brimstone from heaven and destroyed them all" (Lu. 17: 29); and we have the word of the Lord through the Prophet, "I took them away as I saw good." (Ezek. 16: 50.) Our thought, of course, in the past has been that the Scriptures taught that the wicked Sodomites, taken away from life in so peremptory a manner and admittedly vile and sinful, were at once consigned to a place of flames and torture at the hands of devils; and perhaps we found it difficult to see how God could say, "I took them away as I saw good." We were inclined rather to say, Why did not God send Abraham to preach to them? Why did he not give Lot a commission to start a revival meeting or what not? or why should he not have given them some slighter punishment, from which they might have effected a recovery? Why blot them out at one stroke? How could this be good for them or for anybody?

We must rely upon the Scriptural account to justify and make plain the matter. It does so abundantly. The chief difficulty with us heretofore has been that we did not seek our information at the right quarter, but went to the traditions and creeds of the "dark ages." Coming now to the Bible we find its assurance that those Sodomites had already enjoyed more privileges and blessings of life than they were entitled to; for according to the divine decree, life was provided only for the righteous. The fragment of life which the Sodomites had received through their ancestry was Adamic life, which was already under sentence of death; and they were merely enjoying more of it than was their due. God might have cut them off in the moment of birth or by disease or calamity or in any manner. They were culprits; and the death sentence was upon them, as upon all the remainder of the race. As by one man sin had entered the world and death as a result of sin, so death passed upon all men; for all are sinners. (Rom. 5: 12.) God took them away as he saw good when their iniquity had reached its full; and it would probably have been injurious to themselves and others if they had been permitted to go further. Meantime they have been suffering nothing except the experiences in dying; for, as the Scriptures declare, "The dead know not anything." There is no work, nor device, nor knowledge, nor wisdom, in the grave (sheol), whether thou goest." (Eccl. 9: 5, 10.)

The Sodomites have no knowledge of the intervening time and had no hope in their death. But we who are instructed by the Word of God know something respecting them and their hopes. We know that Christ died for them as well as for others; for by the grace of God he tasted death for every man. (Heb. 2. 9.) We know that this guarantees for the Sodomites, as well as for all others of the race a full, fair opportunity for release from the death sentence of Adam, under which they died. We know that the time for their awakening will be in the Millennial Age, "Every man in his own order." (1 Cor. 15: 23.) We know that when they come forth, therefore, it will be under the favorable conditions of that time, when the strong hand of Immanuel will have control over all the affairs of the earth, when Satan shall be bound for a thousand years and be permitted to deceive mankind no more, when good influences will be let loose upon mankind and evil influences all be restrained, and when the knowledge of the glory of God shall fill the whole earth. Since, therefore, the Sodomites were taken away from conditions which were no longer helpful to them, to be brought forth again under conditions more favorable, did not our God say truly, "I took them away as I saw good?" Looking at it from this the divine standpoint of the Bible, does it not seem good to us all that God should remove them from their scenes of degradation?

"More Tolerable for Sodom and Gomorrah."

Lest some should think that we are painting fancy sketches from our imagination, lest there be some of you who do not remember the Scriptures on this subject, I quote you our Lord's words respecting those very Sodomites who were destroyed. He says that, in the day of judgment (the Millennial Age) when the whole world will be on trial, Sodom and Gomorrah will rise up as superior to some of the Jews and condemn in contrast the people of the cities of Capernaum, Bethsaida and Chorazin; for if, as our Lord says, the mighty works that were done in those cities by himself and the Apostles had been done in Sodom and Gomorrah, they would have repented long ago in sackcloth and ashes. Hence our Lord declares that it shall be more tolerable for Sodom and Gomorrah under the judgments of the Millennial Kingdom, than for the people of Bethsaida and Chorazin. (Matt. 11: 20-24.) It is not, therefore, a question of how intolerable it will be for any of them, but the reverse. It will be tolerable for Capernaum, Bethsaida and Chorazin, but more tolerable for the Sodomites. If this be not the teaching of our Lord, pray what do his words signify and what guarantee have we that we shall ever know the meaning of words? Let us not be so persistent in our adhesion to the traditions of the elders and the darkness of the past that we will refuse the only reasonable explanation of the facts before us, given us by the Lord for our edification and comfort.

I remind you that the Lord has also told us through the Prophet Ezekiel something about the Sodomites and what shall be their future state. He tells most distinctly that times of restitution are coming for the whole world of mankind, to lift them up out of their fallen condition and degradation, to bring them back into full harmony with God and the full likeness of God, as originally represented in the perfect man Adam. Then the work of the Millennial Age is to reach every member of our race and to prove all who will accept the gracious terms and arrangements and be obedient thereto. The Prophet declares that the Lord's favor will come again to the Israelites. The return of the Jews to divine favor will follow the completion of the Elect Church, to be changed in the First Resurrection to be like our Lord, to be the Bride, the Lamb's wife. And at the same time the Jews will return to God's favor; and the same general beneficent favor which will forgive their sins, even the crucifixion of our Lord, will arrange also for the blessing of all mankind, including those wicked Sodomites. So it reads word for word.—

"When I will turn again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them; that thou mayest bear thine own shame and mayest be confounded of all that thou hast done in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."—Ezek. 16: 53-55.

How clear the statement! How in harmony with the divine program that as there has been a reign of sin and death for six thousand years which has carried mankind down to degradation and the tomb, there is to be a reign of righteousness and life for the uplifting of them from degradation and from the tomb. And the right thus to lift mankind from under the divine sentence of death is recorded by our Lord Jesus Christ, when he bought Adam and his race by the sacrifice of himself. We are merely awaiting the glorious Millennial Age, when this great work of human uplifting shall begin, and the delay is merely to grant the opportunity for finding the Elect Church, the "little flock," who will constitute the Bride of Christ, and in which company the Apostle urges us to strive to make our calling and election sure.

This particular statement of the return of Israel to her former estate and of the Sodomites and Samaritans to their former estate, is in full harmony with the Apostle Peter's statement that times of such refreshment and restitution are due to begin at the second coming of our Lord. There are some who affect to find irony in our Lord's words in the passage quoted; but this is merely because they have not attained to that degree of appreciation of the divine character which the old colored woman had when some one asked her, "Aunty, is it not marvellous, strange, that God would love us and redeem us through the death of his Son?" Aunty answered, "No sir, not strange." "What, not strange that God should give his Son to be our Redeemer at the cost of his life?" "No, Massa, it is just like him; it is just like him." So, dear friends, there are some who think it strange if they read in the Scriptures of something gracious that God has promised to effect for the recovery of our race from the dominion of sin and death. But those who have the Lord's spirit will feel as did the colored woman, that it would be just like him, just like a good, loving, wise, powerful God not only to redeem Adam and his race, but also to give each and all the fullest opportunity for profiting by the great redemption sacrifice, opportunity for release from condemnation and from the weaknesses of inherited dying conditions.

"An Everlasting Covenant."

Read further the prophecy respecting the Sodomites and Israelites. The Lord through the Prophet reasons with them and declares that in some respects the Israelites were worse than the Sodomites, more responsible, agreeing thus with our Lord's testimony on the subject. He calls our attention to the fact of their wickedness and the wickedness of the Sodomites, etc., saying, that the casting out of Israel from divine favor was the result of their having despised the Law Covenant which he made with them, not that the Law Covenant could have given them life, nor that they would have been able to keep it, but that it was expected of them at least to show respect for it and to make the best possible endeavor to comply with its conditions. This they did not do; and hence, when the worthy ones were selected by our Lord at his first advent to be members of the Church class, the remainder of that nation were turned aside and stumbled, blinded, decreed to remain so until the fulness of the Gentiles should become into divine favor as members of the Church. Then the Church being completed and glorified, favor would return to natural Israel and, as this Scripture shows us, not to them only, but to the Sodomites and Samaritans, and then to the remainder of the world. Compare this statement with that made by the Ajostle Paul in Romans 11.

Here, after showing that Spiritual Israel has come in and has supplanted Natural Israel as respects the great, chief blessing of God—joint-heirship with Christ, the Apostle proceeds to declare that by and by with the completion of the Church blindness will be turned away from Israel and so "All Israel shall be saved (recovered from blindness.) As it is written, There shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob. For this is my covenant with them when I shall take away their sins: as concerning the Gospel they are enemies for your sakes (treated as enemies, blinded, ignorant), but as touching the election they are beloved for the father's sakes; for the gifts and callings of God are without repentance. For as ye (Gentiles) were in times past disobedient to God but have now obtained mercy through their disobedience, even so these also now are disobedient, that by the mercy shown you they also may obtain mercy. For God hath shut up all in unbelief that he might have mercy upon all. O the depths of the riches both of the wisdom and the knowledge of God! How unsearchable his decisions and his ways past finding out!

This is the same message given us through the Prophet Ezekiel. "I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then shalt thou remember thy ways and be ashamed when thou shalt receive thy sisters, thine elder and thine younger, and I will give them unto thee for daughters, but not by thy covenant; and I will establish my covenant with thee; and thou shalt know I am the Lord: that thou mayest remember and be confounded and never open thy mouth any more because of thy shame when I am pacified toward thee for all thou hast done, saith the Lord of Hosts."—Ezek. 16: 0-63.

Let us note, dear friends, that the only possible interpretation of the Bible is along its own lines; that whenever we attempt to mix the theology of Plato and heathenism, we merely confuse ourselves, dishonor God, make his Word of none effect, and increase our own blindness. Let us learn the lesson and abandoning human tradition, take merely a "thus saith the Lord" for all our religious hopes and aspirations. From this standpoint alone we can see that Samuel was right; that God was right; that the death of the Amalekites was not a violation of any principle of righteousness, but rather in the interest of righteousness, as taking away a people whose iniquity had come to the full, that they might come forth in due time under the power and instruction of the great Redeemer to have a blessed opportunity for knowing the truth as in comparison with the error; and that if they will to choose the truth they shall live; but if they will not choose it they shall be cut off in the Second death, to be as though they had not been, or as the Apostle Peter says, as natural brute beasts Indeed the first death sentence would have meant everlasting destruction, had it not been that God had made other provision; viz., for our redemption through the precious blood of Jesus and for an opportunity of reconciliation through him.

Let us not be misunderstood that we are advocating more than one full complete personal trial or test as respects eternal life. But let us be understood that we are preaching one trial for each and all of our race; and that we have no objection, but would rather greatly appreciate it, if all the poor heathen and others who have not had a full knowledge and opportunity of the Redeemer, as we have had, shall ultimately have as great opportunity, as great privilege as we to come to know "the only name given under heaven and amongst men whereby we must be saved."

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"DEATH-BED CONVERSIONS."

"WHAT DO THEY ADVANTAGE"—"WRONG VIEWS ON THIS SUBJECT A FRUITFUL SOURCE OF CRIME"—"OUR LORD'S WORDS TO THE THIEF ON THE CROSS MISUNDERSTOOD CONSTITUTE THE FOUNDATION FOR THE ERROR."

Mansfield, O., August 16.—Pastor C. T. Russell of Pittsburg, Pa., preached twice in the Opera House here today. He had an excellent hearing, some of our foremost religious people being present. We report one of the discourses on the text, "Verily I say unto thee today, thou shalt be with me in Paradise." (Luke 23: 43.) He said:—

Our beliefs strongly influence our conduct, both temporal and spiritual, hence the Scriptures present to us the doctrines of Christ—the proper beliefs of those who will be his disciples and seek to walk in his footsteps. The Lord's people are expected to join in the race in love and the various fruits and graces of the spirit. Corresponding false doctrines are condemned by the Scriptures as misleading, injurious, blighting, in their influence upon the Lord's members, the branches of the true vine and upon their fruit-bearing. The more we consider this subject, the more we will be convinced that our Adversary, Satan, has made his attacks upon the Lord's true followers chiefly along these lines, putting darkness for light and representing the light for darkness. It behooves us, therefore, to inquire for the "old paths" for the teachings of Jesus and the Apostles rather than for the intermediate traditions of men who, however honest their intentions, have certainly been grossly mislead by the great deceiver, who in practically every creed in Christendom has pictured the Almighty Creator as an abominable character, plotting the eternal torture of his human creatures by the wholesale and preparing therefor before their creation.

How can we wonder that some of the noblest minds the world has known, under such misrepresenations, conclude that they could not worship the God of the Bible at all, that they were far superior to such a God themselves and possessed far nobler sentiments than those and would deal far more justly with the brute creation under their care than the Almighty is represented as doing toward those whom he created in his own likeness. We may well be thankful for this liberalising sentiment, even though it has turned many against the Bible. Otherwise we might still be under the domination of the same misbeliefs which led our forefathers to burn one another at the stake under the misapprehension that they were thus manifesting the holy spirit and copying the Almighty's disposition and message.

What we all need is correct views of the Holy Scriptures—their consistency, reasonableness and harmony in their presentations of the character of our Creator—that he is wise, just, loving and righteous altogether in his dealing with us.

A Very Pernicious Error.

The teaching of Catholicism is that nearly all mankind are going to Purgatory, there to stew and fry for centuries as a penalty for sins and indiscretions of the present life and that only the saintly will escape this awful fate. One might expect that with such thoughts brought prominently to their minds day after day and week after week Catholics would be terrorized into outward morality at least. They are not, because they have a secret hope that perhaps it is not true and another hope that if it be true some way of escape will be found from some of its most awful features—aided by masses, indulgencies, papal jubilees, etc. Thus does one misrepresentation offset another in the minds of men, leaving them nevertheless greatly injured in mind and heart by so unjust a presentation of the divine program.

We Protestants have a still worse and still more irrational theory, namely, that all except the saintly go to an eternity or torture, from which there will never be an escape. We would naturally think that this doctrine drilled into the minds of children from infancy through the catechism and the creeds and the influence of the pulpit would strike such terror into the hearts of Protestants as to make them very careful in their living that they might avoid so indescribable an eternity of sorrow. But it does not. On the contrary it seems scarcely to enter into their consideration, and very fortunately too, otherwise the insane asylums would fill up still more rapidly than they do. What is the secret of this indifference? It is in the first place born of doubt that there is any such place or that the Almighty would be such a monster as to treat his intelligent creatures as the most devilish man we have ever known would not treat a brute beast. Secondly, where there is a measure of faith in eternal torment there is also a measure of hope and expectation that after having "sown their wild oats" they may settle down to average respectability and that in any event the probabilities are small that they would die so suddenly as not to have the time for the brief prayer, "God be merciful to me a sinner." And somehow the idea prevails that this prayer for a moment proceding the last gasp of life would change the eternal destinies of that person from the road of ruin to the elision fields of Paradise and glory honor and immortality with God and the angels and the saintly. A reasonable mind, of course, cannot accept this proposition but alas the majority of minds lack the balance wheel of reason or deliberately stifle its voice.

Surely the "common people" are measureably excusable for such irrational conclusions when we consider that they have put themselves under the instruction of talented and well educated doctors of divinity, whom they suppose to be possessed of rationality and a knowledge of the Scriptures. Surely much of the responsibility rests therefore with the clergy. If the leaders of the people be blind what can we expect but that they will lead their followers into the ditch of inconsistency and unbelief.

If it is disputed that the clergy are teaching this irrational proposition—that the murderer who has lived a vile life at war with the laws of God and men can, by a mere confession on the scaffold and a prayer to God, be instantly fitted for the fellowship of God and the saintly, then where is the incentive before him to an earlier conversion or announcement of sin? And if the saintly and self-sacrificing ones seek to walk in the footsteps of Jesus and who for years have sought to mortify or deaden the desires of the flesh and to cultivate the fruits and graces of the holy sprit—if these are to understand that these efforts to overcome the world, the flesh and the devil profit them nothing, where is the incentive to them to become saintly and, as the Apostle says, "To present their bodies living sacrifices holy, acceptable to God, which is their resonable service?" Is not this false doctrine operating everywhere disadvantageously? Let us remember what our Lord prayed to the Father, "Sanctify them through thy truth; thy Word is truth."

The Thief Not in Heaven.

Since our Lord's words to the thief on the cross are made the basis for a part of this erroneous theology, let us examine his words and see what they really do mean. That our position may be clearly understood we use great directness and plainness of speech and set forth that we will prove:

(1) That the thief did not go to Paradise on the day of crucifixion, but to sheol, hades, the tomb, the state of death.

(2) That our Lord did not go to Paradise on that day, but to sheol, hades, the state of death, from which the Apostle declares he was raised on the third day.

(3) Paradise referred to was not then in existence.

(4) The whole earth will become Paradise; thus Paradise lost through Adam will be restored through the "times of restitution" during our Lord's Millennial Reign—during the one thousand years of the reign of Christ following his second advent.

(5) Our Lord meant and the thief understood that then, during the Millennial in the restored earth, the thief would have a blessing as a reward for his kindness by the words he expressed—as a reward for the sympathy of heart manifested.

(6) The thief died: has suffered nothing, known nothing ever since and will not be conscious until in the Millennial Day the Redeemer shall call him with others from the tomb—"Every man in his own order."

(7) Our Lord did not go to heaven when he died, but into the tomb, sheol, hades, from which he was resurrected on the third day—"raised from death." It was after his resurrection that he said to Mary, "Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say to them, I ascend unto my Father and your Father and to my God and your God." (John 20: 17.)

(8) Christ has not yet come into his kingdom for which as he taught us to pray, "Thy Kingdom come; thy will be done on earth as it is in heaven."

The key to the proper understanding of our text lies in its punctuation. The comma, which in the common version is before today, should be after it—in order to make this statement harmonize with the remainder of the Bible. Punctuation is no part of the inspired word. It was not invented until modern time. There is no punctuation in the original manuscripts. Notice the punctuation of this passage as we have quoted it—"Verily I say unto you today, thou shalt be with me in Paradise." Notwithstanding the fact that today you see me under such adverse conditions, crucified as a malefactor, nevertheless I am not a deceiver. I am the son of God, whose Kingdom has long been promised for the blessing of the world and the binding of Satan. I have not yet come into my Messianic Kingdom, which is not of this age, but of the next, and I assure you today and give you the consolation that when I do come into the Kingdom in the Father's appointed time, you shall be with me in that Paradise which knows only blessings and no fears for all those who will obey me.

Let us analyze the thief's request and our Lord's response. The thief was familiar with the Jewish expectations that the Messianic Kingdom was to be established. He knew that many believed in Jesus as the Messiah. He realized the wide difference between his own condition and that of Jesus, who was "holy, harmless, undefiled, separate from sinners." He felt that it might be possible, as some said, that Jesus was to have a spiritual kingdom different from what the Jews had believed. He had nothing to lose and all to gain by speaking a word in defense of the holy dying one. Peradventure this might be the Messiah. He would at least ask his blessing. "Lord, remember me when thou comest into thy Kingdom"—possibly you have a kingdom and that in power and great glory shall be later manifested beyond the tomb. If so, remember my kind words on your behalf and deal kindly with the thief. Our Lord's answer was in strict line with the request. The word "verily" is the same word which is ordinarily translated "Amen" and signifies "so be it." "Your request is granted. Verily I say to you this day, notwithstanding its adversities, 'Thou shalt be with me in Paradise.' Have this as a consolation in your dying moments."

A Just Recompense.

God has made a provision through the redemptive work of Christ for the forgiveness of sins—for the covering or ignoring of our sins from the eyes of justice, so the believers in Jesus need not longer consider themselves children of wrath even as others, but as reconciled to God through the death of his Son through the merits of his atonement sacrifices. But this covering of our blemishes from the eye of divine justice is merely a means toward an end. It does not constitute a pass-port whereby we may be instantly counted as saints and heirs of glory. On the contrary it is merely a pass-port granting us ability to make full consecration of ourselves and to be begotten of the holy spirit and as new creatures to enter the school of Christ. This schooling may be longer or shorter according to our zeal or faithfulness, but in any event the lessons to be learned are meekness, gentleness, kindness, patience, long-suffering, brotherly kindness, love. Only those who learn these lessons will ever be what the Lord calls, "Fit for the Kingdom."

Only those in whom the spirit of love and devotion to God develops to the degree of sacrifice and laying down the life for the brethren, spending and being spent in their service—nothing less than this will gain for us the reward of the overcomers, "Glory and honor and immortality"—joint-heirship with our Lord. Moreover those who learn their lessons in the school of Christ must subsequently pass examination—be tested, be proven, because the joint-heirs of Christ are all to be copies of God's dear Son, while others, even if they develop these fruits of the spirit, will be of another class before the Throne, instead of in the Throne, palm-bearers, instead of crown-wearers, unless they sacrifice themselves in the Lord's service willingly. From this Scriptural standpoint it will be seen that while no repentances are to be scoffed at, nevertheless death-bed repentances are not to be esteemed pass-ports to glory in the Kingdom. As the thief was made glad by the assurance that he would then be under the Kingdom rule in Paradise, so all who come to any understanding of the divine program can rejoice, even though their lives hitherto have been misspent, even though they be not of the Kingdom class and not fit to be of the royal priesthood and hence have not developed the fruits of the spirit sufficiently to merit a share in the Kingdom. Let us remember the Apostle's words, "If ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ." (II Pet. 1: 10-11.)

Few Stripes and Many Stripes.

Our Lord discoursing on future punishment declared that some would be punished with few stripes and others with many—but that there would be a limit even with the many. These stripes are not to be given by demons in a theological hell of torture, nor in a place of Purgatory, nor yet in the Bible hell, the grave, the state of death. The stripes will be given in Paradise—after the Lord's Kingdom shall have been established, after Satan, the prince of darkness, shall have been bound for one thousand years, after the Sun of rightousness shall have beamed to enlighten all the families of the earth into true knowledge of God. After the living nations shall have been corrected with stripes and chastisements to assist them up out of their degradation, "Then all that are in their graves shall hear his voice and come forth." The few, the little flock, the faithful in Christ, will constitute the first resurrection, coming from the tomb perfect spirit beings to be associated with Christ in the government of the world in its uplifting during the Millennium. Later as our Lord declares, "All that are in their graves shall come forth—not from heaven, not from Catholic Purgatory, not from the Protestant Hell, but from the Bible Hell—the grave. They come forth that they may experience the judgments of the Lord—rewarding them for every good endeavor, giving them stripes for every misdeed, and assisting them up, up, up, towards the perfection from which the race fell in Adam and to which the merit of the redemption permits them to return—whosoever will.

Those stripes are chastisements of the Millennial Age will not be directly punishments for present misdeeds, yet indirectly they will be such. In the direct sense Christ will forgive all the sins of mankind in precisely the same manner that the sins of the Church are forgiven in this age. Nevertheless marks of the sins of the past upon the conscience and upon the character will be there and must be gotten rid of by efforts in the contrary direction—upward towards righteousness. Thus in proportion as a man has wilfully degraded himself, in the same proportion will he be obliged to retrace himself if he would have eternal life. And the retracing of himself through imperfection implies that he will receive stripes—stripes directly the result of the misdeed.

Thus the two thieves crucified with our Lord will be in Paradise with all the remainder of mankind, except the Church of this Gospel Age. Both thieves will be under the rules of the Millennial Kingdom the object of which will be restoration back to their former perfection lost in Adam. The penitent thief, however, will have the advantage of the other, because, instead of hardening his heart and joining with the rabble in reviling our Lord during his dying moments, his heart was softened. This insures us that in Paradise under the Millennial Kingdom blessing he will find less to battle against and thus will require fewer stripes than the impenitent thief. As a reward of the Church will be everlasting life, hence to the wilful transgressors against light and knowledge the penalty will be second death. So also will be the judgment of the world in its trial. At its conclusion—the end of the one thousand years, every member of the race will be subject to severe trials—to prove, to demonstrate his heart loyalty or disloyalty to the Lord and his government of righteousness. All who stand the tests will be ushered into the everlasting state, while all who prove lacking of fullest loyalty to the Lord and to righteousness will be destroyed in the second death, as it is written: "It shall come to pass that every soul that will not obey that prophet shall be utterly destroyed from among the people."

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Halifax, N. S., Aug. 10.

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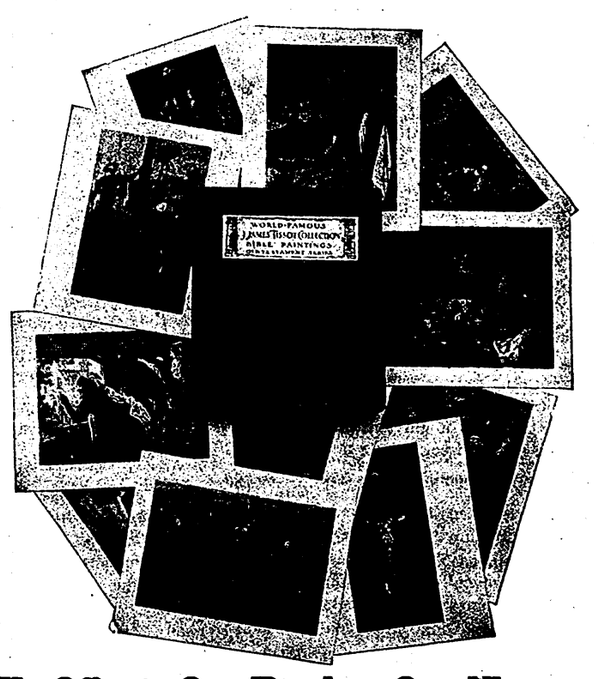

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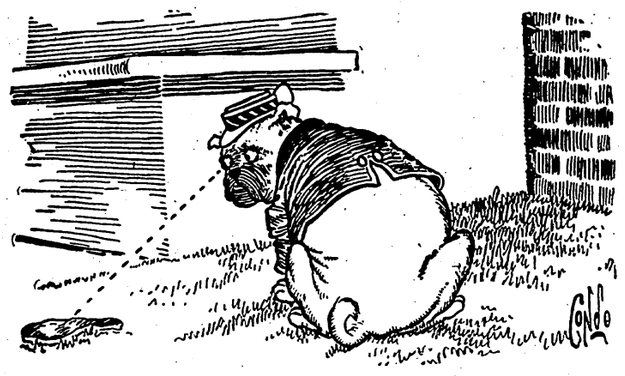

THE THIEF AND THE HOUSE DOG.

A Thief came in the night to break into a house He brought with him a choice veal cutlet that he might square things with the House Dog, so that he should not office his master by bow-wowing. As the Thief slipped him the appetizing bit the House Dog, bristling with virtuous indignation, wheezed: "If you think to stop my mouth with that, you have rats in your rafters. This sudden kindness on your part doesn't jingle any joy bells for me. For know that my misguided master has foundered me on chicken croquets, so that I feel less like lunching than barking—and I don't feel like barking a little bit." And with the further advice that the yegg do the burgling noiselessly so as not to disturb his snooze, the House Dog stretched out his portly frame and hit the hay.

This teaches us that many an elaborate precaution is entirely unnecessary.

Franklin, Mass., Aug. 6.

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The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present.

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Any of our readers desiring back numbers of The Tribune can have the same for two (2) cents per copy.

We wish to call the attention of our friends to the date on the pink sticker on this paper, and if it calls for renewal of subscription, we would be pleased to hear from them with same.

Pastor Russell's sermons will appear in this paper every week, and just as delivered, not a word changed or cut out.

CHRISTIANS MUST SUFFER

BUT NOT AS EVIL-DOERS OR BUSY BODIES.

WHY THEY MUST SUFFER AND HOW AND THE OBJECT TO BE ATTAINED THEREBY.

Lancaster, Pa., August 23.—Pastor C. T. Russell of Pittsburg, preached twice in the Opera House today. He had an excellent hearing, his audience including some of our most prominent people of all denominations. His afternoon discourse was on the "Overthrow of Satan's Empire." We report the evening topic from the text, "Let none of you suffer as a murderer or as a thief or as an evil-doer or as a busy-body in other men's matters, yet if any suffer as a Christian let him not be ashamed, but let him glorify God on this behalf."—1 Pet. 4: 15-16.

The speaker said:—

It is one of the peculiarities of the Bible that it teaches so many things which are the very opposites of what we would have expected and yet in full accord with the facts of life as we see them daily and come in contact with them. Our natural thought would be that suffering should only follow the course of sin and that when the sinful course is abandoned and the heart given to the Lord, all the suffering should cease. Particularly does this thought have weight when we remember that the Lord calls such his sons after that they had turned from sin and accepted Christ and his redemption and become his followers or disciples. Naturally we reason that the children of God having his favor would be blessed exceedingly and favored above all the remainder of the race. It is one of the first lessons connected with the true discipleship for us to learn the truth of this subject, namely that the heavenly Father permits special trials and scourgings and disciplinary lessons to his children. Naturally we are disposed to cry out that our experiences are contrary to what we had anticipated, a sore disappointment, and almost incomprehensible. If our heavenly Father loves us more than he loves the unregenerate world why should he permit us to have severe experiences, or even so bad experiences as our fellows?

The Scriptures explain the situation to us, telling us that we by nature were like the remainder of the human family sinful children of wrath even as others, but that the Lord has taken us under his special care and put us into the school of experience and is giving us the lessons of life that we may learn the exceeding sinfulness of sin and be developed in an opposite direction—that eventually under the molding and fashioning we might be transformed to the image of God's dear Son. A question arises, "Do not others, the world in general, need these chastenings and instructions in righteousness also?" We answer, "Yes." Why then do these experiences come specially to the Church. Should not the Church have less and the world have more of such disciplines? What is the secret of this peculiar dealing on the Lord's part who subjects the sons of God to special tribulations in the present time and often tribulations for righteousness' sake, because of righteousness and truth?

The Father Seeketh Such.

We reply with these who have received the adoption of children of God and who come into the school of Christ and there undergo special disciplinary trials, sorrows, chastenings for their character development are God's favorites and the chastisements permitted to come to them are intended to work out for them "A far more exceeding and eternal weight of glory." (II. Cor. 4: 17.) These the Scriptures frequently refer to as "the elect of God"—his specially chosen ones. And since the Scriptures particularly inform us that there is no injustice with God, we may know of a surety that he has a particular reason and purpose in connection with their selection or election and that it is a just and loving and wise selection and that the election is along lines of character and principle. Those accepted as children of God are such as have previously exercised a manifestation of faith in the Lord and consecration to him; and this faith and consecration are qualities highly esteemed of the Lord and which will be specially rewarded by him. We are not to be understood as intimating that the elect ones experiencing faith and consecration are alone to be saved and that the remainder of Adam's race are all hopelessly lost, but rather the reverse of this is true. God has purposed that all the families of the earth are to receive the blessing of the knowledge of his grace in Christ and to have a full opportunity of coming into harmony with the divine law and attaining eternal life—only the willfully and knowingly wicked being cut off in the Second Death.

The Gospel invitation to turn from sin and to follow the Redeemer's counsel and example is permitted to do a testing work and to gather out the choicer characters amongst men for a special service designed of the Lord for the future. When we say choicer characters we speak from the Lord's standpoint, with whom many things that are highly esteemed amongst men are an abomination, while others disesteemed by men have the divine approval. The qualities of humility and submission to the Lord in fullest obedience are rare amongst men and different from the general idea; hence many of the noble of this world are not acceptable amongst the Lord's elect, while many of the ignoble, yea, some of the mean things of this world, God does accept as his children and pupils in the school of Christ to be prepared for future glory, honor and immortality.

Thy People Shall Be Willing.

During the present time the Lord is calling merely the willing ones of mankind and assisting them to make their calling and election sure to a very high station in divine favor and co-operation with their Redeemer, in whose great work of blessing all the families of the earth they will have a part. No compulsion is used in connection with this. Their own will governs the whole matter. First they came to the Lord and when he showed that the avenue of love and mercy lay through faith in Jesus' sacrifice they gladly availed themselves of it. When still they will to go on and to know the will of God more perfectly he opened to them further knowledge of his will—their privilege of self-sacrifice in walking in the footsteps of their Redeemer and the glorious reward that would come to the followers being faithful unto death. When still we willed to go on and made a covenant of consecration we were still not bound except by our wills and might at any time turn back or "Draw back to death." If our will still continued, if we desire still to do the divine will day by day brought us fresh lessons, trials, experiences, all of which would be helpful to us in preparing us for the glorious things held in reservation for those who would be faithful unto death.

Still progressing willingly the Lord's faithful ones find his promises well kept—"That all things are working together for good to them that are called according to his purpose." But now amongst the unwilling ones who constitute the great mass of the human family—what shall we say of these—what is God's purpose respecting them—will he let them alone in their unwillingness, ignorance, blindness, misapprehension of himself and his glorious plan or will he take some steps to make them willing? We answer, "Yes." He tells us that the masses of mankind were blinded by error and sin so that to them good appears undesirable and sin appears desirable. The Lord proposes that all this shall be changed, that all these blinded eyes of mankind shall look and see clearly and distinctly why righteousness is the best policy and why sin is reprehensible, and with this knowledge will come the opportunity to take their stand for righteousness and against sin. So that those ultimately coming to the Lord's side after being fitted and prepared for it may enter into the life eternal—during the Millennial Age.

All who are the Lord's people, all whose hearts are in the right attitude will ultimately be delivered from rebellion against the Lord much of which is because of weakness and blindness to the truth. To accomplish this great work for mankind the Lord proposes the establishment of his Kingdom, the preparation day, "My people shall be willing in the day of my power." All who are the Lord's people will during the Millennial Age be separated from those who are not his people. Those willing to be with him in his righteous laws will be fully accepted and all others will be counted as children of the Evil One and as such at the close of the Millennial Age will be destroyed in the Second Death. (Acts 3: 23.)

Only the willing and obedient will ever have God's favor and its reward, eternal life. We are merely now calling attention to the distinction between those who will be willing in the next age and those who are willing in the present age in the time when his power is not manifested and when all the followers are required to "Walk by Faith and not by sight."

Thy Kingdom Come.

Those who now have the hearing ear, who now accept the divine arrangement, who are now willing to follow the Lamb withersoever he goeth, through evil report and good report, on the mountain tops of joy or in the valley of trouble—these elect, according to the divine promise, will constitute the Bride of Christ and be made his joint-heirs in the Kingdom, as it is written, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." As our Lord suffered and then entered into his glory so his elect Church, his "little flock" must suffer and then enter into the glory of her Lord—become sharers of his Kingdom. Then the glory of the Lord will be revealed, "That all flesh may see it together." (Isa. 40: 5.) The Lord's mighty power will be gradually manifested in the suppression of sin and ignorance, the binding of Satan that he might deceive the nations no more and the letting loose of the flood-gates of Truth and blessing upon all mankind.

Well does the Prophet declare, "The desire of all nations shall come." (Hag. 2: 7.) The Millennial conditions are ideal and such as mankind in general have longed for but been unable to attain to because of their own weaknesses, ignorance and imperfections and because selfishness inbred in the race has always succeeded in dominating. Then under these new conditions so changed from the present that the Scriptures describe them as a new heaven and new earth condition—then our expectation as respects who should suffer and who should be protected from suffering will be realized. Then the evil-doer will suffer stripes and punishment and, if his evil propensities continue, he will ultimately be destroyed as an evil-doer, and a noxious weed from the garden of the Lord, or, to use the Apostle Peter's simile, "Be destroyed as brute beasts" (II. Peter 2: 12), or, to use the Apostle Paul's simile, "Be destroyed as God's adversaries" (Heb. 10: 27.)

This is just what we would have expected—that right doing would be rewarded with God's favor and life eternal and evil doing would be punished. In due time all will be able to see that God's dealings with humanity have been righteous dealings. As the Scriptures say, "Great and Marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of nations. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee; when thy rightous acts are made manifest." (Rev. 15: 3-4.)

Some will say, Then the world during the Millennium will have a more favorable opportunity of coming into harmony with God than have those who now hear and now respond and become the elect. Yes, we answer, in some respects and we are glad of it. They are not in a condition to profit by the blessed opportunity of this age and we may well rejoice with them that God has a future feature of his plan which will be helpful for them, but let it not be forgotten that grand and glorious as their reward will be it will be different from the reward of the elect. Their reward will be as human beings, earthly—their apartment in the Father's house will be Paradise and world wide and their condition will be that of perfect men, free from sin and blemishes mentally, morally and physically and back into harmony with God, in the time of "Restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3: 21.)

The Millennial Years.

The reward of the Church on the contrary will be incomparably higher; not only will the first resurrection bring these to the spirit plane and grant them joint-heirship with Christ in his Millennial Kingdom, but we are assured that it will signify to them the attainment of the divine nature, which is far above angels, principalities and powers. The high condition to which the Church is to be elevated is not described in the Scriptures because it is beyond the power of the human mind to appreciate. It is sufficient that the followers in the footsteps of Jesus shall not only suffer with him in the present time because of faithfulness to the Truth, but they shall be like him and with him in the life to come. What more could we ask—what more could God grant us?

The Ministry of Suffering.

To a certain extent the whole world of mankind suffers. In some respects the worldly suffer more than some of the Lord's people because the sufferings of the latter are counterbalanced by the inspired prophecies of the Scriptures. The world's condition is well expressed by the Apostle when he said "The whole creation groaneth and travaileth together, waiting for the manifestation of the sons of God," in their Millennial Kingdom glory and power. The Apostle also refers to the Church, saying, "We ourselves also which have the first fruits of the spirit do groan within ourselves, waiting for our change, to wit, the delivery of our bodies"—"the body of Christ, which is the Church."

But the special sufferings of the Church are referred to in our text, "If any man suffer as a Christian let him glorify God on this behalf." Let him remember that God can accept to this high position of the elect only such as can and will under the guidance and assistance of the great teacher develop strong characters in a few short years. Because of the shortness of the time of our trial our experience need to be the more severe. The world will have a longer time for character development and reaching perfection—nearly one thousand years. But the elect must get a heart development and reach a heart and head or will perfection and endure tests respecting the same all in a few years between the time of their full consecration and their death. Without these trials and disciplines the character development would be too slow or not at all; hence it is in love and mercy that the Lord arranges the sufferings of this present time as preparation for the glory to follow.

Evil Deeds, Busy-Bodying.

It may occur to some that the Apostle's is an extreme statement—"Let none of you suffer as a murderer or as a thief or as an evil-doer or as a busy-body." Surely, says one, no Christian could be guilty of these things, but the Apostle's intimation is borne out by the facts. Christian people have done these things and still been Christians, that is to say, Christians have been overtaken in these faults, but being Christians at heart it necessarily meant that such wrong-doings were subsequently repented of in bitter sorrow. Perhaps more Christians have come under these terms than are aware of the facts. I remind you of our Lord's words. "He that hateth his brother is a murderer." And I remind you of Shakespeare's words, "He who steals my purse steals trash, but he who steals my good name makes me poor indeed—and does not make him richer." Here is murder and theft from the divine standpoint. Alas, how many are are guilty along these lines. How many murderers and thieves in the Church! What a need there is in many for a thorough renovation along these lines: "Let none of you suffer as a murderer nor as a thief." It may indeed be said that such murder and such theft are worse than the more vulgar forms because those who commit these are usually better educated, better balanced in mind than are the majority of these who commit the grosser murders and thefts.

Surely if this matter can be kept before our mental eye in this light it will tend to make the Lord's people more circumspect, more Godly, more loving and kind. The term evil-doer is broadly comprehensive of everything that would in any sense of the word be injurious to others and therefore discreditable to the Lord and those who are identified with him in love and service of the Truth. Let none suffer as an evil-doer. We have little enough time and strength with which to be helpful to mankind and to use to the glory of our Redeemer. We have not time or strength to devote to evil deeds.

As for busy-bodying the implication is that of time and strength wasted with a strong probability of evil results. It is evidently not the Apostle's thought to reprove us for taking an interest in our fellows, to reach them, to sympathize with them, to encourage them. This is well-doing, as has been expressed. By busy-bodying is evidently meant a prying into the business of others, as though we were so wise and so good that we could help any and everybody. It implies also that we have time to waste—that after attending to our personal matters, providing things decent and proper in the sight of all for ourselves and those dependent on us, after having given time to our friends and neighbors to do them all the good in our power, we still have time to waste and are ready to make trouble for other people. Such trouble-makers usually defile their own minds, however unconsciously. They usually breed trouble for others, which generally reacts in some manner upon themselves. As the text intimates they are very likely to suffer and in a very unworthy cause, against which they are warned by the Scriptures.

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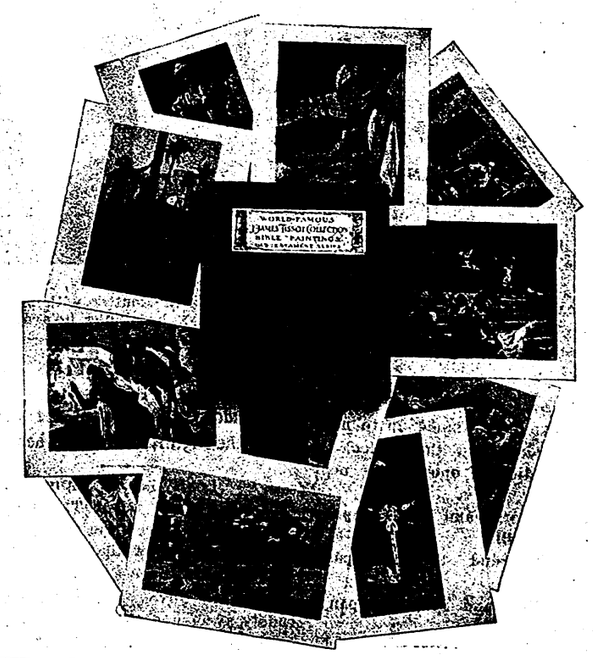

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TRIBUNE APPRECIATIONS.

Ballard, Wash, August 18.

Editors National Labor Tribune:

Please pardon my being late in renewing my subscription (have been ill), but will do so now thanking you that you continue to publish Bro. Russell's sermons and the sound judgment you display in public questions. Yours truly,

JOHN STANE.

Salem, Ore, August 18.

Editors National Labor Tribune:

Thank you very much for such a grand paper with such large print, especially Bro. Russell's sermons. I enclose 36 cents for the same. Send me 12 copies of July 30th issue, and six copies of August 6th issue. Yours truly, A. E. DAY.

Greenwich, N. Y., August 18.

Editors National Labor Tribune

Think I can get some more names soon. The type is magnificent and all who read it once are delighted with it. And Bro. Russell's discourse is not broken and disconnected by reason of some portion being left out. I think you will find your subscription list constantly increasing, because of this fact. Very sincerely yours. R. H. BARBER.

We want every reader of Pastor Russell's sermons to become an agent for The Tribune. Show the paper to a friend and then follow it up by getting their subscription. The Tribune claims that it prints Bro. Russell's sermons exactly as delivered and in type that can be read by young and old. Let us hear from you. Who will be the first to send us additions to our list?

The Land Question.

Boston, Mass., August 21.

Editors National Labor Tribune:

A recent editorial with the heading, "Fine them if they don't; fine them if they do," dealing with the tenement house problem, contained a truth in every paragraph. It is true that under our present system of taxation the man who improves his land by repairing the dwellings or by erecting new dwellings is fined for his enterprise in giving emyloyment to labor and capital and thus making the city more beautiful.

It has been well said that we fine the man once for the crime of stealing chickens, but the man who builds a hen house is fined every year. In order to encourage the land user and discourage the land speculator who holds land idle, we must exempt from taxation all labor products and tax all land at its full value.

People do not live in tenements because they want to but because they must, owing to low wages. By taxing land at its full value and abolishing all other taxes a condition will result where laborers will be able to demand in wages the full earnings of their labor. They will be able to occupy desirable and up-to-date tenements and the undesirable shacks will soon be empty. Then the owners of these shacks will have to make them fit for habitation or tear them down and build new ones.

That a large problem such as the tenement house problem can be solved by a simple change in our tax laws is astonishing, isn't it?

W. L. CROSMAN.

IF I WERE A PREACHER—

I'd be an optimist;
I'm not at present, but
A preacher ought to knock on naught
And go to hopefulness in thought.
I merely am a mutt.
But my ideas may assist.

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Labor Tribune

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Our readers who order goods advertised in our columns, or ask for information concerning them, will oblige both tke advertiser and ourselves by stating that they saw the announcement in the National Labor Tribune. While we do not undertake to vouch for any person advertising with us, we shall continue to exercise every precaution to exclude the dishonest or unworthy from these columns, and shall be glad to have the assistance of our readers in so doing We shall esteem it a favor to be informed of the failure of advertisers to make good the offers contained in their advertisements.

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Subscriptions may be sent direct to this office, or given to any of our authorized agents.

Subscriptions are payable in advance.

Subscribers wishing to change their postoffice address must send their former as well as the address to which they want their paper, sent.

The National Labor Tribune gives notice that it is in no sense responsible for any article which appears in its columns except unsigned articles on pages 1 and 2. All other pages are devoted to news and contributions, and may often describe or advocate matters utterly opposed to the Tribune and its policy. The publication of a signed or news article must not be construed as in any sense an endorsement if it.

HANDSOME PREMIUM OFFER.

The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present.

NEW SUBSCRIBERS.

The following new subscribers were received this week from our friends:

J. James Tissot.

Within the last few years, Americans have become familiar with the art work of J. James Tissot, whose remarkable series of paintings of the Holy Land and its people have won him world-wide fame and placed him in the very front rank of the painters of Oriental life. It is the purpose of the Tribune to make its readers better acquainted with the art of this great master, who stands today without a rival as a pictorial interpreter of the people and events of Old or New Testament times.

We want every reader of Pastor Russell's sermons to become an agent for The Tribune. Show the paper to a friend and then follow it up by getting their subscription. The Tribune claims that it prints Bro. Russell's sermons exactly as delivered and in type that can be read by young and old. Let us hear from you. Who will be the first to send us additions to our list?

NOTICE.

Any of our readers desiring back numbers of The Tribune can have the same for two (2) cents per copy.

We wish to call the attention of our friends to the date on the pink sticker on this paper, and if it calls for renewal of subscription, we would be pleased to hear from them with same.

Pastor Russell's sermons will appear in this paper every week, and just as delivered, not a word changed or cut out.

BIBLE STUDENTS' CONVENTION.

THREE THOUSAND AT PUT-IN-BAY, LAKE ERIE.

NINE DAYS SESSION COMMENCED MOST AUSPICIOUSLY.

Put-in-Bay, Aug. 30.—The Convention of Bible Students, which opened here yesterday, is a pronounced success thus far. It opened yesterday with a program covering nine days' sessions and thirty-two addresses. Those in attendance seemed not to be pleasure-seekers, but rather those who have found the pearl of price, of great value—if one can judge from the contentment and joy of their faces and their interested converse on religious themes. Hotel Victory, which claims to be the greatest summer hotel in the world has put in 1,000 extra cots and claims about 2,400 guests. Others are lodged in smaller hotels. We report the discourse of Pastor C. T. Russell of Pittsburg, delivered this afternoon from the text "And Jesus said unto them, Come ye yourselves apart into a desert place and rest a while."—Mark 6: 31. The speaker said, "On only two other occasions have I ever addressed larger audiences than the one now before me." One of those was in the City of Glasgow on the occasion of my last visit there, when it was estimated that 4,500 were present and over 1,000 turned away; but my audiences are usually mixed ones and never before have I had the extreme pleasure of addressing so large a concourse of people consecrated to God—Bible Students. As the things of the world go this is a very astonishing assemblage, because we have come together not for worldly pleasure or recreation, but in strict accordance with the words of our text we have turned aside from the busy scenes of daily life and strife to fellowship with the Lord and with each other—"to build one another up in the most holy faith"—to encourage one another, to lift up the hands that hang down and to strengthen the feeble knees and to bid those of fearful hearts to be strong in the Lord and in the power of his might. While we trust a physical refreshment will result from this turning aside we specially hope for spiritual refreshment and the rest of soul which began when first we found the Lord and which has been increasing ever since as we sought to know and to obey him more fully.

We are trusting to his promise that he is both able and willing to cause "all things to work together for good to those that love him"— to the called ones according to his purpose—we have come here with this confidence and I am sure that many of us already feel well repaid. Indeed it is always so with those who have given their hearts fully, completely to the Lord and who are seeking to know and to do his will. They can realize the Father's smiles and the gracious promises which are to be fulfilled in Christ Jesus; and with these as offsets to the trials and difficulties of life they are privileged in all conditions to rejoice—even in tribulation, for, as the Apostle says, "Tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts"—Rom. 5: 3-5. Is it any wonder then, dear friends, that as I look into your faces and see them beaming with the heavenly light that I see joy divine? It is no wonder. The wonder on the contrary would be if any other condition should obtain. You, like myself, I am sure, have come hoping, praying that the Lord will pour out a blessing such as we shall not be able to contain—a blessing which will continue to increase and expand and which, when we return to our homes, will overflow on the dear children of God not privileged to be with us on this occasion.

Ways of Turning Aside.

We need to get the right standpoint of view. When the Lord used the words of our text in addressing his disciples he did not mean that they should turn aside from sin for they had already done this, else they would not have been his disciples. So with us. It is not the thought that we have come hither for a brief season of religious worship and turning aside from sin—from lying, cheating, short-weights and measures—from filthiness of word and spirit, from malice, envy strife, evil-speakings and surmisings. No, thank God, we trust that all of us have learned the impropriety of such things long ago and that we left them behind when we accepted our Lord's invitation to follow him as soldiers of the cross—followers of the Lamb.

Our turning aside to this beautiful wilderness for rest does not mean, to the majority of us, either a turning from self-will and its troubles and trials and conflicts to rest in the Lord by a fulness of consecration in our hearts to him; so far as I am able to judge, dear friends, a considerable majority of us have already taken this step—have not only turned from sin and been accepted as children of God through the merits of Jesus, but also in addition have presented our minds, bodies, hearts and wills to the Lord, with the agreement that we will carry out this consecration faithfully through the remainder of life, seeking not our own wills, but the Lord's. Quite probably, however, some believers have come hither longing for the rest which our Lord promised to his true followers, saying, "Come unto me all ye that are weary and heavy-laden—take my yoke upon you and learn of me, for I am meek and lowly of heart and ye shall find rest to your souls." We hope, indeed, that some of our number are in this attitude—seeking a closer walk with God and further divine light shining upon the road which leads men to the Lamb.

The Lord's promise to such is that he is willing that they should thus present themselves; and it is our hope, our confidence, that those seeking will find and that to those who are knocking the Lord will graciously open the way and that they may become his in fullest and completest sense and he theirs by the same covenant.

"Ye Know Your Calling."

We live in a day when nominal Christianity has become so popular that it has attracted to the name Christian all sorts of people of various conditions of heart and mind, of whom Bishop Foster speaking along these lines remarked that the Church of Christ today contains not only white sheep, but also black sheep and very many ring-straked and speckled ones. He might Scripturally have added that it contained many goats and wolves in sheep's clothing. The early Church beset by persecution was thereby blessed and kept free from many of these undesirable characters. Not many of the professed Church of Christ today can understand the Apostle's words, "Ye know your calling, brethren." The vast majority, alas, do not know their calling. Some do not even know that there has been a special call during this Gospel Age and a special class of mankind styled "the elect" whom God is calling out as a peculiar people or people for a peculiar purpose—to ultimately be his representatives and Christ's joint-heirs in the Millennial Kingdom through which the divine blessing is to be extended to every member of our race, not only those who will be living at that happy time, but also all those who have gone down into death and of whom our Lord declares "All those that are in their graves shall hear the voice of the Son of Man and come forth"—the few already tried once will come forth to life eternal and glorious privileges, the many not now blessed with a clear knowledge of "the Only Name" shall come forth to that knowledge and to glorious oportunities of resurrection by judgments, disciplines.

But it is my pleasure this morning, dear friends, to know that I am addressing those who appreciate these words of the Apostle, "Ye know your calling, brethren." Ye know the object of the call—Ye know the method of the call—Ye know the conditions of the call—Ye know how ye may make your calling and your election sure and how you might fail and lose all the blessed things which God has promised to those who love him and who respond to the terms of this call. As the Apostle said, "I will put ye in remembrance of these things though ye know them and though ye be established in the Present Truth."

"The Hope of Your Calling."

I would, dear friends, that it were within my power to picture before your minds the glorious hope of our calling. The Apostle calls it a "high calling," and again, a "heavenly calling." The Apostle Peter speaks of this calling as consisting of "exceeding great and precious promises." He tells us that these are given to us that through the operation of our minds and hearts our course of life should be so changed from grace to grace, from knowledge to knowledge, from glory to glory that eventually we might become partakers of the divine nature by participation in that great blessing promised, "The First Resurrection"—Rev. 20: 5. It is because it is impossible for the tongue to describe this great honor and dignity that the Apostle declares "Eye hath not seen nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love him; but God hath revealed them unto us by his spirit, for the spirit searcheth all things, yea, the deep things of God."

Our calling consists of two parts, one belonging to the present life and the other to the future. What we have just been considering relates to the latter, which we hope to enter upon in our resurrection "change." "In a moment, in the twinkling of an eye." In the end of this age when the last member of the elect Church shall have been called and shall have responded fully and completely to the term of the call in the present life and thereby have been prepared for the glory of the Kingdom and joint-heirship with the Lord.

But the hope of our calling in the present life is the hope that we shall faithfully endure the trials and disciplines and tests which our heavenly Lord may see fit and proper to subject us to—that these trials and tests may not discourage us, may not sour and embitter us, may not make us hard-hearted, but on the contrary, that they may ennoble us, sweeten our characters, broaden and deepen our hearts' affections towards others and that thus we may become copies of God's dear Son, our Lord Jesus. Ah! how valuable it is to us to have this knowledge respecting the hope of our calling in the present life, and in its glorious outcome. How this knowledge and hope are an anchor to our souls, sure and steadfast, entering into that which is within the vail, preserving us from ship-wreck, discouragement—from our own fears and from the Adversary's allurements and threatenings.

Well may we, dear friends, as students of God's Word, blessed by the glorious light that is now shining, well may we apply to ourselves the Master's words, "Blessed are your eyes, for they see, and your ears, for they hear;" and again, "To you it is given to know the mysteries of the Kingdom of heaven," but to all outsiders these things are spoken in parables and dark sayings, that "hearing they might hear and not understand." Thank God that we are not any longer outsiders, that we have heard the Master's voice, that we have accepted the Lord's grace provided for us in our Redeemer's sacrifice. We have heard the invitation, "Present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."—Rom. 12: 1.

We accepted the offer, gave our hearts entirely to the Lord and entered into the holy place—into the family of God—into the brotherhood of Christ—into prospective joint-heirship with the King of Glory as members of his Bride Class. It is because we have entered this First fruits of our inheritance in Christ that we have such holy joy and fellowship in turning aside to this beautiful place to refresh our hearts and minds and to strengthen and encourage one another as iron sharpens iron.

This One Thing I Do.

The Apostle's expression, "This one thing I do" implies: (1) That there was one all important thing which was worthy of his whole life, of his very best endeavors and (2) That any division of his interests, a scattering of his powers would in some way be detrimental and a hindrance to the attainment of that one thing which he considered to be in every way paramount. In the context he tells us that he counted all other things but loss and dross in comparison to this one thing, this one pursuit, this one life-work. He intimates that he endeavored to forget anything and everything else that he ever knew lest his education and its exercise in any other direction should in any way distract his attention from this one all important matter. He said that he sought to forget the things that were behind and reaching forward to those things which were ahead as a great prize worthy of every effort and the failure to attain which would be an irretrievable loss. He does not state that the loss of this prize, this high, heavenly calling, would mean eternal torment. Oh, no! There is nothing of this kind in the Apostle's writing, for he said that he had not shunned to declare unto them the whole counsel of God. The doctrine of eternal torment is not the teaching of God, but on the contrary the doctrine of devils and it came to us from the dark ages and through our fore-fathers, who were so grossly deluded that in burning one another at the stake they verily thought that that were doing God service. It was not something the Apostle was fleeing from but striving for—the prize of our high calling in Christ Jesus.

As with the Apostles, so with us; when once the great prize was clearly set before our hearts and appreciated by us it became our mastering ambition—to attain it is to attain all—to lose it would be a terrible calamity. It is the one and only thing of value before our mental vision; all other things to us, as to the Apostle, are but loss and dross. We can say with him that the ambitions and hopes and attempts of the present life, if all gained, would be unworthy to be compared with the glory which shall be revealed in the faithful Church as the Bride of Christ and his Joint-heir. The question then with us is to what extent have we reached the correct view and estimate of life. To what extent have we the human view that is specially careful for what we shall eat, what we shall drink and what we are—what we shall be called—how we shall be respected and what an honorable name we shall leave on the page of history for our children; or have we the divine view that counts consecration and its reward in Christ of so superbly great value that if all human attainments were weighed in the balance they would be utterly contemned?—as in comparison with it.

"If We Suffer With Him."

Distance lends enchantment to the view. Looking back our Lord and the Apostles are applauded as wise, holy, self-sacrificing servants of God, yet to the people of their day they appeared fanatical extremists. Andrew, Peter, James and John were so infatuated with the Gospel of Jesus that they first of all had him for their guests, let him speak from their fishing boats and finally forsook all their boats, nets, fishing, etc., and sought to walk in his footsteps. They followed a man whom the learned D. D.'s of their day, the priests and Pharisees, all declared was a fraud and fanatic. His invitation to them was, "Follow me and I will make you fishers of men." But when they found Jesus the world said of them that they were fools, lacking common sense and that he was doubly responsible in that he encouraged "ignorant and unlearned men" to act after this insane fashion. Their folly was still more thoroughly demonstrated to the multitude when calamity overtook their leader, Messiah, when he was crucified. To the wordly-wise this justified all the expressions of folly, ignorance, etc., which had been hurled against them.

Saul of Tarsus was another extremist—of wealthy family, of liberal education, and of excellent social standing, because honored with the title and privileges of a Roman citizen. As soon as this man came into proper touch with the doctrines of the Nazarene, as soon as he was convinced of their truth and acted in accordance with his convictions to be a servant of Christ, that soon his name was cast out as evil until he himself said, "We are counted fools all day long;" that is to say by every one and all the time others said he was mad, mentally deranged—that no sane man would forsake good earthly prospects such as he enjoyed in order to serve the cause of a crucified one, in the hope that he would ultimately be with the crucified one in his Kingdom and share his glory.

Why should it be thought a strange thing if the worldly view of matters today has not changed on this subject? Why should we think it strange if our names should be cast out as evil and we should be counted fools for seeking to walk after the same course as Jesus and his Apostles? It was our Lord himself who said that if we would be his disciples that it would be necessary to take up our cross and follow after him and that we must expect no better treatment than he. If the religious people of his day called him Beelzebub what more can we expect at the hands of a similar class who are filled with a spirit of envy and are fearing the undermining of their cherished institution? Our Lord declared "Whosoever will live godly in this present time will suffer persecutions," evil-speaking, etc. Whoever is not prepared for this gives evidence that he has not been shod with the sandals of the preparation of the Gospel of Peace.

"Vocation or Avocation—Which?"

It is wholly a matter of standpoint as to which is wise and which is foolish—the world or the Lord and his faithful footstep followers. From the world's standpoint our position is a foolish one—it is unwise to exchange the advantages and privileges of the present life, which are real, actual, tangible, for a future life which is ours by faith only. From the world's standpoint it is unwise to exchange a certainty for an uncertainty, a possibility for a hope.

But now we take the other standpoint and with the eye of faith consider "the things which God has in reservation for those that love him." It is wise for us to sacrifice every earthly interest to gain this "pearl of great price." From this standpoint of the Word it must seem foolish to be chasing after the things of this life, which bring little satisfaction even if gained—which are gained by a very few and which if gained are but transitory. Bunyan has well represented the worldly, self-seeking spirit, grasping for honor of men, titles, earthly riches. He pictures these, we remember, by a man on the sea-shore with a rake laboriously accumulating a pile of sea-wood, corks, etc., things of no value, while neglecting the things of great value, the Kingdom, for which Bunyan's Christian was seeking and running as in a race course.

The question is one of vocation or avocation. The worldly thought is that religion is not to be despised, but that it is to be made a vocation only by those who are set apart as the clergy and that they follow it only on business lines of a justifying salary. The world claims that each well-balanced man or woman should have an earthly vocation or business that somehow would represent money, honor of man, or social position and that practically all of one's time and energy should go to this earthly project and that religion should at very most be an avocation or temporary employment—for a passing hour or occasion. As for instance, the world would commend and hear of religious worship once a week, as being wise, proper, profitable.

The Lord's consecrated people on the contrary take the opposite view, namely, that we should live for the future, for the eternal condition—the seeking of the things to come should be our real vocation and the things of the present time should be treated merely as matters of temporary necessity, as our avocation or temporary employment; just as with the Apostle Paul tent-making was an avocation or temporary business, while the preaching of the Gospel was his vocation or temporary employment.

"The Christian's Calling or Vocation."

The world, including the nominal church, fails to comprehend that the Church of Christ is a called out "little flock." As Jesus said, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." These are the called out from the world; as our Lord declared, "Ye are not of the world, even as I am not. If ye were of the world, the world would love its own, but because ye are not of the world, therefore the world hateth you." Our Lord tells us that we are called with a view to our ultimately receiving an inheritance with him in his Kingdom, and that meantime we are to be his representatives and ambassadors in the world, "Among whom ye shine as lights." He tells us "hereunto were ye called" that ye might receive the inheritance, but that our faithfulness in the present time under present adverse conditions and in contact with the world of mankind blinded by Satan will be tested and proven, that our loyalty to the Lord, to righteousness, may be fully demonstrated. "The Lord your God doth prove you whether you doth love the Lord your God with all your heart or not." Only believers are called to this vocation and it is optional witn them whether those believers who accept the call and make full consecration to the Lord receive the begetting of the holy spirit, called in the Scriptures "the anointing." This anointing is the special commission of the Christian calling—He is anointed to preach the good tidings, to bind up the broken-hearted, with the gracious promises of the Lord's word. Our Lord Jesus is the Head, the First of this royal priesthood thus authorized and accepted. As soon as he received the anointing of the holy spirit at his baptism it was his commission to preach his good tidings. Similarly the anointing of the holy spirit is their vocation to begin their ministries of Christ, ambassadors of God. We read, "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the meek, he hath sent me to bind up the broken-hearted, and to proclaim the acceptable year of the Lord"—that during this Gospel Age God will accept such sacrifices as would come unto him through Jesus, as would count their offering "holy and acceptable."

"Bear a Song Away."

So then, dear friends, we have turned aside to this beautiful spot to rest just as Jesus and the Apostles did in the olden times. We are still engaged in our vocation as special ministers, servants to the Truth—all of us—not only those who preach publicly but all who have been anointed to the holy spirit and who find exercise for their vocation in a more private way on the train, on the boat, at the fire-side, in the shop or mill, in the parlor and dining-room, or wherever we may be our vocation is the proclaiming of the love of God and of the glorious facts that he is now selecting a "little flock" from amongst the redeemed world for the blessing of all mankind during the Millennial Age. As we rest here for the remaining seven days of the Convention let us feast and grow spiritually fat, laying up strength for future days and courage and faith that the remainder of our service for our Lord shall be the more faithful and the more effective. The grace of our Lord be with you.

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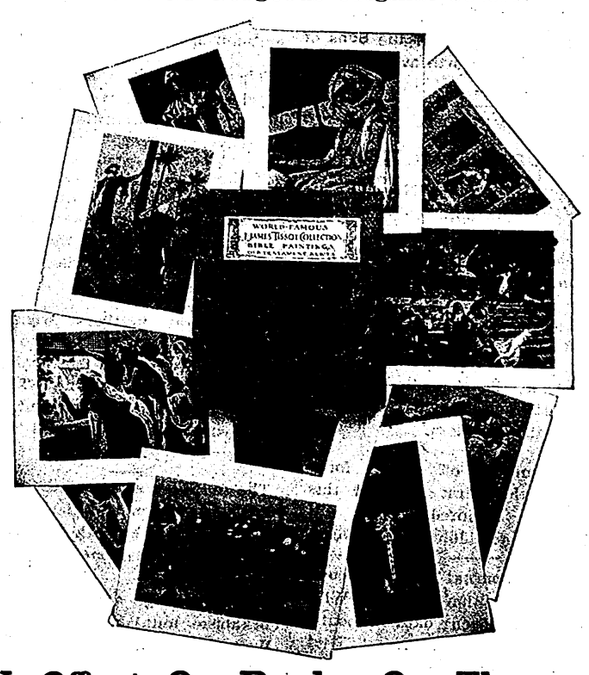

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HANDSOME PREMIUM OFFER.

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The General Assembly and Church of the First Born.

Put-in-Bay, Ohio, Sept. 6.—The Bible Students' Convention at this place is drawing to a close. The time has been very thoroughly filled up, four Bible studies a day being the average. Many of the speakers are of marked ability, and such earnest listeners are rarely seen at religious gatherings. The attendance of 3,000 with which the convention started has been more than maintained—while some have been obliged to go, more have come. It is by far the greatest gathering ever witnessed on this island. Satisfaction and inward joy seem to be written on every face. Pastor C. T. Russell of Pittsburg, Pa., was listened to by fully 3,000 people. He took for his text Heb. 12: 22, 23; "But ye are come unto Mt. Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly of the first-born, which are written in heaven." The speaker said:

I am sure, dear friends, that this glorious convention, which has drawn our hearts so near to the Lord and to all that are his has suggested to many of our minds the words of the apostle in our text. As the various speakers have directed our attention to one feature and another of the glorious things which God hath in reservation for them that love him we have in imagination to some extent been caught away and given glimpses of the glorious things which God hath in reservation for them that love him supremely. Not only have we been pointed to the rich blessings prepared for the Church in heavenly glory beyond the vail, but we have also been reminded of the restitution blessings which then will follow for the uplift of the human family in general. At times we have almost forgotten the great blessings that are to be our portion in things of the glorious "Times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began," which the apostle assures us are to be ushered in at the second coming of our Lord Jesus, and following the glorification of the elect Church in kingdom power. Our hopes have swelled with sympathy as we thought of the boundlessness of the heavenly Father's arrangements and his provisions, not only for us who now see and heed and enter into the joys of our Lord by faith and by and by in reality, but also for the good things he has in store for those who know him not, hear not his voice and see not his glorious character and purposes. How glad we are that he will not leave them under the darkening, benighting, blinding influences of the adversary forever, but has promised, through the prophet, saying "All the blind eyes shall be opened, and all the deaf ears shall be unstopped—and unto him every knee shall bow and every tongue confess to the honor of our God." As you have connected up into harmonious whole the various able presentations to which you have listened, you have recognied them as all fitting and dove-tailing together with a harmonious oneness which could belong only to the truth, and with a grandeur and beauty which could come only from a divine arrangement, which quite discounts, overshadows and makes mean in comparison all the creeds and traditions which were handed down to us from the dark ages—which were slanders against our God and blasphemies of the Holy Name. As you have listened to these you have perceived that the very center of the divine program of salvation was Jesus Christ our Lord and the work which he accomplished during the three and a half years of his ministry and which terminated at the cross in harmony with his words, "It is finished." You have seen clearly that according to the Scriptures the second step in this divine program for the world's salvation began with the Pentecostal blessing, which recognized and sealed with the holy spirit as new creatures in Christ all of the consecrated believers of that time, and that the same process of spirit-begetting and sealing has progressed throughout this Gospel age and is shortly to be finished when the last member of the "very elect" shall have finished his trial acceptably and the entire church of Christ shall have passed beyond the vail by the power of the "first resurrection." We have seen that this glorious consummation is nigh, even at the door. Our hearts rejoice that in this second part of the divine plan the every elect have been privileged to suffer with Christ, to lay down their lives in his service, in the service of the truth and for one another, and that so doing joyfully in the spirit of Christ these elect ones will be accounted of God worthy to be sharers of the Redeemer's glory and divine nature and millennial kingdom work, and that Scripturally they are given names which signify these glorious associations—that they are called the "body of Christ" and "members in particular of the body of Christ" and "the bride, the lamb's wife" and "his brethren." We have seen that not until after this work of gathering the elect and proving them and testing them through "fiery trials" will they be ready for the Lord's service and his kingdom class to rule, to instruct and to uplift humanity in the age to come.

We are learning more and more to appreciate the force of our Master's words, "Through much tribulation shall ye enter the Kingdom." Nevertheless more and more we are counting it all joy, as the Apostle suggests, to be accounted worthy to suffer with him, with our Master, to be accounted fools for Christ's sake, to be disowned and disesteemed of the world for the Truth's sake, since this is the Father's Will and the tests which he imposed as a demonstration of our loyalty to him. I trust that we have considered these things during the nine days of our convention—that so far from being disposed to draw back your hearts with mine have repeated the words of our Master and Exemplar, "I delight to do thy Will, O Lord, Thy law is written in my heart."

Church of the First-Born.

Let us for the moment revel in the green pastures of our text and refresh ourselves with the still waters of its divine assurance. The Lord shall be our shepherd and through the Apostle lead us as a sheep. In our minds we have gone beyond the vail, the trials and triumphs of the present narrow way are past, the general assembly of Convention of the Church of First-Borns has commenced. First among those whom we shall notice will be "The Lamb that was slain," our precious Lord Jesus, who left the heavenly glory and endured and suffered and died, the Just for the unjust, to bring us to God—to open up for us and to all mankind the way of life, the way of righteousness to divine favor and blessings. First of all we will be glad to do him homage and to acknowledge that all of God's blessings and favors have reached us through him, our Redeemer, our Friend, our Advocate, and now our Heavenly Bridegroom, most precious of all relationships—our Lord. That will, indeed, be a gala day when the betrothed Church shall be united, wedded to her Savior. If it was a glorious privilege to be "betrothed to one husband, even Christ," and to have his provided care and assistance in making ready for the marriage, how grandly will that moment be when we shall be made one with the Lord and like him and sharer of his glory and immortality!

Next, doubtless, we must become acquainted with all the dear members of "The Bride," "The Body." First, our hearts will instinctively seek for those honored agents of the Lord, the Apostles, and as we greet them we will be made to clearly understand and appreciate fully the sacrifices which they made in the service of the Lord, the Truth, the brethren, and how the Lord delights to honor them because of their faithfulness. As we will be introduced to one another of the Lord's faithful saints we will be sure to love them all, because "he hath loveth him that begat must love also him that is begotten." The same glorious qualities of character which bind us to the Heavenly Father in appreciation will fix our hearts and loves upon all the members of that glorious, elect, florified ecclesia, the Body of Christ, because of their Christ-likeness above. That they will all have this glorified character likeness to the Redeemer is the assurance of God's word, for the Apostle declares that God has predestinated that those who shall be joint-heirs of Christ in his Kingdom must all be copies of his dear Son. "For whom he did foreknow he also did predestinate to be conformed to the image of his Son." (Rom 8: 29.)

"As star differs from star in glory," writes the Apostle, "so shall those be who share in that First Resurrection" and its divine nature and kingdom honors. But every one of them will be stars, bright ones, because every one of them will be conquerors; yea, more than conquerors through him that loved us and bought us. Among the most resplendent perhaps expected less and aomng whom we expected less and among the less resplendent possibly some of whom we had expected more. But all will be satisfied—the cup of blessing to each one will be full and all will have the Lord's favor and love and all will be satisfied with his rewards and recognize that he is too wise and true to err. The lesson is that God looketh at the heart and takes into consideration in his judgment all the environments and conditions in a manner and degree that to us are impossible. As we realize the force of this it should make us very generous in our thoughts and conduct toward all. "To his own master each servant stands or falls." It is ours not to judge, but to help the brethren by word, by example, every way. Among all the hosts none will shine so resplendently as this glorified Ecclesia, this honored "Body of Christ." The glory of the holy angels will be that they have never sinned and high indeed in honor will they thus be marked, but the glory of the Church, the Bride of Christ, will be that having been born in sin and shapen in iniquity and redeemed with the precious blood and called with the heavenly calling they responded; so gladly, so willingly, so joyfully walking in their Redeemer's footsteps that they were willing to suffer for righteousness' sake, for the truth's sake, for the brethren's sake, and, assisted by the holy spirit of their Master were enabled to lay down their lives for the brethren and for the truth., For this cause they will be acclaimed Conquerors, yea, more than conquerors through him who loved them and bought them with His precious blood." In these will be exemplified the length and breadth and heighth and depth of divine justice and love. Under justice they shared the general sentiments of death; under divine love they were lifted from the horrible pit and mirey clay of sin and death condition and highly exalted to their Redeemer, "Far above angels and principalities and every name that is named."

Before our presentation in the august presence of our Creator, the Heavenly Father, we will be made acquainted with what the apostle in our text describes as "An innumerable company of angels." The mutual joys of this acquaintance can be better imagined than described. Gabriel will be there—he who has been described in the Scritures as one of the chiefest of angels and to whom is accorded the honor of our dear Redeemer's earthly begetting of the spirit to his mother Mary. With the perfect power we will then possess we will soon know all that innumerable company and be known of all. "Now we know in part; then we shall know even as we are known." "Now we see as through an obscured glass (by faith); then we shall see face to face." 1 Cor. 8: 12. What a joyful acquaintance, how wonderful to think that there will be not a mar, not a blemish, not an imperfection of thought or word or act to mar the bliss of the occasion! By and by we shall learn which of the angels specially served us during our Pilgrim journey toward the kingdom condition. We remember the declaration of the words respecting the angels, "Are they not all ministering spirits set forth to minister to those who shall be heirs of salvation?" We remember the Master's words respecting his faithful little ones, saying, "Their angels do always have access to the Father." With what pleasure we shall become acquainted with the holy ones whose mission it is in the divine providence to attend us in our pilgrim way. It will be fortunate for us if, when we meet these blessed ones and greet and thank them for their heavenly ministries, we shall have no blush of shame for things done or said or thought in their invisible presence with us in our earthly journey. They will recount to us various scenes and incidents in our experiences which we have been able only imperfectly to understand. They will show us how, as the Lord's providential agents, they shielded us and assisted us from time to time according to the divine promises to help in every time of need. With the information thus supplied to us we shall be fully informed respecting all the obscure places in life's experiences and be enabled to rejoice more than ever in the divine love and care which not only brought us and sought us, but shielded us and helped us on to God in the glorious things of his provision in Christ. Finally the gala day of all will come when we shall be ushered into the presence of the great King Eternal, the "God and Father of our Lord and Savior Jesus Christ," and we shall see his face and join with the angels and cherubin and seraphim in chanting "Holy, holy, holy, Lord God Almighty; the whole earth shall be filled with thy glory!"

Approximately the Scriptures tell us that our heavenly Lord himself will introduce us to the Father; and oh, what holy joy is in the assurance that he shall "Present us faultless." (Jude 24.) Faithful we were by reason of the fall and, having been born in sin and shapen in iniquity, through Christ redeemed and the various operations of his word and spirit and various agencies and our own co-operation we have experienced a purifying influence in our hearts and gradually been changed from glory to glory until finally the climacteric change of the First Resurrection makes us faultless by his grace. As the Apostle explains, "It is sown in corruption; it is raised in incorruption; it is sown a natural body; it is raised a spiritual body," like unto our Lord and to be forever with him, his body. This glorious presentation to the Father is in the Scriptures termed the marriage feast—the nuptial feast—a feast of joy, of exhilaration, of blessing such as has never been known on earth, nor even in heaven before.

"Clothing of Wrought Gold."

In one of the Psalms (45) a prophetically symbolical picture is given us of the presentation of the church as the bride of Christ before the King Eternal, Immortal, Invisible, "the Only Wise God." Here the bride of Christ is styled "the King's daughter." She is described as "all glorious within," as arrayed in the most glorious garments of fine needlework and gold. Here will not be merely a glory of office and honor, but an inherent glory, an eternal glory, as well. This description may well be understood to refer to the immortality of the church, by which she participates in the divine nature. The gold raiment in a figure represents the same thought, since gold is a symbol of the divine. What a wonderful honor and glory is thus pictured as belonging to the bride, the lamb's wife! Who that clearly sees this calling to divine favor and blessing and service, present and future, could hesitate to pay the price—to consecrate and lay down the present life and all that it includes—realizing that such a sacrifice is small and unworthy of divine acceptance, except as made worthy by the merits of our Redeemer, to whom we are bethrohed and to whom we shall be united as bride. "He is faithful that called us and he will also do all that he has promised and exceedingly more than we could ask or think." No wonder the Lord, through the prophet, says to his espoused church, "Hearken, O daughter, and consider and incline thine ear; forget also thine own people and thy father's house" (the world.) "So shall the King greatly desire thy beauty, for he is the Lord and worship thou him."

If the espoused virgin, the Church, could but clearly keep before her mind in the present life the glorious things which God hath in reservation for those that love him and who demonstrate their love, how gladly she would count all else loss and dross in comparison to the love of the Lord; how she would rejoice to share in his sacrifice and to "Fill up that which is behind of the afflictions of Christ in my flesh and his body's sake, which is the Church." (Col. 1, 24.) Incidentally let us remember that there is another company of the Lord's people who will come off conquorors and share in that blessed scene and joy unspeakable. These are referred to in the Scriptures as ultimately conquerors, but not of the "little flock"—"not more than conquerors." These, much more numerous than the "little flock," likewise made a consecration of all to the Lord and they loved righteousness and hated iniquity, but not with a sufficiency of receiving the highness of honor and divine favor. While the "little flock" suffered with Christ and through great tribulation entered the Kingdom, this great company, we are told, will suffer great tribulation, yet not enter the Kingdom class because not found worthy. Pictures of these are given us in Revelation, where the "little flock," the one hundred and forty-four thousand, are represented as being with the Lord and his joint-heirs and sitting with him in his Throne and having crowns; but the great company not found worthy of this high distinction are nevertheless to have great blessing and through their unwilling sufferings they shall be prepared for future blessings and honor. Of these we are told, "They shall serve God in his Temple," and again that though not granted crowns they shall have palms of victory; although not counted worthy to sit with the King they shall stand before the Throne as servants of the King. The Scriptures show that these, after washing their robes in the blood of the Lamb, through great tribulation will be permitted to come with the Bride to her nuptial feast and to them the message is sent, "Blessed is he that is invited to the marriage supper." Their entrance to the marriage supper is pictured in the same Psalm that represents the Bride, the King's daughter, the Lamb's Wife, arrayed in glorious garments, in clothing of gold. Thus we read, "The virgins, her companions, that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought; they shall enter into the King's palace." Psalm 45, 13-15.

"Refuse Not Him That Speaketh."

But now we must come back and remember that the glorious things we have been seeing are still prophetical, still future. For more than eighteen centuries the Church has been coming—approaching—those glorious consummations at which we have been looking, and undoubtedly, as the Apostle suggests, "They are now nearer than when we first believed." But we are still on this side the vail, still approaching, still being fitted for the glorious consummation "change" of the First Resurrection. And in this connection the Apostle speaks of our Lord Jesus and how he will then be the Mediator of the New Covenant between God and mankind in general—in the sealing of which Covenant he invites us to share. All the value of the world's redemption and the basis of its future reconciliation under its New Covenant, lie in the precious sacrifice of Jesus finished at Calvary, but in inviting us, in calling us, in speaking to us, he has suggested that we may cast in our lot with him—with him become dead to earthly interests and share with him in the future glories. He proposes to accept us as members of his Body and our burial in death as a part of his own—with which he will ultimately seal his own. Thus the value of his death, which will ultimately speak forgiveness to the world and full cancellation of sin already by faith, speaks these blessings to us who now believe.

We conclude, dear friends, by urging in the Apostle's words, "See that ye refuse not him that speaketh." The world in general cannot refuse because they hear not the message and the call. He will speak to them by and by as the Great King. During this age he is speaking only to those who have the hearing ear and inviting them to joint heirship with himself and directing them to the fact that he has opened up the way by which their sacrifices may be acceptable to God as a part of his, if offered during this "acceptable time," as a sacrifice. He has spoken to us, telling us of the Father's love, saying, "The Father himself loveth you." He has told us of his own love and care of all who come unto him drawn by the Father. His message is that "He is able and willing to keep all whom he has committed to his care," that he will give us all the assistance necessary for us to make our calling and election sure, and if we fail it will be our own fault, because he is able to make "all things work together for good to them who have been called according to his purpose," and whom he purposes to share with Christ in the divine nature and heavenly glory.

Blessed are your ears for they have heard the voice of the Son of Man. Already it has brought us the newness of life. Already figuratively we who were dead have become alive and new creatures and if we continue to hear and to be directed by the message all the Divine purpose shall be accomplished in us and all much more than we have been considering this afternoon will be our blessed portion. In view of these things, dear friends, what heed we should give to every word of God, to every feature of the Divine message. There are many voices calling us in various directions and presenting vairous hopes and prizes, but if we have caught a glimpse of the one pearl of great price let us indeed give all that we have, life and time, to secure that pearl. This glorious convention rapidly drawing to a close is but a foretaste of the superlatively grand one referred to in our text. If it gives us so much pleasure to discuss together the glories to come, seen only with the eye of faith, what will it be by and by in the convention which will never break up, where there will be no partings? As we go to our homes let us carry with us and distribute to others the inspiring thought of the General Assembly, the General Convention of the Church of First-Borns. And we may add to that the glad thought that the very name First-Borns as applied to the elect Church of this age implies "after-borns" in God's family in the age to come—the Millennium. As the Apostle says, "We are a kind of the first fruits unto God of his creatures." How blessed the thought that the sin-blinded and deaf and spiritually dead shall yet see and hear the voice of the Son of Man and that they that hear shall live as after-borns and later fruits unto God. Let us ever keep before our minds the thought of the special favor of the "change" of nature to glory, honor and immortality, which the Lord has promised to the first-borns. Let this thought, according to the Divine design, energize us so that we may make our calling and election sure.

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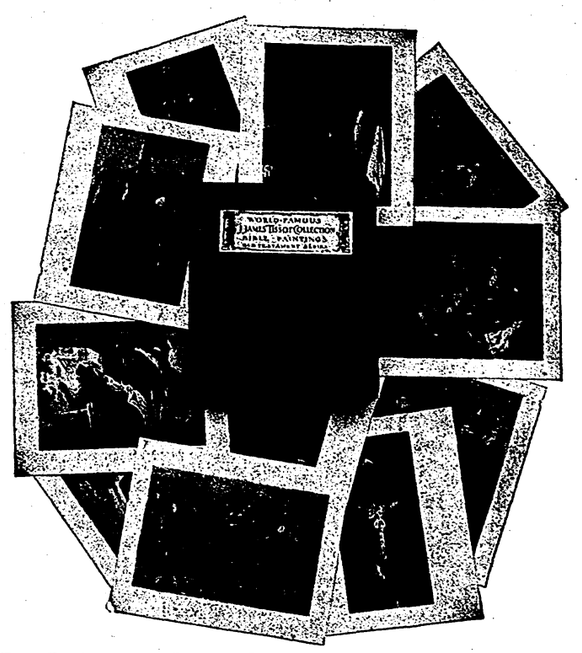

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Inclose please find P. O. order to renew my subscription to your valuable paper, and I am so glad that I can feel so sure of you receiving a blessing from the Lord for this great favor towards Him by publishing our dear Pastor Russell's sermons which I look forward eagerly to read. Yours very truly,

MRS. A. WORKMAN.

North Falmouth, Mass., Sept. 5.

Editors National Labor Tribune:

I wish to add my thanks and appreciation to that of many other subscribers for the fine clear type in which you print Pastor Russell's sermons for the sake of which I subscribe through "Zion's Watch Tower." I also find much other interesting and valuable matter on the pages of the "Labor Tribune" and take pains to speak of it to those who I think may be interested. Yours truly, MRS. M. J. W.

Hague, N. Y., Aug. 30.

Editors National Labor Tribune:

Enclosed find money order for which please send The Tribune containing Bro. Russell's sermons one year to Mrs. Eliza Jenkins, Hague N. Y., also 25 copies of August 27th issue to me.

Thank you very much for such a good, clear paper and especially for the large clear type in which you print Bro. Russell's sermons, which certainly are "meat in due season to the household of faith." Very sincerely yours,

MRS. L. J. PALMER.

NEW SUBSCRIBERS.

The following new subscribers were received this week from our friends:

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THE "HELL" OF THE BIBLE

DIFFERENT FROM THE "HELL" OF THEOLOGY FORMULATED IN THE DARK AGES.

TRUTH SANCTIFIES, ERROR DEBAUCHES.

Carbondale, Pa., Sept. 13.—Pastor C. T. Russell of Pittsburg, Pa., preached this forenoon at Wilkesbarre, Pa., and this afternoon in this city, in both instances to large audiences of very attentive hearing. We report the latter discourse from the text, "Thou turnest man to destruction; and sayest, Return, ye children of men." Psa. 90: 3. The speaker said:

Dear friends, I shall address you as Christians or as those who respect Christianity and desire as close an affiliation with it as their reasoning faculties will permit. We must acknowledge that the number of the intelligent, saintly Christians is rapidly diminishing under the intense light of our day. This is the reverse of what we ought to expect. Rather should we suppose that increasing knowledge would bring increasing faith in God and in the Bible and increasing devotion to righteousness. The cause of this phenomena is not difficult to find. The light of intelligent thought is disclosing to Christendom many inconsistencies and much false reasoning in the creeds and traditions which we have received from the dark ages. Many supposing these to be truthful interpretations of the Bible are being forced against their will to reject the Word of God. Thus they are left upon the high seas of human speculation and conjecture without chart or compass. And alas, so dense are the mists and fogs of superstition that not even the stars of heaven are discernable as guides!

The Hell of the Bible.

Close to the foundation of all our errors and difficulties has been the misrepresentation of Almighty God, which represents him before our minds as diabolical to the last degree—as having planned, predestinated before the creation of our race the eternal torture of all except the "little flock" of "the elect" and as having prepared for that denoument a great torture chamber, prepared before man's creation sufficiently large to receive the millions of our race with fireproof devils as tormentors. This inconsistent teaching has served to frighten the weak-minded, to horrify the good, and to disgust the intellectual, and to hinder the approach of all to their Creator in response to the invitation of the Gospel. We shall endeavor this afternoon, to give you a glimpse of the error which as a chain has hindered us from proper progress towards the Lord in love and reverence. We cannot hope to deal with every phase of the subject in the time allowed. There are a few of our Lord's "parables and dark sayings" and two verses in the Apocalypse which as translated are misunderstood and seem to favor the error; but after hearing an explanation of the error and seeing a general outline of the divine plan, some pamphlets will be supplied you free which will straighten all these out to the comfort of your hearts and to the satisfaction of your brains. As you come to see the reasonableness of what the Bible presents on this subject of hell we trust it will serve to re-establish your faith in God and in the Bible and to turn your footsteps afresh in or toward the narrow way which leads to immortality.

Destruction the Penalty for Sin.

Our text declares the penalty imposed by the Almighty on our race to be destruction—not eternal torment. We will see shortly that to this agree the words of our Lord, the Apostle and Prophets. We will see that the Scriptures teach that because of original sin Adam was condemned to death and not eternal torment and that his race shares his penalty. We will see that this death penalty was paid for us by our Lord Jesus and that he paid no eternal torment penalty for any. We will see that because God provided for our redemption by the death of his Son therefore the promise of the Scriptures is that our race shall be recovered from destruction—recovered from the tomb, the hell of the Bible— sheol of the Old Testament Hebrew, Hades of the New Testament Greek. This recovery from destruction, from hell, the tomb, the state of death, is Scripturally termed the resurrection of the dead. This resurrection is provided for Adam and every member of his race through the merit of Christ's death as their redemption price; as it is written, "Who redeemeth thy soul from destruction." (Psa. 103: 4.) After being awakened and being brought to a knowledge of the Lord, his goodness, justice, love and power, any who then refuse to make progress to perfection will die the Second Death, from which there will be no redemption and no resurrection. "Christ dieth no more." We will show you, dear friends, that God's great work in the salvation of our race belongs to the next Age, the Millennium. Then will be fulfilled the many glorious promises respecting the blessing of all the families of the earth and the filling of the world with the knowledge of the Lord and the causing of every knee to bow and every tongue to confess.

The only work first to be accomplished is the selection of the Church, "the elect." These are "called, chosen, faithful" and will with Christ their Lord and Head be God's agents, missionaires, kings and priests to instruct and uplift humanity during that glorious Millennial Age, when Satan and sin will be bound, restrained. This Church class is now reckoned as "passed from death into life" figuratively, but the real passing into life will be at the close of this Age, at the Second Coming of Christ. Then their trials and testings and instruction in the school of Christ being passed, the graduates will constitute a special class in the resurrection, "the First Resurrection." "Blessed and holy is he that hath part in the first resurrection on such the Second Death hath no power: but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20: 6.)

The Hell of the Bible.

You are all aware that the Old Testament portion of the Bible was written in the Hebrew language and the New Testament in the Greek. We will commence with the Old Testament. We find that the word "hell" everywhere throughout the Old Testament is a translation of the Hebrew word "sheol," which occurs altogether 66 times, and is translated three different ways in our version; 32 times grave, 31 times hell and three times pit. It should have been translated grave or pit or tomb in every instance. Indeed, in two instances, where it is rendered hell in the common version, the marginal reading says, "Hebrew, the grave."

One of these is Jonah 2: 2. Jonah is represented as telling how he prayed to God while he was in the belly of the great fish. He was buried alive, entombed. Our common version reads, "Out of the belly of hell cried I," the literal meaning is, "Out of the grave-belly I prayed." Adding these two instances to the last we would have grave 34 times, pit three times and hell 29 times, or the word is erroneously rendered 29 times out of 66. I shall not weary you by giving you all of these 66 passages, nor is this necessary, for we have a free pamphlet to which you are all welcome on request. It takes up every text in which the word hell occurs, from Genesis to Revelation, and every passage which in any sense of the word appears to teach an eternity of torture. It analyses these with their context and shows what they do and what they do not mean. It will convince any fair-minded man who will give it careful reading.

In passing I remark that much of the difficulty on this subject has arisen from careless handling of the word of God, adding to its statements in our minds if not in our words. For instance, when we read in the Bible. "All the wicked shall God destroy," (Psalm 145: 20), we unwittingly said to ourselves, "Destroy must mean preserve, preserve in fire, preserve in torment, preserve with devils eternally." Thus we distorted the word of God to our own injury as well as to the injury of others. Similarly the word "die," when we read in the Scriptures, "The soul that sinneth it shall die," (Ezek. 18: 20) we perverted the word of God as we would not think of perverting any other writings and said, "Die must here mean live, live in torment eternally with devils in suffering." Similarly the word perish; on reading in the Scriptures that the "wicked shall perish" (Psalm 37: 20), we turned the language upside down and said, "Perish means preserve." Thus our confusion continued; we were blinded by the Adversary on the lines on which he has blinded the entire heathen world, hindering the glorious light of the goodness of God from shining more and more into the hearts of men.—2 Corinthians 4: 4.

Gray Hairs in Hell.

The first occurrence of the word sheol is in connection with the patriarch Jacob and his 12 sons. His two youngest sons, nobler than their brethren, were most beloved by Jacob. Joseph, his favorite, clothed in his handsome coat of many colors, was sent to his brethren, who were pasturing the sheep at a distance from home, to take them delicacies and bring back word of their welfare. The brethren, moved with envy, first thought to kill him, and subsequently sold him to the Ishmaelites, who in turn sold him to the Egyptians, in whose land under God's providential care he in after years became ruler next to the king. Meantime the brethren took the peculiar coat of many colors, bedraggled it in the blood of a goat and in the dust, and sent it home to Jacob, inquiring if he recognized it. He answered, Alas, it is Joseph's coat; wild beasts have devoured him. I will go down to sheol to my son mourning. (Gen. 37: 35.) What did he mean? Did he mean by sheol a place of fire and torment? Did he believe that Joseph, his best son, had gone there, and that he, Jacob, also expected to go to that place? No, we answer, he meant that evidently Joseph was dead, and that he would mourn for him the remainder of his life, until he also should go into the state of death, into sheol, into hell.

The second occurrence of the word is a little further on in the same narrative. The brethren had been to Egypt to buy corn, because of famine in Canaan. It was necessary that they should go for more, but they explained to Jacob that the Governor, whom they knew not was Joseph, had required of them that if they come again they must bring with them Benjamin, their brother, the one whom Jacob now specially loved. Jacob protested, but finding that there was no escape he finally told them to take Benjamin, but told them also that if they did not bring him back alive and safe they would bring down his gray hairs in sorrow to the grave, sheol. Jacob evidently meant not that he would go to a place of eternal torment if Benjamin did not return, but that a failure to bring Benjamin back would hasten his death through sorrow. Does any sane person have any doubt as to the meaning of sheol in these instances, the first two occurrences in the Bible? No! you have no doubt, nor reason for any. And the word has the same meaning exactly in its every occurrence throughout the Scriptures, as you will see when you read carefully our free pamphlet.

Hell in Old English Literature.

Just a word in defence of the translators of our common version, English Bible. All living languages are subject to variation in meaning, and this seems to have been particularly true of the English. To illustrate, the word hell at one time meant the grave in the English language. But gradually this meaning had been dropped out of the word, until now it is never used in ordinary conversation. An illustration of its use in bygone times we find in ancient English literature references to the helling of a house, meaning not the burning of the house, nor the torturing of it, but the thatching of it. Similarly we read of the farmer helling his potatoes, the meaning of the expression being not the roasting of potatoes nor the torturing of them, but the putting of them into a pit for preservation from the frosts, etc., until needed for use.

As for the transiators of the revised version they seem to have been too honest to use the word hell as a translation for sheol and hades, but not honest enough to tell the people the truth on the subject. Hence you will find that in the revised version no translation at all is given, but the Hebrew word sheol in the Old Testament and the Greek word hades in the New Testament are used instead of the word hell when grave is not used. The translators evidently anticipated what occurred, namely, that the public, knowing nothing about Greek and Hebrew, would esteem this as an attempt to do away with hell, whereas the real animus of the translators was to perpetuate. The translators knew that the public would say that hell was just as hot and just as real although now called sheol and hades. They knew that the public would never suspect that the wool was being pulled over the eyes of their understanding to hinder them from seeing the plain teaching of God's Word, that sheol means the grave or tomb or death state—nothing more, nothing less.

Praying to Go to Hell.

Job, one of the most prominent characters of the Old Testament, one especially mentioned as a favorite with God, made a most eloquent prayer that he might go to hell, to sheol, to the tomb. And no wonder, poor man, for surely in his case was fulfilled the statement, "Many are the afflictions of the righteous." (Psa. 34: 19.) Unwilling to suicide, he craved relief from the sorrows and troubles in death. Refresh your memory respecting his troubles. The Almighty, while approving him, permitted the Adversary to vex him sorely, to the extent of taking away earthly possession except the mere thread of life itself. His children, gathered for a birthday party, were killed by a cyclone; later his flocks and herds and property in general were destroyed. Finally his health gave way ,and he broke out in bolls from head to foot.

To add to his sorrows friends and neighbors, instead of consoling him, turned against him and declared that he had been acting the part of a hypocrite, and that God was now exposing him—showing his disapproval. In vain did Job protest his innocence and appeal to the Lord, until subsequently the Lord gave His verdict in favor of Job against his friends. But as though all these trials and difficulties were not enough for the poor man, to cap the climax his wife exclaimed, "You are accursed of God and should die." Then poor Job poured forth his prayer for death, saying, "O, that Thou wouldst hide me in sheol until Thy wrath be past."—Job 14: 13.

Does anyone of sane mind think that poor Job, after passing through all these afflictions, was in these words praying to God to cast him into a place of eternal torment, to be the sport of devils? No; such a supposition would be irrational. Very evidently Job meant that, if God were willing, he would be glad to die, to go into sheol, the tomb, the state of death.

Sheol Not Desirable Forever.

But Job had a hope for the future—he was not desirous of being annihilated; hence his prayer is, "O, that Thou wouldst hide me in sheol (hell, the tomb) until Thy wrath be past." The "wrath" here mentioned is elsewhere called the "curse." Back in Eden, when our first parents were perfect, by disobedience they brought upon themselves the divine sentence of "curse" or "wrath"—the death sentence, which includes all mental, moral and physical degeneracy known to our race, and which has been afflicting us as a whole for now 6,000 years. Job was looking beyond the period of the permission of this "curse" or "wrath" to a time future, when the "curse" would be removed, and instead of it a "blessing" would come to every member of the race, himself included. As a prophet he recorded his hope of a common Redeemer. "I know that my Redeemer liveth," and that He shall stand in the latter day upon the earth," through this Redeemer's work he realized that the "curse" would be abolished, and his prayer to be hid in sheol, the grave, the tomb, was merely until the "curse" the "wrath" would be over—until the great blessing time, the millennial reign, should begin. His prayer continuing shows his hope of a resurrection, "that Thou wouldst appoint me a set time and remember me." Then particularly referring to the resurrection, he says, "Thou shalt call and I will answer Thee, for Thou wilt have regard unto the work of Thy hands."—Job 14: 15.

We remember also the Prophet David's prayer for deliverance from death. He said, "O, save me for Thy mercies' sake. For in death there is no remembrance of Thee; in a sheol (hell, the tomb) who shall give Thee thanks?" (Psa. 6: 4-5.) We remember the good King Hezekiah also, whose life was spared 15 years in answer to prayer. In thanking the Lord for this he said, "Death cannot celebrate Thee; sheol (the tomb) cannot praise Thee."—Isa. 38: 18.

Quote the Entire Proverb.

One of Solomon's inspired proverbs much quoted is, "Do with thy might what thy hand findeth to do," but very rarely do we ever hear the remainder of the quotation, namely, "because there is neither wisdom nor knowledge nor device in sheol (the grave) whither thou goest." (Eccl. 9: 10.) How reasonable is the statement, rightly understood—there is no wisdom nor knowledge nor work in the hell to which the good and the bad, all mankind, have been going for the past six thousand years. The dead are really dead, extinct, except as God has provided for them a resurrection from the dead, a reawakening to sentient being. The very moment of their awakening will seem to each to be the next moment to the one in which he died, because there is no wisdom or knowledge in the tomb, in sheol, in hell. How wonderful the goodness and mercy of God will appear to the great mass of our race, when they are awakened from the sleep of death and learn for the first time of the goodness of God, that instead of having provided devils and torture he has provided through His Son an opening of the prison doors of the tomb and a setting at liberty of the captives of death, providing also for their future uplift out of sin and degradation under the favorable conditions of the millennial kingdom of God's dear Son.

Sheol Is in the Greek Hades.

We now call your attention to the fact that the word sheol in the Old Testament, which we have shown means merely tomb, the death state, is the exact equivalent of the word hades in the New Testament Greek, which likewise means the tomb, the state of death. For instance, in Psalm 16: 10 we read, "Thou wilt not leave my soul in sheol" (hell, the tomb), and we find St. Peter quoting this on the day of Pentecost (Acts 2: 27-31) "Thou wilt not leave my soul in hades," hell, the grave. St. Peter proceeds to explain that David spoke this not respecting his own soul, but the soul of Jesus, and thus foretold our Lord's resurrection from the dead on the third day. How simple, how plain the entire matter is from this the Scriptural standpoint.

Take another illustration: the prophet Hosea declares, "I will ransom them from the power of sheol (the grave., hell), I will redeem them from death: O death, where is thy sting? O sheol (grave, hell), I will be thy destruction." The Apostle Paul quotes this passage in his great discourse on the resurrection, saying. "O death where is thy sting? O hades (grave) where is thy victory?" (1 Cor. 15: 55.) What could be simpler, plainer? All that we need is to get the smoke of the dark ages out of the eyes of our understanding, and to allow the true light from the inspired Word of God to speak to us plainly and be its own interpreter.

Return Ye Children of Men.

Our topic inquires who are in hell. The Scriptures answer that all go to hell, the tomb, the death-state, as Solomon says, "There is no wisdom no knowledge nor device in the grave (sheol), whither thou goest." In this vast prison-house it has been estimated that something like 20,000,000,000 of Adam's children are prisoners. But the very word prison implies that they are not extinct, that it is in the divine power and purpose to bring them forth, as Job expressed it, "Thou shalt call and I will answer thee." Our Lord Jesus was the first of these prisoners to come back from sheol, from hades, as the Apostle Peter and the Prophet David have just told us. He went to hell, to sheol, to hades, to the tomb, to the death-state and came back by a resurrection. As the Apostle declares, "God raised him from the dead by his own power." The Apostle tells us that in the resurrection of Jesus we have God's assurance of his ability and willingness to deliver all from sheol, hades, the tomb, to raise all the dead through him.—Acts 17: 31.

This figure of death as a prison house, holding captive until the glorious morning of the resurrection the whole world of mankind, is frequently set forth in the Bible. There the dead are spoken of as "prisoners of hope." In this last message to the Church our Lord declares, "I am He that was dead; and behold, I am alive forevermore, and have the keys of death and hades"—the grave, hell, the tomb.—Zech. 9: 12; Rev. 1: 18.

How glad we are to know that the keys of the great prison are in the hands of one who "so loved the world as to give his life in ransom price for theirs," that God might be just and yet the justifier of those who believe in Jesus." How we who now believe do rejoice exceedingly in this great Savior, able to save unto the uttermost. How glad we are to know that, although the number of believers now is small, the day is coming when all shall know of the Redeemer and the provisions and conditions of the eternal salvation. As it is written, "The knowledge of the Lord shall fill the whole earth as the waters cover the great deep;" then, as the prophet declares, "None shall need to say to his neighbor or brother, know thou the Lord, because all shall know him from the least to the greatest."—Isa. 11: 9; Jer. 31: 34.

Jesus Holds the Key to Hell.

The keys of death and the grave, which the Lord holds and is ready to use, merely waiting the Father's due time—symbolize his rightful authority to control the dead and the dying. If the Lord had said, I have a crowbar or a sledge-hammer, it would have signified His violent opposition to the dying and death conditions and that He would rescue the people by force; but the choice of a key as a symbol represents right and authority, and the Scriptures everywhere coincide with this thought, declaring that it was God himself who condemned our race to death and that our Lord Jesus in no sense of the word designed to oppose the Father's power and authority The Bible declares that our Lord redeemed us by paying our penalty for us, and thus "bought us with His precious blood," and that thus justly He has the authority to do with the race of mankind as He wills. And, thank God, He wills their blessing and uplifting in accordance with the Father's promise to Abraham. "In thy seed shall all the families of the earth be blessed."

Opening the Prison Doors.

It was to this great prison that our Lord referred in His sermon on Isaiah 61 and His application to Himself of the prophecy that He would open the prison doors and set at liberty the captives. Our Lord made no effort to rescue prisoners from the literal prisons of Palestine or other parts of the world at His first advent—He had a higher and grander mission. He even allowed John the Baptist to be beheaded in prison without so much as uttering a word of protest or giving one particle of assistance for his liberty. Our Lord was in the process of redeeming the world, purchasing all the prisoners and the prison house with a view to eventually set all free during the millennial age by a resurrection from the dead.

Did time permit we would like to point out how the testimony of the Scriptpures respecting the resurrection of the dead is in full accordance with the setting of captives free. We would like to show that the "life resurrection" (John 5: 28-29,) R. V., will be an instantaneous one to perfection, embracing only those who, during the present life, have made their peace with God through faith and have demonstrated their loyalty to Him, and whose trial therefore is ended and their full reward to be granted them in the moment of their resurrection. We would like to show how the remainder of the world will be awakened from the state of death during the millennial age, in practically the condition in which they died, but surrounded by the new conditions of the millennial kingdom —Satan and every evil influence "bound," restrained, and truth and righteousness and every good influence surrounding them, and with the Church of this Gospel Age, the Bride of Christ, the Royal Priesthood, their assistants, governors. guides, to help the willing and obedient up, up, up, out of sin and degradation and death conditions back to the full perfection of perfect humanity, the image and likeness of God—back to all that was lost in Adam and Eden, with added blessings of increased knowledge through experience.

This Is Not Universalism.

We find nothing in the Scriptures implying that all men will eventually attain to eternal life, but quite to the contrary, a provision of Second Death for all who will refuse the divine favors and blessings and privileges that through Christ shall ultimately come to every member of the race. We do claim that the Scriptures teach a universal opportunity through which every member of the race may come to a knowledge of "the only name" and to obedience to the King of kings and Lord of lords. Thus each, if he will, may ultimately attain to everlasting life through the Lamb of God, which taketh away the sin of the world. (John 1: 29.) We urge all who feel a deeper interest in the Word of God through this presentation of its teachings, and who consequently would feel a deeper reverence and love for the Almighty and for the Savior, that such shall not content themselves with what they have now heard, but shall avail themselves of the helps for Bible study, which God is now granting to his people, that they may come to "Full assurance of faith" and to that full rest of heart which is the privilege of the "sanctified in Christ Jesus."

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PRIDE AND DISHONESTY TO BE REBUKED.

EQUITY AND MEEKNESS TO BE REWARDED IN A GREAT TIME OF TROUBLE WHICH IS NEAR—

Stamford, Conn., Sept. 20.—Pastor C. T. Russell of Pittsburg, Pa., delivered two addresses to large and interested congregations here today, many coming from neighboring parts. We report one of his discourses, the text of which was, "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 3. He said:—

Nearer and yet nearer yearly, daily, hourly comes that great event noted in both the Old and New Testaments and in our text styled, "The day of the Lord's anger." Elsewhere it is called the "Day of Vengeance and of recompense," "The day of wrath, in which the Lord will do his work, his strange work, and bring to pass his act, his peculiar act." It is described as a "cruel day" and symbolically pictured as a furnace of fire which will become so hot that figuratively the elements of society will melt, disintegrate, consume. The prophet describes it as a "Time of trouble such as never was since there was a nation." Our Lord quoted this prophecy, gave it the stamp of his approval and assured his disciples that the like would never be heard of afterwards. Awful as these descriptions of the future are we may well thank God that we and others were incorrect in applying them to an everlasting future just beyond the portals of death. Thanks be to God that as the eyes of our understanding open to a proper interpretation of God's Word we see the consistency of his teachings that the dead world is really dead, unconscious, until the resurrection and not suffering purgatorial torments nor eternal, hopeless torments. Thank God that the day of wrath is to be an earthly experience, short, sharp and terrible, which will bring a lasting blessing to mankind, humble pride, rebuke selfishness and generally prepare mankind for the glorious epoch of equity under Emanuel's Kingdom—the Millennial Kingdom of the Christ.

Many will be inclined to say, thinking of God, Why should we have even temporarily and in the present life such a visitation of the divine wrath as some of these Scriptures describe? Is God implacable, fierce, wrathful—after the fashion of weak, vicious, fallen humanity? We answer, No, God is Love! "The wrath of Almighty God" and the "Wrath of the Lamb" are the only terms in which to express the condition of things as they would be because human imperfection and unsound judgment and imperfect language have no terms in which to express the true thought of God's just indignation against sin, and loving determination that it shall be allowed in the end of this Age to bring disaster upon itself. God is the very personification of love but his wisdom forsees the necessity of teaching a great and lasting lesson to humanity along the lines of justice and humility. Divine Love will now permit human pride and selfishness to wreck our present high civilization because Divine Wisdom and Love stand ready now in the "due time" to take advantage of the wreck and the lessons it will teach by establishing upon the ruins of present institutions the Kingdom of God's dear Son, for which the Lord's people have been praying for nearly 2,000 years, "Thy Kingdom come," "Thy Will be done on earth as it is done in heaven."

"Which Ignorance God Winked At."

For centuries our fallen race has been permitted to measurably take its own course—only in certain extreme conditions to hinder utter corruption has divine justice and love interposed—as, for instance, at the time of the flood, the destruction of Sodom and Gomorrah, etc. The Apostle describing God's attitude towards sin and sinners says, "The time of such ignorance God winked at." (Acts 17: 30.) He did not interfere, did not chide but proceeded with his own work of preparation for better things. After 4,000 years he sent his Son to be man's Redeemer and Deliverer from sin and death conditions. When the divine program was thus far under way, the Gospel message was launched, inviting a "little flock" to evidence their loyalty to the heavenly King in a narrow way in the midst of a crooked and perverse humanity.

This calling out of the elect and preparing of them for a share in the heavenly Kingdom through trials and disciplines has progressed for more than eighteen centuries and is now nearly completed. Meantime the Lord informs us that the world in general has neither the eye of faith to perceive his goodness and gracious promises nor the ear of faith to believe the Gospel message; and hence such are entirely outside of his present provision but fully provided for in the ultimates of his glorious plan. He assures us also however that some, especially in civilized lands, still maintain a partial ear and partial appreciation of righteousness, though they have not the full hearing of faith and such a disposition as would lead them to "Follow the Lamb whithersoever he goeth." To these God sends a message assuring them that their original condemnation to death, extinction, has set aside by the redemption provided in our Lord Jesus' death and hence that there is to be an opportunity for return to divine favor granted to all mankind—to the "little flock" of the elect now in the present life, to the remainder of mankind in the future.

Because of this God commands all men everywhere to repent of sin, to turn from it, and in the language of our text to "seek righteousness and meekness." Whatever progress any may make in the development of these standards in their hearts and lives will be that much of gain to them in the future when during the Millennial Age they shall be on trial, on test, to demonstrate their willingness or unwillingness to come back into full harmony with God in righteousness and perfection under the blessings of the Millennial Age. Every downward step avoided and every upward step that may be taken is much of assistance to the one making the endeavor as respects his eternal future and his reaching the more quickly and more surely the blessings of the life eternal and his avoidance of the "second death" and "everlasting extinction." (Acts 3: 23.)

About a century ago we reached what the Lord and prophets described as the "time of the end," the particular outward indications of which were very particularly delineated—and these we see are being fulfilled all about us today; thus we have an outward demonstration that we are in the "time of the end"—not the end of the world by burning or other destruction but the end of the present Age or Epoch, the time for the ushering in of the new epoch, the new dispensation, the reign of Christ. The description of this time of the end is so simple that even a child can discern its fulfillment today. The Prophet says that "In the time of the end, (1) many shall run to and fro, (2) knowledge shall be increased, (3) the wise shall understand, (4) there shall be a time of trouble such as never was." (Dan. 12.)

The wonderful traveling of our day and its insistent compulsory education are most accurately described by the first two points of the prophecy. The third tells how those of the Lord's people who are rightly in harmony with him will not be in darkness at that time, that that day shall not overtake them as a thief, but wise with the wisdom from above they will understand the times and seasons in which they are living. The fourth point of the prophecy is still future; in some respects it has already come; in other respects it will not have its culmination and awful finish for seven years.

A century ago divine providence began to lift the vail of ignorance and superstition from mankind. The result has been a most wonderful awakening and progress in every direction. Arts, science, inventions have enlightened the world and a better understanding of the Bible has come to the remarkably few who are seeking for it in the right attitude of heart and in the divinely appointed manner. The blessings of science have made the world incredibly, wonderfully rich in a remarkably short time, but instead of these divine favors properly affecting the minds and hearts of mankind and drawing out their gratitude towards the eternal parent and leading them to greater sympathy towards one another the reverse has been true.

"The Angels Held the Winds."

The majority of mankind do not note the divine declaration that these wonderful blessings of our day are but a prelude to the great Millennial blessings near at hand. They hearken not to the divine message—that the century past is "the day of his preparation" for the Kingdom of his dear Son.

Instead of faith, love and obedience, infidelity has come in under the name of higher criticism and evolution theories and the higher critics have accounted for all of this progress by claiming that it is another step in an evolution process with which God has nothing whatever to do. Indeed the advanced thinkers are disposed to entirely discredit the thought of a personal Creator and to claim that Nature is God and things have come to pass under the laws of Nature.

The wonderful blessings now enjoyed by the world, instead of producing love, joy, peace, contentment, are producing the very reverse of these, anger, hatred, strife, disappointment, because of the perversity of the fallen mind, its selfishness, its greed. It is this very condition of the human heart, its misapplication of divine favors, which is about to bring upon mankind the awful cataclysm of trouble referred to in the text as the "day of the Lord's anger." In one sense of the word it will be the day of human passion inspired by human selfishness and greed which will wreck the present institution in anarchy, according to the portrayal of the Scriptures. It is properly called, however, the "day of the Lord" because up to that time God had been holding in check human passion and avarice and the influence of the fallen angels, the demon of the New Testament and because at the appropriate time for the four angels that hold the four winds and have preserved the world from itself, from its passions, ignorance and selfishness will be withdrawn. In this sense of the word it is the "day of the Lord's anger," in which he will bring to pass his act, his strange act, and will permit to come upon mankind strong delusions that the falsehoods which have been preferred to the divine truth may be manifested and a great lesson be learned by angels and men.

"Seek Ye the Lord."

Our text pointing down thus to our time, our day, seems to be an exhortation not to the Church, but to a class in the world favorable to righteousness and meekness. The Church of course is assumed to be in this attitude—already loving righteousness and ready to lay down life itself in the defense of righteousness, in the service of righteousness, and the Church is supposed also to be cultivating all the grace of the holy spirit, of which meekness is one. When therefore our text exhorts, "Seek ye the Lord, all ye meek of the earth," which have wrought his judgment, which have been working in harmony with divine justice, it implies that the class addressed has not yet sought the Lord. We all perhaps can recognize the class addressed. Some of them are inside and some outside of nominal church membership—honorable people, upright in word and in deed and withal meek, humble-minded, not boastful, not proud. This class of noble people ought to belong to the true Church of Christ—ought to be, we should think, of such an attitude of heart as would make the Gospel of Jesus specially attractive to them, but, as we all know, some of this class are to be found outside as well as inside of the true Church of Christ. Let us remember the Apostle's exclamation that the Gospel call at the present time is heard and appreciated by not many great, wise, rich or noble, but that God's call is responded to chiefly by the ignorant. The reason for this is not far to seek; the more degraded realizing their greater needs of an uplift are the more ready to seek divine mercy and favor and to hearken to the invitation to surrender their all and to become followers of the Redeemer in the narnor way.

The noblest amongst mankind realize that naturally they are better than some who have accepted Christ and entered into covenant relationship with him. They say to themselves, Those more degraded ones need a Savior and it is well that something takes hold of them and assists them, but we do not feel so much our need—and hence they hesitate about accepting Christ as their Savior, their Justifier. Failure to take this step hinders them from seeing and appreciating the next step, namely, a full consecration to the Lord and begetting by his holy spirit and introduction thereby into the School of Christ and to joint-heirship into the exceedlug great and precious promises and to a share with Christ in his nature and Kingdom and glory.

The class addressed in our text, the meek, who love righteousness, justice, are becoming more and more awake to the fact that a great crisis upon Christendom is at hand. They perceive that pride, boastfulness, selfishness and inequity have gotten hold of nearly all the influences which control the world at the present time—both amongst the rich and amongst the poor—the principles are the same though the powers and opportunities vary. This class perceive that the hour of retribution is nearing when society in general will seek a re-adjustment itself. These hope that the re-adjustment will come in peaceably, perhaps along the lines of Christian Socialism or whatnot. On the other hand, however, they perceive that the influences operating in Socialism, while well-intentioned, well-impulsed, are really selfish and that one Social revolution would be required to follow another continually, because of the innate pride and selfishness of the human heart. Hence we address the open ears and open eyes of this small but noble, respectable class of humanity and urge them in the words of our text that even thought they should not go so far as to make a full consecration to the Lord, they should at least seek knowledge as to his divine plan in respect to the relief which all may recognize to be so greatly needed at the present juncture. We assure these that their convictions are right, when they conclude that the power of wealth as it is intrenched today in the world is exceeding great and that the power of unionism amongst men as we see it today is also exceeding great and that the struggle which we see impending will have mighty giants and all that the Scriptures portray in the words, "Time of trouble such as never was since there was a nation" is impending.

"Seek Meekness, Seek Justice."

This exhortation comes at a time when worldly wisdom is advising the very reverse. Worldly wisdom has concluded that the weak man has no show and that to follow the injunctions of our text would make one a fool. Worldly wisdom perceives that however much the meek shall inherit the earth by and by they inherit very little of it in the present time. If therefore cries to all its votaries that the course of wisdom is to lift the head high and to pretend to be far more than one is and to make great boasts and to remember that nearly all the success of the world today has been attained along these lines and therefore none should be backward about coming forward, and making a bluff with the rest. We live in a day when all classes think that it is quite the proper thing to keep up an outward appearance of justice, but to see to it that no such fanatical view of justice be taken as would in any wise hinder the grasping of at least their share or a little more of the world's riches and benefits.

In taking our stand with the Bible and its exhortation to meekness and justice we are risking the good opinion of all of our world-wise friends and neighbors who have already marked such a course as "out of date." Nevertheless we are of the Lord's people and we believe that there are all over the world some who belong to the class addressed by the Lord and the Prophets. To these and for their sakes we read out the message of our Lord's text; Seek righteousness—continue to seek it, to follow its way; Seek meekness—continue to seek it, to follow along in that way.

What will be the reward of such if they will thereby lose in the present strife for wealth and position to the proud, the arrogant and the unjust—what reward will they have for taking the proper course? One reward is specified in our text and another we know of through other Scriptures. Our text declares, "It may be that ye shall be hid in the day of the Lord's anger." This word "hid" signifies protected, covered, shielded. It does not of necessity signify that God will specially shield and protect such for if that were the intention we believe that it would be stated in positive terms without the "may be." The thought we gather is that comparatively few have in the past and shall in the future follow the paths of justice and equity, righteousness, so far as possible in all the dealings of life and avoid pride, ostentation and boastfulness and cultivate a meek and quiet spirit—these of course would naturally in the coudse of human events be shielded, protected from much of the strife and venomous murder spirit of that time, of which the Scriptures declare, "There shall be no more peace to him that goeth out or him that cometh in, for every man's hand shall be against his neighbor." The proud, the boastful, the overreaching and unscrupulous may prosper for a time, but in so doing they will attract attention to themselves, from the effects of which they will subsequently suffer, when the restraints of the present time shall give place to the lawlessness which the Scriptures portray.

The reward which will come to this class of humble-minded, equitably-disposed people will be theirs after the new dispensation shall have been inaugurated, respecting which he that sat upon the Throne, said, "Behold I make all things new." In this new dispensation the proud, the haughty, the unjust will be much discredited. As we read, "The proud and all who do wickedly shall be as stubble in that day: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." (Mal. 4: 1.) Not only will they suffer specially in the time of trouble, but the fire of divine anger in opposition to unrighteousness and pride will follow into the future against some so that they shall have tribulations to overcome their deeply-seated injustice and self-conceit and boastfulness. On the other hand under the new order of things, when "Justice will be laid to the line and rightousness to the plumet," those who have now come into heart harmony with these principles will be greatly advantaged, will find the high way of holiness, will find a way of joy, as they shall go upward to greater and greater heights of character until they shall reach the full perfection of human nature from which Adam fell and to which he and all of his posterity, if they will, may return through the merit of Christ's sacrifice.

"Justice and Humility Christian Graces."

Turning to the Church we are not surprised to find that these two qualities, justice and humility, are set forth in the Scriptures as essential to the development of the proper character of the part of God's very elect. How often do we read to the effect that "God resists the proud and shows his favor to the humble." And do we not remember the words of the Apostle on this subject, "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." How evident it is to know in the Scripture set before us that the downfall of Satan was through his pride and disloyal ambition. His fall from being Lucifer, the bright and glorious angel of the Lord, to be Satan, the Adversary or opponent of the Lord was a terrible one and all brought about through his permission of a spirit of pride to enter into his heart, as the Scriptures explain it. Undoubtedly it is very unbecoming for any creature to be either proud or boastful, seeing that all that we have, all that we are, and all that we hope ever to be, are of God's grace, love, Will. We cannot urge too strongly upon those who have taken up the cross to follow the Master's footsteps. Let them follow his example in humility and remember him who was rich and for our sakes become poor. "Christ also hath suffered for sins, the just for the unjust." And the Apostle exhorts, "Let this same mind be in us which was also in Christ Jesus our Lord."

Many Christian people seem to but imperfectly appreciate the quality of justice, either in God or in humanity. In so doing they are making a great mistake. Justice is the foundation of his Throne is declared by the Almighty. Every act, every dealing, every promise of God we may be sure is fully squared with justice. Although God is Love that love cannot be exercised on our behalf except along the lines of justice; and hence we read that the love of God was manifested through an exhibition of justice. "Herein was manifested the love of God that he gave his only begotten Son" that we might have eternal life—he gave him as a ransom for our sins through the merit of which "God can be just and yet the justifier" of those who believe in Jesus. Our Lord Jesus, the express image of the Father, must have had his full likeness in respect to justice and the divine command to all of the elect Church is that if they would make their calling and election sure they must be conformed to the image of God's Son.

By reason of original sin and the degradation of 6,000 years under the reign of sin and death our race has suffered an unbalance of mind as well as of the entire physique and hence we all more and less need re-adjusting along every line and especially along the lines of justice and love, because the quality of selfishness so strongly developed by the fall overbalances both justice and love in its endeavors to rule our hearts and lives. The Church, God's new creation, is undergoing a process of gradual transformation, not in the shape of the head, but in the sentiment of the heart. In the Apostle's words we are thus "being transformed by the renewing of our minds" and again, "we are being changed from glory to glory." The glorious justice which belongs to the Almighty and which at first belonged to our human nature when it was in the image of God, but which was lost through sin and the fall, must be regained by the heirs of the Kingdom. This is a part of the test that is upon them in accordance with which they are exhorted to overcome the world and its spirit of lovelessness and injustice. Thank God it is not demanded of these that they must get the victory to so full an extent that they will never make a mistake or transgress these principles of the flesh. On the contrary as the Apostle says, "We have this treasure of the new mind in earthen vessels." We thank God that his arrangement for the Church is that here love and justice will be judged of the Lord not according to the letter, but according to the spirit—according to the mind, the will, the intentions, as the new mind shall endeavor to exercise itself through the imperfect medium of the fallen flesh. This new mind of justice, love, humility being in you, rejoice exceedingly and count that its development is of priceless value and be willing to undergo all lessons of the Father's provision arranged for when you entered the School of Christ.

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Medford, Mass., Sept. 15.
Editors National Labor Tribune:

It is now one year since I commenced to receive your paper. I now take this opportunity of expressing to you my appreciation for publishing Pastor C. T. Russell's sermons every week. I took your paper especially for the sermons, but find your paper to be enlightening, helpful and clean, treating of other subjects. May the Lord bless you in this work of spreading the truth. I enclose M. O., trusting that you will continue to publish in the same clear type. I have given your paper some distribution by sending to friends in Massachusetts, New Hampshire and Maine. May you receive the benefit. Yours truly,
CHAS. G. BUTLER.

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Editors National Labor Tribune:

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Labor Tribune

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THE OUTWARD MAN VS. THE INWARD MAN.

THIS DOUBLE PERSONALITY IS RARE.

ITS ADVANTAGES AND DISADVANTAGES.

BEGOTTEN OF THE FLESH—BEGOTTEN OF THE SPIRIT.

Springfield, O., Sept. 27.—Pastor C. T. Russell of Pittsburg, preached twice here today. He had large and attentive audiences. Considerable numbers came from neighboring towns and cities. A Columbus party had a specially chartered car. Fairbanks Opera House was strained beyond its capacity, many being turned away. We report one of the discourses from the text "Though our outward man perish, yet the inward man is renewed day by day." 2 Cor. 4: 16. The speaker said:

Our text and similar expressions throughout the Scriptures are not understood by the masses. Few, even amongst Bible students, discern that the Church is wholly distinct and separate from the remainder of mankind: that the Scriptures speak literally when they declare the Church to be a "new Creation" and its members "new Creatures." As to the natural man there is a human begetting and a human birth so to these "new Creatures" there is a spirit begetting, which will culminate in the first resurrection, in their spirit birth—"changed in a moment, in the twinkling of an eye"—spirit beings, glorious, immortal, joint-heirs with their Redeemer in his glorious Milliennial Kingdom and sharers with its great work of blessing humanity.

On reading our text the majority even of Christians, are inclined to apply it to all mankind and to look for an outward man and an inward man. Such a misunderstanding is apt to result in one of two things (1) He looks at himself and recognizes to some extent his own two-fold nature and then, looking at the world, he mistakenedly supposes that all men are the same; or, (2) Looking at mankind in general and seeing no such dual personality as our text suggests he doubts his own—fails to appreciate this Scripture, fails to get any profitable lessons therefrom. He is further confused by the fact that nominal Christianity embraces three classes: (a) A class which claims to be Christian merely because the name is popular and because they neither wish to be known as Jews nor as heathen; (b) A class of justified believers in the cross of Christ, the scope of whose consecration is merely a desire to avoid sin in its crudest form and to live decent, creditable lives; (c) A class which has gone beyond the "b" class, has recognized with appreciation the divine mercy already received and in response has made a full consecration of itself to the Lord—a consecration even unto death, a consecration to serve the Lord and walk in his steps whatever the cost—a consecration to sacrifice earthly interests, advantages, privileges, etc., as well as to avoid sin, in the interests of Truth, righteousness, and all the principles of righteousness which represent the heavenly Father and his Son.

This latter (c) class is of course that of which was declared, "a little flock," and continues, "not many great, wise or noble." It is this class alone however which receives spirit begetting, which the Apostle declares is "an earnest of our inheritance "which God hath in reservation for them that love him"—love him more than they love houses or lands, parents or children, husbands or wife, or life itself. These spirit begotten ones, the smallest section of nominal Christianity, are the only ones addressed by our text. More than this when I say that they are the only only ones addressed throughout the New Testament, for these are prospectively the "saints," the elect so frequently mentioned in the New Testament writing and uniformly addressed in the opening of each Epistle.

"All Called in One Hope."

It may be thought by some that the Apostles were exceptions to every rule and that their sacrifice of earthly interests and their suffering of persecutions in the flesh and their self-denials in the interests of the Gospel service were not intended by the Lord as illustrations or examples for the remainder of the Church. We answer that this is a mistaken view, which, if yielded to, would hinder us from obedience to the Apostolic injunction, "ye become followers of us and of the Lord." 1 Thes. 1: 0. It is true that Jesus was not only the Redeemer but also the Great Shepherd and Guide of his followers. It is true that he sent forth the twelve Apostles as his special representatives and mouth-piece in the establishment of the Church and that this entailed upon them special obligations and duties, as well as special privileges and opportunities. It is true, also, however, that all of the Lord's followers are called his sheep and that respecting all of them he says, "Ye are not of the world, even as I am not of the world, for I have chosen you out of the world." And again, "Marvel not if the world hate you. Ye know that it hated me before it hated you." "Whosoever will be my disciple let him take up his cross and follow me and where I am to be there shall that disciple be also." That all of these disciples and followers, not only the Apostles, but the humblest of the sheep, are included in these conditions and the promised rewards of the faithful is distinctly shown in our Lord's reference to his Second Coming and the rewards and blessings then to be administred to all of his faithful, amongst whom he includes not merely the twelve Apostles (who are indeed to have the most honorable position in glory) but also every member of the "Church, which is his Body." "I will come again and receive you unto myself that where I am there ye may be also." In the parables of the pounds and the talents our Lord evidently addresses those who will be alive at his Second Advent as the representative of all his faithful servants throughout the Age, to each one of whom he has entrusted certain pounds and talents, gifts and responsibilities as his servants as New Creatures. "Ye are called in the one hope of your calling."—Eph. 4: 4.,

"Our Outward Man Perished."

Changing times and circumstances vary conditions but the principles enunciated in the Scriptures continue to have force and meaning. It is no longer the custom to crucify, nor to stone to death, nor to beat with rods, nor to burn at the stake, nor to imprison for religious conviction. The Gospel of Christ has made a deep impression upon the world and its general sentiments, even though it has influenced only a "little flock" to accept full discipleship and willingness to "follow the Lamb whithersoever he goeth." It is still true, however, that whosoever will live godly in this present Ago shall suffer persecution—more refined, more civilized, but in some respects no less bitter and malicious than that of times past—sometimes causing excruciating pain and sorrow and heart-ache. It is still true also that as the persecution of our Lord's time came from the nominally religious and orthodox of his day and Nation; and as all the persecutions of the dark ages similarly were instituted by the professedly religious and professedly orthodox, so, likewise, today more of the pain and sorrow, "more of the mortification of our flesh," comes from the professedly religious, professedly orthodox, professedly brethren.

In every instance the difficulty arises from the fact that these nominally religious people who would persecute the members of the Body of Christ, his consecrated followers, do so because of mistaken conception of the Divine Will—because they lack the spirit of Christ, the spirit of God, the holy spirit or disposition, the spirit of love. The Scriptures explain to us that Satan exercises a great influence on the world, blinding and prejudicing many and using them unwittingly as his tools—and that God permits him so to do for the better ultimate accomplishment of his great and glorious purposes. Thus of those who crucified our Lord the Apostle declares, "I wot, brethren, that through ignorance ye did it, as did also your rulers." Acts 3: 17. Similarly those of the dark ages who burned one another at the stake no doubt thought, as did Saul of Tarsus, that they verily did God service. Blinded as to the real purpose of God and not appreciating his spirit of love they served Satan and Sin while supposing that they served God. And the same is undoubtedly true of those who after a more refined manner today oppose, speak evil of, misrepresent (slander, murder), their brethren. Nevertheless God from first to last has been overruling in the affairs of his people so that blessing has resulted to those who are "new creatures" in Christ—while their outward man has suffered and perished and been mortified their inward man, their new nature, has been renewed, strengthened, upbuilt, in the image of God. Their trials have made them more nearly as "new creatures" "copies of God's dear Son." —Rom. 8: 29.

"Mortify Therefore Your Members."

Thus far we have considered merely the attacks upon our mortal bodies which come from without and have seen how as our context declares, "Our light afflictions which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." From this standpoint we have realized that all the persecutions, trials, sorrows, pain, which come to our flesh are really blessings in disguise, because our human nature must be utterly destroyed before we as "new creatures" can be perfected in the first resurrection. It may surprise some to note the Apostle's exhortation that we not only endure and appreciate the Lord's providences in respect to the persecutions from without but that our zeal as "new creatures" leads us to make an attack upon our own flesh from within. He assures us that there is a conflict to be waged between the "new nature and the old and that the progress and development and victory of one means the overthrow and destruction of the other—so antagonistic are these interests. Hence we are exhorted to "fight the good fight of faith and lay hold of eternal life." (1 Tim. 6: 12.) We are told that our courage and persistency and zeal in this fight against the old self and its natural tendencies and this fight in the interests of the heavenly Kingdom and its divine Law means to us either victory or defeat as respects our attainment of the glorious goal set before us in the Scriptures—jointheirship with Christ in his Millennial Kingdom and Divine Nature. It is to the conquerors and more than conquerors that the blessed promise of the Scriptures apply. And our Redeemer is the Captain of our salvation, the Head and Leader of all these conquerors, without whom they would be unable to conquer, but by his assistance and grace they may triumph in harmony with the promise that "God is able to bring us off conquerors, yea, more than conquerors through him that loved us."—Rom. 8: 37.

This battle of the "new creature" against the old man is referred to by the Apostle when he exhorts the "new creature" saying, "Mortify therefore your members" which are of the earth—deaden them—first of all surrender your human will to death that you may have no will of your own, but may adopt in the fullest measure the mind of Christ, the Will of the Father, that it, the will of the "new creature," may henceforth dominate your life and more and more control your every thought and word and deed. But this deadening is not to end with the will though it must begin there. The mortifying or killing is to proceed to grapple with every organ of our mortal bodies and to render them dead to Sin and to quicken them with the holy spirit of the "new creature" Henceforth our hands and all their doings, our feet and all their goings, our eyes and all their visions, our tongues and all their words, are to be dead to Sin, dead to selfishness, dead to everything except the new mind, the holy spirit, which, controlling those, is to use them daily, hourly, incessantly, in the service of God, the service of Christ, the service of the brethren, the service of the Truth, and, so far as opportunity may afford, in the service of humanity—not forgetting, however, that the real service of humanity comes in the Millennial Age and will be granted only to those "new creatures" who in the present times fight a good fight against the Old Man and its natural inclination and in favor of the "new creatures," the perfect Will of God.

As the natural man perisheth the "new creature" develops. At first the natural man is comparatively strong, but if progress be made eventually he will be quite in subjection to the "new creature." The outward man perisheth and the new being renewed day by day will mean eventually a thorough preparation for the complete "change," for the birth of the spirit in the first resurrection. Since there is no development or schooling in the grave and since none can enter the heavenly condition except those who in the School of Christ in the present life have been made "meet for the inheritance of the saints in life," it follows that, as the Apostle says, the spirit begotten ones need to "Give diligence to make your calling and election sure; for if ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ."—2 Pet. 1: 10-11.

Warning Necessary to Some.

Here a warning word is necessary. Some have gotten the erroneous impression that actual perfection in every word and thought and deed is the divine requirement. This is a mistake. Such a perfection is an impossibility. The perfection which God requires according to the Scriptures is a heart perfection, a perfection of the will. "Blessed are the pure in heart—the pure in desire, and hence the pure in endeavor. God's elect ones, accepted from various stations, are some more and some less noble, some more and some less depraved by nature. We are not to expect that these will all reach the same plane of outward self-control in the present life, but we must understand that the Lord's judgment of them will not be according to the letter, but according to the spirit—not according to their outward attainment but according to their inward attainment—hence some of the Lord's people naturally noble, having more or less a high estimation amongst men might in the Lord's estimation be considered unfit for the Kingdom and its high responsibilities and honors. On the other hand some of those whom the Apostle enumerates according to the flesh, "The mean things of this world" and according to men never highly esteemed in the flesh, might in the Lord's estimation be highly esteemed because of his knowledge of the trueness of their hearts, their loyalty to him and to the Brethren, and to principles of righteousness—their fullness of the holy spirit of love. Undoubtedly there are some great surprises in store for the time when the Lord will make manifest his judgment, his decision.

In conclusion we exhort nominal Christians to accept Christ as their Redeemer and thus take their place amongst the justified ones who renounce Sin and desire righteousness. Secondly we exhort these and many who have already taken this position with God to take the second step and to enter the Body of Christ and become "members of the School of Christ, the Church" and members of that "little flock" of which our Redeemer is the Head and the Apostles prominent members—the "little flock," fully consecrated followers of the Lamb. We exhort these that when begotten of the holy spirit they will recognize themselves as "new creatures" and fight a good fight against the old nature—putting off the works of the flesh, anger, malice, hatred, strife, and putting on the character fruits of the holy spirit, meekness, gentleness, patience, long-suffering, brotherly-kindness, love. These heavenly qualities will not make us popular with the world, who have a different spirit of darkness which hates the light, because it reproves them, but these graces of God's spirit of love constitute a "panoply" of God, and an army which will enable us to withstand all the fiery darts of the Adversary and enable us to assist others and finally through the grace of God in Christ perfect us as conquerors, "Yea, more than conquerors through him that loved us and bought us with his precious blood."

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I bespeak for The Tribune a very prosperous future and a constantly growing subscription list which always cheers the heart of the publisher of a weekly paper. Very truly yours, R. S. GANOUNG.

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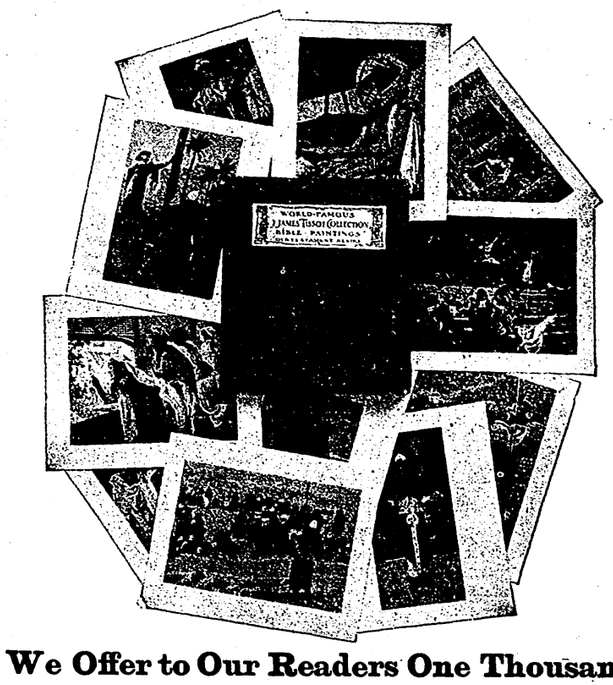

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Oil Men's Discovery in the High Land Near Sapulpa.

Jerry McKay, a well known oil man from Sapulpa, related a very odd story to a Democrat reporter today. It was that of a bee sting resulting in the finding of a gold mine of honey in the rock banks near Sapulpa.

M. L. Kelley and John Chaney, two prominent oil men of Sapulpa, are the parties implicated in the story. Mr. Kelley and Mr. Chaney started out Monday morning from Sapulpa to drive to a well they are drilling on the boggy land, seven miles west of Sapulpa. The men were about half way to the well when suddenly they were attacked by a large drove of bees. The bees swarmed about the buggy and stung the men and horses until they were compelled to seek refuge. They whipped up their team and drove to the cabin of an Indian named Watahee. Here they told of their adventure and had the pain alleviated by the Indian, who put some kind of a preparation on their wounds.

In conversation with the Indian concerning the occurrence they were told of the many bees in the hills and caves about three miles west of Sapulpa. They did not believe this story at first. He said that the Indians around his cabin were getting gallons of honey in the caves every day. This set the oil men to thinking. That afternoon they went to the place he told them of. On their way they met an old Indian woman who was carrying two pails of sparkling strained honey. This encouraged them.

They came upon a big post oak in the field. This had been hacked in several places and the honey was dripping from the cut in the tree into regular pools on the ground. They did not stop at the tree, but went on to the caves. As they neared the rock cliffs they could hear a droning like that of sighing pine trees, so many in number were the bees. As they came closer they could see a kind of black cloud hovering before the rocks. There must have been 50 big swarms of bees around the rocks.

When they were close up to the cliffs they noticed huge cracks in the rocks, and large holes. In these the honey was dripping almost in small streams. There were some 20 buckets and pails setting in the rocks catching the honey. The Indians are said to break the combs of honey with sticks, and let the honey run out into pails. A pail will fill in two days' time. It is said that the finding of this great bee industry by the oil men accounts for the great amount of strained honey the Indians have been marketing. It was thought before that the Indians raised the bees.

The oil men say that the sandstontes in the cliffs are just saturated with honey and a little piece of stone in a bucket of water will sweeten it. The discoverers are at a loss to know how the bees came to be there. It is said by Indians and other old-timers in this section that about 10 years ago an old Indian who had a few bees was killed. It is thought by them that his bees went wild and multiplied and increased in number until at present there are millions of honey-makers.—Tulsa Democrat.

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Labor Tribune

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FOLLOWERS OF THE PRINCE OF PEACE.

OUTWARD PEACE VERSUS INWARD PEACE.

"LET THE PEACE OF GOD RULE IN YOUR HEART."

Pastor C. T. Russell preached Sunday in Allegheny Carnegie Hall to an audience of about six hundred, which gave closest attention. His text was, "Let the peace of God rule in your hearts, to the which also ye are called in the one Body; and be ye thankful."—Col. 3: 15. He said:

Has it occurred to you, dear friends, that inventions, conveniences, comforts, luxuries, which are daily becoming more and more common to the masses, are not bringing to them the peace, rest, contentment, which might have been expected? On the contrary, is it not true that while statesmen are measurably successful in avoiding great wars by the maintenance of terrific armaments, nevertheless there is a growing spirit of discontent which is ready to burst forth under almost any pretext? Is not this the explanation of the increase of mob violence within the last ten years? Is not this restless, dissatisfied sentiment the explanation also of the alarming increase in the number of suicides, which in our own county for weeks at a time have averaged one per day? And the remainder of the world are apparently in the same condition.

Some seek to explain the situation by saying that we are as a race living under the pressure of the highest known civilization in the world. Others attempt an explanation by suggesting that business and labor are operating upon a pressure basis which, even with shorter hours, is more exhausting than the longer hours and less pressure of the past. Others suggest that the evil spirits, the fallen angels, have more to do with the excitement of the human mind, especially along the lines of the fallen propensities, and that this is the special cause of present restlessness. Others charge the difficulty to present social conditions and offer Socialism as a panacea. Many other explanations are tendered us by those who seem to be wise and thoughtful. There may be truth in some or in all of these explanations; but we, dear friends, will not discuss that feature of the matter, but allow each philosopher to have his own theory while we proceed to offer the remedy—we may say the only remedy for such conditions. We may be curious to know the cause of a disease, but we are much more interested to know the remedy for it.

"Let the Peace of God Rule."

Our text gives the remedy—"Let the peace of God rule in your hearts." Wherever that peace is received and granted the rule, the control of the heart, of the affections, of the will, the result will be peace—not necessarily an outward peace, however. Our Lord distinguished between the outward and inward peace, saying, "My peace I give unto you; not as the world giveth. Let not your hearts be troubled, neither let them be afraid." Many a man knows an outward peace with all circumstances favorable to his joy, but knows an inward unrest, unhappiness; likewise some have learned that there is such a thing as an inward peace and joy which can be maintained, notwithstanding all manner of outward disturbances, conflicts, distresses. This is the peace of Christ, the peace of God. There is none other like it. Many have no knowledge of it experimentally and can but imperfectly imagine what others describe of their experience in this life. This is the peace of which the Apostle writes, "The peace of God, which passeth all understanding." Even those who possess the peace can with difficulty understand, fully comprehend the philosophy of it, so contrary is it at times with the outward experiences upon which human peace generally depends.

It is called the peace of God for several reasons: (1) Because it is the kind of peace which God himself has, which rules in the divine character and affairs; the peace which comes from realization that every condition in the universe is under divine control. (2) Because it is the peace which comes from God as a gift, not to all mankind, but to certain ones to whom it is his good pleasure to give this comfort, this rest of heavenly peace.

Not all mankind can receive this peace. It is the heavenly Father's good pleasure to give it only to those who become his children, and to these he gives it in increasing measures as they come more and more fully into heart harmony with himself and his gracious arrangements through loving obedience. The holy angels all have this peace, because they are all in full accord with their Creator and fully secured of his wisdom, justice, love and power. There is nothing therefore to distract their rest, their peace, their joy. The fallen angels, of whom the Apostle tells us that they are reserved in chains of darkness in our atmosphere, Tartarus, we are just as confident as destitute of peace and joy. "There is no peace to the wicked, saith my God." Had we an intimate knowledge of their affairs we undoubtedly would find them distressing, because having gotten out of harmony with their Creator, having taken the spirit of rebellion and opposition, we must expect that in them are developed the various elements of malignant dispositions, which to some extent are manifested in fallen humanity and which the Apostle describes as works of the flesh and of the devil—anger, malice, envy, hatred, strife, evil-speaking, bitterness, wrath. We are not to understand that these evil spirits are in some far-off place torturing humanity. That is one of the delusions with which they once fettered our minds. In the light of God's Word we see that the human dead are dead and are not being tortured and that Satan, the prince of demons, and his hosts of fallen angels, full of the bitter spirit of rancor and animosity, which the Apostle calls devilishness, are continually near us to incite to evil, to propagate their own spirit, their own disposition, to implant in the minds of men the bitterness, the evil, which have become elements of their own characters. Alas! the poor world does not realize that, as the Apostle declares, they are under the domination of these wicked spirits and their fallen dispositions, continually incited to evil from this quarter. The Apostle's declaration is that the "God of this world hath blinded the minds of all that believe not," that the Adversary is unwilling that the light of God's knowledge and goodness should shine into men's hearts; hence he with his subordinates in opposition to the Lord and his spirit are cultivating the spirit of animosity, venom, strife, "and every evil work," as the Apostle says.

On the other hand we have the divine power. This is represented to some degree in every member of our race. The original image and likeness of God, in which father Adam was created, has come down to us much marred, much blurred, degraded; nevertheless there is in all something of that original image of God. Every human being possesses some of the mental powers which appreciate goodness, purity, truth, justice—some more, some less. Each has a measure of will power more or less. To some extent, therefore, each individual is prepared by nature to appreciate the right and to resist the evil tendencies and suggestions of the fallen angels, but it is an unequal fight in some respects. The constant attack is upon the will and in proportion as it gives way the diabolical spirit gains control.

Divine Aid Is Necessary.

As each individual reaches a development of mind he realizes to some extent his situation, that right and wrong are before him, and that because of his fallen condition and evil suggestions and his environment, sin is not only attractive, enticing, but difficult to resist. He realizes temptations. Some more, some less successfully battle against these and to some extent develop character. What all need is divine aid. But our great Adversary who first led mother Eve into temptation and has since been deceiving her children seeks in every manner to hinder our race from accepting the offers of divine asistance: The heathen, as the Apostle Paul explains, are so far deluded that they "worship devils instead of God." And even in Christian lands and Christian fields are many "doctrines of demons," as the Apostle Paul calls them. All of these seek to terrorize humanity and to hinder their approach to an acceptance of divine assistance. Even God's book, the Bible, has been so misrepresented and misinterpreted as to hinder some of the very best of humanity in respect to its counsels or accepting its teachings. Thus, as the Apostle says, If our Gospel is hid, it is hidden to the perishing. Undoubtedly therefore the great mass of mankind are in this alienated, perishing condition, slaves of sin.

Meantime we inquire, What has the Almighty done for the relief of his deluded human creatures? The light of the Bible is that he has set in motion a great plan of salvation which ultimately he will bring within the reach of every member of Adam's race. The initial step was the work of redemption, to accomplish which our Redeemer left the glory above and took our nature without its sin, and paid the penalty of Adam's sin, thus redeeming him and all of his posterity, every one of whom were sharers in the results of his death sentence. What is the next step in the divine program? It is more than eighteen centuries since Christ died for our sins and rose again for our justification. What means the delay in bringing the relief? The Scriptures answer that the interim of time from Calvary until now has been devoted to the selection of a very special class from amongst men to constitute a Bride class of joint-heirs with the Redeemer in his Kingdom, which will shortly be set up for the blessing of the world. Then Satan will be bound. Then the fallen angels who now misrepresent themselves as our dead friends through spirit mediums will be restrained, hindered from further interference with humanity, while the glorified Redeemer and his glorified Church will bring to bear upon humanity blessed, uplifting influence to deliver them from ignorance, superstition and degradation, back to all that was lost in Adam and redeemed by the precious blood of Christ.

A Present Help in Trouble.

While it is encouraging to us, helpful, happifying, to know something of the divine good purposes of the future, what can we say of the present? While we see that the Millennium will bring wonderful blessings to every creature under heaven, "that every knee shall bow and every tongue confess to the glory of God," we are interested to know something about the Lord's provision for his people in the present time. How may we now enter into his rest, his peace? Our text tells of some who have this blessed experience and it intimates that these have it in increased measures as they will let, permit the Lord through his Word to work in them, to will and then to do his good pleasure. Our text says, "Let the peace of God rule in your hearts." Here we see that it is not only with the special class, but also with all, that their own wills have something to do with this matter of letting in something of this peace of God. The more we realize of the truth of this the more it will help us to avail ourselves of our heavenly Father's bounty, which the Scriptures speak of as "Riches of grace and loving kindness through Christ Jesus." In the first place, then, we must briefly trace the steps to be taken to come into such relationship to God, that under his terms we may have a right to his peace. The initial step is a desire to turn away from sin and to follow righteousness. Additionally we must learn that we are so fallen that we cannot do the things which we would; that the divine standard is so high and our entire race so blemished that there is in God's sight "none righteous, no, not one." We must realize that God is absolutely just in the matter of our condemnation to death. Then we hear the Gospel message that God is not only just but also loving, and that his love has opened a door through his justice that those who trust in the blood of the Redeemer may return to heart harmony with their Creator and eventually be with him in his Kingdom. Whoever heartily accepts this in the present time is said to be justified by faith. His sins of the past are forgiven, set aside, because of his acceptance of the Crucified One. Here is the first introduction to true peace; as the Apostle says, "Being justified by faith we have peace with God through our Lord Jesus Christ." Quite a good many Christian people have entered into this peace and rest through believing, but alas, many of them have lost this peace, this rest, because they have not gone on according to the direction of the divine Word. The acceptance of Christ sufficed for the sins of the past, but not for trespasses future. Hence the believer who neglected to keep in touch with his Redeemer, who neglected to look to him for grace to help in every time of need, would be apt to fall into condemnation—alienation from the Lord—and this means loss of peace, loss of heart rest.

Trials Which Try You.

Many trials are experienced by believers after they have taken the step of faith and accepted of Christ. If they allow these to turn them back into sin without battling for the right they are not of the class whom the Lord is now seeking, but will be allowed to lapse back again into the worldly condition. But if they do battle with the world, the flesh and the Adversary they will find that they need the Lord Jesus, not only for their Redeemer as respects the sins of the past, but they need him also as their Advocate and Helper in respect to all the affairs of life, that through him they may obtain mercy for every unwilling failure "aud find grace to help in every time of need." —Heb. 1: 16.

The effect of these experiences rightly received should be to lead to a full consecration of their wills and powers to the Lord, the acceptance of him as their Ruler, their Guide, their all. This secondary step in the Scriptures is called sanctification or setting apart in the Lord's service. It is to such santified ones that the Lord grants a begetting of the holy spirit to draw them near to himself and to grant them the necessary instruction and assistance that they may make their calling and election sure to joint-heirship with their Redeemer in his Kingdom and his great and glorious work for mankind.

This class, called in the Scriptures the saints, the holy, the elect of God, because they are seeking to make their calling and election sure, are the ones specially addressed in our text. The peace which they obtained when they first found the Lord expands in every direction and becomes an all-pervading peace, guiding and ruling in their hearts and in all the affairs of their lives in proportion as they grew in grace and knowledge and love. It is to this class addressed by our text, dear friends, that we trust that many of us belong and to this class for whom God has provided perfect peace ruling in their hearts even in the present time we invite all to come who are weary with the strife and hatred and envying and evil-speaking which belong to the world of mankind because of the fall and to the fallen angels—works of the flesh and of the devil. If the [illegible]es past have satisfied you in respect to the wrong conditions and if you are willing to let the peace of God rule in your hearts and with us accept the Redeemer and give him your heart that he may cleanse it and embellish it, then, as the Apostle says, "Know ye not that your bodies are the temples of the holy spirit." Let us have the holy spirit ruling in our mortal flesh; and then how can we have other than the peace of God ruling there.

But, alas, dear friends, there are many lessons for us all to learn after we thus make our consecration and receive a begetting of the holy spirit and its peace and enter the school of Christ to learn there the great and important lessons to fit and properly prepare us for the heavenly Kingdom, its joys, its peace, its blessings. The Apostle represents these spirit-begotten ones as new creatures wrestling with, fighting our own perverse disposition according to the flesh. We are not without assistance in this conflict, else we could never win. But the Lord declares, "Greater is he that is on our part than all they that are against us." Our dear Redeemer, remember, bids us fear not. "I have overcome the world," he says, and he promises us grace sufficient for every time of need and that we shall not be tempted above that we are able to bear and that with every temptation he will provide a way of escape. He nevertheless desires to develop in us character, and therefore permits the temptation of life to assail us, and often "fiery trials," promising, however, that all these shall work out for us a "far more exceeding and eternal weight of glory" if we faithfully endure them, and promising further that amongst all the trials and difficulties and besetments of life we may have the "peace of God which passeth all understanding" ruling in our hearts. Our Master's words are, "My peace I give unto you!" He tells us, however, through the Apostle, that we wrestle not with flesh and blood merely, not merely with our own mortal flesh and its blemishes, not merely with the imperfect beings who are our neighbors and friends, but, as new creatures, we must contend also against wicked spirits in high positions, "against principalities, against powers, against rulers of darkness." (Eph. 6: 12.) Our conflict is not only with our own fallen flesh to keep it in harmony with God, not merely with the imperfections of our neighbors and friends, but with these fallen spirits, whose power to incite to malice, envy, hatred, strife, is very great. The only safety is in abiding close to the Lord—in close sympathy of heart—in obedience to him and his Word. To our understanding the Scriptures clearly teach that the great time of strife and personal animosity is before us in the immediate future and that the effect of this upon the world will be to more and more take away its peace, its moderation and to let loose its envy, hatred, malice, strife, evil-speaking, etc., until the culmination of all in a period of anarchy, which the Scriptures briefly portray as the time in which "Every man's hand will be against his neightbor," and there will be no peace to him that goeth out nor to him that cometh in. The intimation of the Scriptures is that the Lord has had a special restraint over the evil spirits during the past centuries and that that restraint will be relaxed at the present time so that a great lesson may be given to men of what the effect of an evil disposition is, a disposition not subject to God, the disposition of the Adversary. In a short, sharp lesson mankind will learn the exceeding sinfulness of sin and how it utterly destroys peace and everything that makes life happy. The lesson will have its designed effect and during the Millennium, which the day of trouble will introduce, mankind will be the better prepared to appreciate the reign of righteousness under the law of love and obedience to God, and the peaceable fruits of that reign of righteousness and love will more and more become "the desire of all nations."

And now a brief word more particularly to ourselves. The distress which is already coming upon the world will undoubtedly come upon God's people—the household of faith everywhere. Judgment must begin with the house of God. The testings will come first with us. Let us all, dear brethren and sisters, be on guard to cultivate the fruits of the spirit; as the Apostle enjoins in our context, "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye; and above all things put on love, which is the bond of perfectness. And let the peace of God rule in your hearts" Col. 3; 12-15.

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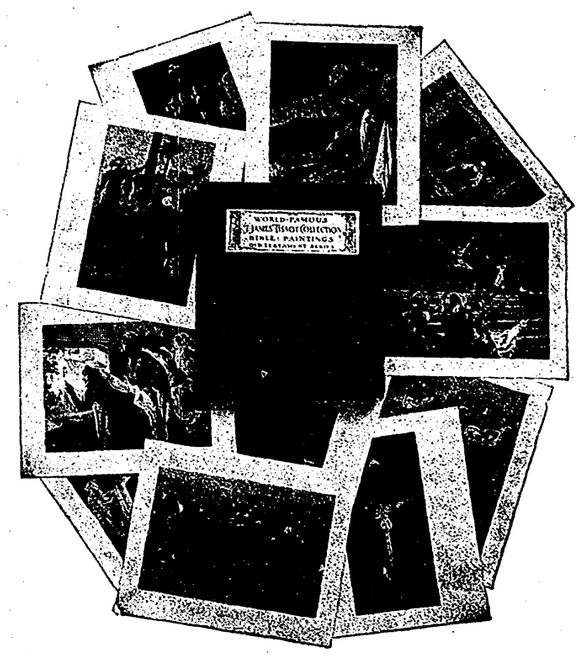

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JEWISH HOLY DAYS OF INTEREST TO CHRISTIANS.

THE DAY OF ATONEMENT.

JEWS, CHRISTIANS AND GENTILES

ALL INTERESTED IN THIS ANTITYPICAL FULFILMENTS.

Chicago, Oct. 11.—Pastor C. T. Russell of Pittsburg, Pa., addressed large audiences here twice today. He had an immense crowd at Orchestra Hall to hear him on, "Where are the Dead?" We report his morning discourse, the text of which was, "Then thou shalt cause the trumpet of the Jubilee to sound on the 10th day of the 7th month; in the Day of Atonement shalt thou make the trumpet sound throughout all your land." (Lev. 25: 9.) He said:—

The Christian religion is so interwoven and built upon the Jews' religion of the Old Testament Scriptures that the glorious message of hope to the world and the various details of the same cannot be fully understood or appreciated except as their foundation is studied and comprehended. In harmony with this our Lord continually referred to the Law and the Prophets and what they said respecting himself and his word. Similarly the Apostles quoted liberally from the Old Testament, and, under the influences of the holy spirit, explained, expounded the Prophecies and types which had been observed by Israel for a century, but not understood because the due time for their appearing waited for Jesus, Pentecost and this Gospel Age. As the Apostle declares, "The Law was a shadow of better things coming after;" it was a type and picture on a small scale of divine favors coming.

We say nothing derogatory to the intelligence of our Jewish friends declaration that they did not understand and do not yet understand the deep spiritual import of the Law given by Moses and the various ordinances and ceremonials connected therewith. It was not because of Israelitish stupidity that they did not perceive the antitypes, nor because of superiority of acumen that we see them now and they do not. It was the divine intention to hide certain great truths under these symbolisms and to reveal them during this Age only to those Jews and Gentiles who through acceptance of Christ and consecration to him and begetting of the holy spirit would constitute that special class of whom it is written, "To you it is given to know the mysteries of the Kingdom of God, but to outsiders these things are spoken in parables" and dark sayings. Luke 8: 10.

Every year about this time (varying a little, because the Jews count by the lunar calendar) our Israelitish friends celebrate the beginning of their civil year, and on the 10th day of the same they celebrate their Day of Atonement. This is one of their most important days. In olden times on this day the whole people recognized themselves as specially under the curse of sin, because the value of their atonement sacrifice lasted for a year only. At its close on the 10th day of their New Year the people put on sackcloth and mourned for their sins and entreated the Lord through the priests a fresh cancellation, which would avail for them an entire year. The Priest on that Atonement Day after offering the sacrifice for sin and entering beyond the veil of the "most holy," sprinkled the blood upon the mercy seat, otherwise called the propitiatary. Thus, as the Apostle said, "Without the shedding of blood, there was no atonement for sins." The high priest who made the sacrifice symbolized Christ, "the High Priest of our Profession." (Heb. 3: 1.) His first sacrifice typified his own death. The second sacrifice typified the death of the consecrated members of the Body of Christ, which is the Church, "The Royal Priesthood." When this second sacrifice for sins had been offered, the Jewish high priest, having received as a result the divine blessing and authority, went forward clad in his robes of glory and beauty and lifted up his hands and gave to the people a blessing of forgiveness and reconciliation to God valuable for an entire year, beginning with that day.

The Apostle points out that our Lord Jesus is a still more capable High Priest; that heaven itself is the "holy of holies," in which the blood of Christ is sprinkled, which affects the reconciliation between God and men. He points out that this is done by "better sacrifices" than those of the Law. The first of the antitypical sacrifice was finished at Calvary. The second will include the consecration and death of every member of the elect Church, which is the Body of Christ—the Body of the Great High Priest. This sacrifice is not yet completed. We still hear the Apostle's words, "If we suffer with him, we shall also reign with him," and "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." Rom. 12: 1.

Removing the Sins of the World.

So far as the household of faith is concerned their sins were graciously covered by the merit of Christ's sacrifice, and this permitted them to be accepted as joint-sacrificers with their Lord. Their full reward and full release from all the bondage of sin and death will be at the second coming of the Great High Priest, when, by the power of the First Resurrection, they shall be changed from human to spirit beings, made actually perfect and in their Redeemer's likeness, to be sharers with him in the great work of dispensing the forgiveness of sins "to all the people"—the world of mankind in general.

Do some wonder why the Lord makes a discrimination between the "household of faith" and the world, and why this was shown in the type by the fact that the merit of the first sacrifice of the Jewish high priest affected the blessing and release from condemnation of only the tribe of Levi? Do they wonder why the second sacrifice by the same high priest was offered on behalf of all the other tribes? We reply that the tribe of Levi typified the "household of faith," and the other eleven tribes typified the world of mankind.

But some may wonder why there should be any discrimination made since all of our race are alike children of Adam, sharers of his condemnation, "children of wrath?" We reply that God during this Gospel Age is not attempting to coerce mankind into obedience to his laws for their welfare and uplifting; he is leaving that work for Christ to do during the Millennial Age. He is now merely accepting volunteers, the willing and obedient. He is, therefore, now calling or inviting and holding out promises of rewards, whereas in the next age, during the Millennium, when dealing with the rebellious, not invitation but command will be the rule. "And it shall to pass that the soul that will not obey that teacher shall be utterly destroyed from amongst the people." (Acts 3: 23.) Israelites bowed in the dust making lamentation, fasting, praying, symbolically represent the world of mankind at the present time. Of these the Apostle says, "The whole creation groaneth and travaileth in pain together until now—waiting for the manifestation of the sons of God." (Rom. 8: 22-19.) The sons of God are the antitypical royal priesthood under Christ, their Head or Chief Priest.

As soon as the last member of this priesthood shall have finished his sacrifice, and, as a member of Christ, shall have passed beyond the veil glorified, then the sprinkling of the mercy-seat will be accomplished. The sacrifice of the blood of Christ for the sins of the whole world will be accepted of the heavenly Father and, as a result, the High Priest and his "little flock," the royal priesthood, with him will come forth in the power and great glory symbolized by the high priest's glorious garments. They will come nigh to the people, though the latter, bowed down, groaning and travailing, will not perceive. The tinkling of bells will tell those who are nearest, and soon the voice of the priest, accompanied by the uplifting of his hands, "The manifestation of his power," will be made known to the people. As in the type the people arose and gave a great shout and offered paise to God, so will be the antitype. It will mean the uplifting of the people from ignorance and superstition and death, by the power of God through the Great High Priest. The uplifting will begin at once, but it will require the entire period of the Millennium, the one thousand years of the reign of Christ, to accomplish the full uplifting and blessing.

Why Not So Observed Now?

It may be asked, Why do not the Jews still observe the Atonement Day as formerly, as described in Leviticus 16? We reply that there are several reasons: (1) Such sacrifices of atonement required a high priest, and while so great confusion came to the Jews after the fall of Jerusalem A. D. 70 that they had no high priest since then and have been unable therefore to keep the Day of Atonement as prescribed in the law, Christ having come a High Priest of God on a higher plane that the typical priesthood of Aaron, it is doubtless of God's providence that their priestly genealogies were lost. Thus Hebrews named Levi and Korah are presumed to be descendants of the priestly tribe of Levi, but the Law requires a most definite establishment of the ancestral line to Aaron to permit any one to serve as high priest. One might suppose that our Hebrew friends would be impressed by such a wonderful matter as this, but apparently it has escaped general attention.

We call the loss of the priestly genealogy a distinct providence of God to that people, because all of their affairs were supervised by the Almighty, and this supervision leaves that people, according to their own Law and teaching, wholly in sin and without hope of ever attaining an atonement of any kind along the lines of the law. Did not God thus shut them up to the thought that they must accept Christ as their High Priest, through whom they might have forgiveness of sins, or else, according to their own explanation of the matter, be hopeless? Apparently very few Jews realize that the annual Atonement Day sacrifices constituted the very foundation of their relationship with God and his mercy for the year. Hence we have the facts thus: There is no high priest because of no genealogy to show who might occupy the position. (2) Since no one else than the high priest can offer these sacrifices or make atonement for sin annually therefore, according to their own theory, they have no atonement, but are under their condemnation. (3) This has been going on thus for centuries, and any hopes that they entertained are baseless so far as their Law is concerned. (4) As sinners without a priest, without an atonement, without a forgiveness of sins, they are in as bad, or a worse, way as their Gentile neighbors according to their own reckonings nor have they any hope along this line if the centuries should continue to stretch out indefinitely into the future.

Sprinkling the Chicken Blood.

Realizing partly the situation, not daring to create a high priest contrary to the divine Law and not daring to give the killing of the Atonement Day sacrifices of a bullock and a goat to any one else than a high priest, the Jews, partly as a satisfaction to their feelings, and partly as a blind, have been authorized by their Talmud to make a new institution for their Atonement Day, one not authorized by the Law. A Rabbi takes a white chicken, and sprinkles its blood upon those desiring forgiveness of sins, after the penitent repeats, "This chicken is my substitute. It will be killed for me, that I may have peace and eventually enter into life everlasting. Amen." If an intelligent man, however, he knows that what he does is a subterfuge.

Two Typical Priesthoods.

All who will consider the subject should be ready to admit that the passing of the Jewish priesthood implies most positively that an antitypical or higher order of priests with higher order of sacrifice had taken its place. This is exactly what the Apostles teach in the New Testament; that our Lord Jesus became the antitypical High Priest and that his followers are the antitypical under-priests. Aaron and his sons as men offered beasts in sacrifice, but Christ as a New Creature offers himself, his flesh, as a sacrifice, and all his followers similarly present their bodies living sacrifices. Our Lord at Jordan, a perfect man by special birth, presented himself in consecration and sacrifice, saying, "Lo, I come. In the volume of the book it is written of me, to do thy will, O God." And similarly all of his followers are constrained to offer their justified humanity in the divine service. God's acceptance of Jesus' sacrifice was indicated by the descent of the holy spirit upon him, and so likewise the acceptance of the sacrifices of his Church are indicated by their reception of the holy spirit. The consecrated will in each case thus accepted of God is what is Scripturally considered the new priest. Thus our Lord, anointed of the holy spirit, was anointed to be the Priest as a New Creature, while his mortal flesh, consecrated to death, was the sacrifice which he, as a New Creature, offered upon the Altar of divine service during the three and a half years of his ministry.

Thus Christ lived a dual life, and so do all his members. Our Lord Jesus, as the man, was dying daily upon the Lord's altar of sacrifice, and in some respects suffered outside the camp, but, as a New Creature, he grew stronger and stronger day by day fulfilling his priestly office of sacrificing the flesh for the service of God. As a New Creature this antitypical High Priest, our Lord, entered into the holy and, at his death, passed beyond the veil and subsequently entered the "most holy." Aaron entered the literal "holy" and "most holy" places made with hands, but Christ and his followers enter by faith into that holy, or consecrated condition, which is the antitype. Aaron ate the literal shew bread and received light from the literal candlestick, and offered literal incense at the literal golden altar, but Christ and his followers, entering into the holy condition, are illuminated by the Word of Truth and partake of the antitypical shewbread and offer incense before the Lord at an antitypical golden altar—the incense of a full consecration and heart service rendered to the Lord and his cause. Our High Priest went beyond the veil of death, and not beyond the literal curtain. He entered heaven itself, and not the "most holy" of the tabernacle. His followers, the "little flock," the "Royal Priesthood," are invited to follow in all these steps that they may be with him where he is and behold and share his glory and work; this is as far as the Aaronic priesthood is used of the Lord as a type. In a word, the Aaronic priesthood system typified the spiritual condition of the work of Christ and his followers while offering up their flesh as living sacrifices for the Lord, the brethren and the Truth—and nothing more.

But there is another priesthood, also typical but not typical of the same things. Melchisedec, as the Apostle Paul points out to us, was a typical priest. As a type he connected with the Aaronic and represented "The Christ in glory and Priest upon his Throne." There was no under-priesthood with Melchisedec. In his own person he antityped a future of glory and service of Jesus the Head and the Church his Body. He did no sacrificing and neither will there be sacrificing necessary in the future for Christ or his "little flock." "By one sacrince, therefore, he hath perfected them that are sanctified." "Christ dieth no more. Death hath no more dominion over him." As Melchisedec was King of Salem, King of Peace, so this great Antitypical Priest, Christ, shall be a Priest on his Throne exercising his kingly office for the world and the putting down of all insubordination and ungodliness. In his priestly functions he will be the Great Helper and Instructor of the people, appropriating to them graciously the merits of his own sacrifice on their behalf and helping their infirmities, but he may thus accomplish the "Restitution of all things, which God hath spoken by the mouth of all the holy Prophets since the world began."

The Work of Atonement.

The word At-One-Ment signifies the bringing together into harmony and oneness parties previously estranged. From the Scriptural standpoint Father Adam and his race became estranged from their Creator through disobedience and the sentence, "Dying, thou shalt die," passed upon the race. The gradual dying of the race under this sentence increases the estrangement. Knowing that man could do nothing to atone for his own sin, because the penalty for that sin was death—a penalty which left nothing; hence any overtures toward Atonement should properly come from the Almighty. God being just must maintain his Law and execute it, and so far a long time there was no indication of how God could be just and yet open a way for the return of sinners to himself and to his blessing of eternal life. Doubtless it was a surprise to angels when the Logos, "the Beginning of the Creation of God," in harmony with the divine Will, was transformed and took the human nature that he might accomplish the propitiation for the sins of men by the sacrifice of himself, the just for the unjust. It was a still greater amazement to the angels, as they beheld the Son of God consecrated to death and finally crucified, that he, by the grace of God, might taste death for every man," by meeting the penalty that was against man—a death penalty, not a penalty of eternal torment. There the foundation was laid for the At-One-Ment, the coming together again into harmony with the Creator and his creatures.

Election, Then Free Grace.

We may suppose that the angels of heaven were amazed that as a result of the Redeemer's Sacrifice for the sins of the whole world no work was at once begun competent to reach the world and give it the blessings. They beheld merely what the Apostle calls "The foolishness of preaching," and the few here and there brought to sanctification of spirit through belief in the Truth. Why did not the great work of God proceed more rapidly? Why were so few brought to a condition of At-One-Ment and reconciliation? Doubtless it was a test of their faith in the divine program. Nevertheless, this work has gone on and the Scriptures assure us has accomplished the work intended of the Father, namely, the selection or election of a "little flock" of saints, copies of God's dear Son, who will shortly be changed by the power of the First Resurrection and made spirit beings as he is and made sharers of his glory. Now in the light of the divine Word we may clearly see the wisdom of this election and how it will bring glory to the Father and to the Son. We are to remember that it is not an election of the best specimens of the human race and samples wherein humanity could boast, but a selecting of the willing and contrite of heart chiefly the mean things of the world and the things that are naught." But on these mean things the grace of God operates with transforming and sanctifying power, changing them from glory to glory of character-likeness and ultimately presenting them by the resurrection change faultless in his presence.

What a lesson there will be in this for the angels and the restored human family! As they shall note what God is willing to do for those who love him and consecrate themselves to his service and lay down their lives therein, they will have a lesson for eternity. The elect, then, are the first class to come into At-One-Ment with the Father through the merit of the sacrifice of his Son and through his assistance as their Advocate and Helper. These are said to be, "A kind of first-fruits of God unto his creatures." (Jas 1: 18.) If the first-fruits are holy, what shall we expect of the after-fruits? We may be sure that none will ever be acceptable to the Father except on the same conditions of holiness and consecration. But there are not many able and willing to come into this condition at the present time—some are weak, some wavering, many blind. With the opening of the new dispensation the Great Mediator, Jesus, the Head, and the Church, his Body, will begin the work of rescuing the human family, estimated at twenty thousand millions. They will be blessed under a "New Covenant," which seems to stipulate that the Jew will return to prominence, with the world under him, and be amongst the first to be reconciled to God by that Covenant. All through the Millennial Age the work will progress—not a work of election, as now, selecting a certain class, but a general work of reformation and uplifting—"Every knee shall bow, every tongue confess." All the blind eyes shall be opened and all the deaf ears shall be unstopped. The uplifting work will progress, not only with those who will be living at that time, but subsequently will include those who have gone down into the great prison house of death, all of whom must come forth that they may share in that blessed reconciliation to God, the At-One-Ment with him. Not all, however, whose eyes are opened, whose ears are unstopped and whose tongues confess and whose knees bow will be worthy of eternal life. It is the clear intimation of the Scriptures that some will fail to come into that condition of thorough heart-harmony which God has determined shall be the test for eternal life beyond the Millennium. The test in the close of the Millennium will be crucial, to the intent that all in harmony of heart may be disclosed and that such may die the Second Death and not go beyond to mar the harmonies of eternity. Then comes the assurance of God's Word that thereafter every voice in heaven and in earth and under the earth was heard saying, "Peace, glory, honor and dominion and might be unto him that sitteth on the Throne and unto the Lamb forever."

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EARTH'S GREAT JUBILEE

Follows the Day of Atonement.

ANOTHER JEWISH LAW TYPE, OF DEEP INTEREST TO CHRISTIANS AND ALL GENTILES AS WELL AS TO JEWS.

Halifax, N. S., Oct. 18.—A Convention of Bible Students held in this City for several days concluded its sessions today. A number of able addresses were made on appropriate themes by speakers who evidently were deep students of the Scriptures. Many of these came from the United States, one party from Boston numbering about one hundred. Pastor C. T. Russell of Pittsburg, Pa., gave several addresses. One of these, delivered today, we report. It was from the text. "Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." (Lev. 25: 9-10.) Pastor Russell said:—

My topic of today stands closely related to the one of last Sunday delivered in Chicago. However, dear friends, the blessings and conveniences of the wonderful day in which we live draw together the uttermost parts of the earth most remarkably. Hence, I am well aware, many of this large audience, though not present in Chicago, availed themselves of the wide publication of the sermon through the daily prints. Therefore I draw your attention now to the declaration of our text that the jubilee stands closely related to the atonement for sin. Without the atonement day sacrifice for sins, without the remission of sins, there would have been no antitypical jubilee provided for mankind. Hence the subject of last Sunday and the one before us today stand associated as cause and effect, the atonement work which we discussed last Sunday being the basis for the jubilee blessings about to come to mankind—which we will discuss today. The Atonement day, with its sacrifices, came annually. but the jubilee only every fiftieth year. As our text declares, the trumpets announcing it were to be blown in the Atonement Day. The fact that the two types are associated teaches that the one depends upon the other. The atonement sacrifices must make reconciliation for the sins of the world before the jubilee can be fully inaugurated.

Blowing the Silver Trumpets.

Our text declares that the time for the blowing of the jubilee trumpet was in the Day of Atonement. Manifestly this would be towards its close and not at its beginning because with the opening of that day and until the high priest had well nigh accomplished the sacrifices, the blowing of trumpets announcing the beginning of the jubilee would be inappropriate.

What think you, dear friends, of my suggestion that as this entire Gospel Age, from the day of our Lord's baptism to the present time, is the Atonement Day and is nearing its finish, and as the great jubilee here is to immediately follow it, the time of the blowing of the Silver Trumpets announcing the jubilee began with the year A. D. 1875? As many of you are aware, we have been engaged in proclaiming this great fact to the Royal Priesthood ever since that date—by word, and pen and printed page. Notice that this message of earth's jubilee and "times of restitution," due to begin forthwith, was sounded first by the members of the Royal Priesthood with the Silver Trumpets of the divine Word—this message of the world in general is being shouted and tooted in all parts of the civilized world and by every class of the groaning creation. It is a message of hope, of encouragement, of liberty. We with the Silver Trumpets indeed announce only the message of God's Word to the effect that the liberty that is to come will be the liberty of the sons of God. the liberty wherewith Christ makes free, and not the liberty of wantonness, of rioting and anarchy.

Some have been blowing upon "rams' horns," declaring that the coming liberty is to be expected along the lines of Socialism. Others vociferate that it is coming through other political parties, and some proclaim that the only hope for it is through anarchy. Those of us, dear friends, who have studied the Word of God on this subject see clearly that earth's jubilee is coming by way of a great time of trouble, which the Scriptures specify and particularize. We perceive that God is allowing selfishness, the predominant influence of the whole world, to so pervert judgment that those who are seeking blessings and comforts for themselves, and others along different lines, will run amuck; that evidently the confusion will become worse confounded until out of all the various theories and panaceas which are now being tooted—vociferously urged as the hope and only hope of the coming Golden Age—will eventuate in pandemomium and anarchy. This is the picture which the Scriptures draw for us of the time of trouble, a time in which "every man's hand shall be against his neighbor and there shall be no peace to him that goeth out nor to him that cometh in."

We can picture to our imagination the First Jubilee accorded to the Israelites. We can imagine some docile, never thinking of the Jubilee at all, groaning under their burdens hopelessly. We can imagine others tracing their time in advance and making their preparation to leave servitude and to return to their former estate. We can imagine masters disputing as to the time and others seeking to keep their servants in ignorance of their rights and others still more noble rejoicing with their servants in the liberties which were about to be theirs: but as the important juncture would be reached the excitement would become intense and quarrels would be frequent as respects to mine and thine. and particularly between the wealthy and the poor. So that in the first few years of the Jubilee year we might reasonably expect a sort of pandemonium in the shouting, bluster, excitement, rejoicing, recriminating, etc. Doubtless almost anarchy would prevail for a time until the new order of things would be rightly adjusted, until the Elders who would have control would rightly set things in order.

So here the confusion clamors already here with us will keep on increasing and eventuate in the anarchy which the Scriptures portray; but, then, thank God, will be ushered in the new dispensation and the divinely appointed rulers of the time will speedily bring order out of the confusion. And even the confusion itself will bring blessing when it shall have destroyed many who would be hindrances to the Jubilee blessings. And now, dear friends, a word to you who have by faith entered into the Covenant relationship with the Lord, our Redeemer. From our standpoint the coming Jubilee to earth is grand to think about. The intervening clouds of trouble, the short, sharp work which the Lord will accomplish in the earth when the plough share of human passion shall plow deeply, will prepare the ground of humanity for the sowing of the seeds of Truth which shall bring forth abundantly. Our Jubilee has begun in a two-fold sense: (1) Our love for mankind enables us to rejoice exceedingly at the thought of the blessings of God so shortly to come to them. (2) We rejoice also that the blessings soon coming to them imply a blessing to us, because this is the divine order that God's richest blessing should come through his Son, first to the Church, his Bride, then through these elect ones to the ancient worthies and subsequently extending to Israel and to all the nations of the earth—in full harmony with the Apostle's promise made to Abraham, "In thy Seed shall all the families of the earth be blessed." (3) This hope and confidence gives us a rest of heart in the present time, a rest of faith which keeps us calm, serene, in all the trials and difficulties of life. Of these two rests, the present one by faith and the one to be entered upon, the Apostle speaks, saying, of the first, "We which believe do enter into rest;" of the second rest he says, "There remaineth a rest to the people of God," a great Sabbath of Jubilation a thousand years long.

Jubilee is the synonym for rejoicing, and the Jubilee year was certainly a joyful occasion to the masses of the Israelites, though not so to the wealthy of them except they were in heart harmony with the Lord and his glorious, righteous, loving provisions. The Scriptures explain that the land of Israel was reckoned as belonging to God, and that he gave it to that Nation according to their tribes and families. They might buy it or sell it, but on the recurrence of the Jubilee every fiftieth year the land reverted to those to whom God had originally given it. In other words it could not be sold outright. It could at most be leased for whatever portion of time remained up to the next Jubilee. This applied not only to the land but to the persons of the Israelites. A man might get into debt and contract to pay it by his labor, but no contract for service would hold beyond the next Jubilee. By this beneficent arrangement God provided against the danger of all the property falling into the hands of the few—provided against the possibility of any combination of capital or trusts which would enslave the masses or deprive them of their share of the earth. Beneficent as this arrangement was for the Israelitish people it meant as a type a still higher antitype. It pictured on a very small scale indeed the great Millennial epoch which the Apostle speaks of as "Times of restitution of all things which God hath spoken by the mouth of all the holy Prophets since the world began."—Acts 3: 21.

Viewed from this standpoint Israel's Jubilee was as nothing in comparison to the great antitypical Jubilee which will prevail during the Millennial Age and especially at its beginning.

"Times of Restitution."

We can imagine better than describe how a family of Israelites which had become poor and surrendered its patrimony in liquidation of debt (its members scattered as servants to others) would look forward longingly to the reunion in the Jubilee year! From the standpoint of the antitype we see the entire human family cold under sin and in slavery thereto, and many of them gone into death, the great prison house. Some are aware of the fact that there is to be a grand time of restitution which the Apostle describes as foretold "By the mouth of all the holy Prophets since the world began." Whoever knows of this glorious epoch must feel a thrill as they consider the fact that Adam's entire estate, the world in general, is to be reclaimed from the reign of sin and death and to become a paradise of God and that all of the groaning creation living as well as all of the dear brethren and sisters of Adam's children who have gone down into the tomb, are yet to be brought back under some favorable condition, are to have a new start, a new trial, a fresh opportunity of deciding for God, for righteousness, for eternal life or for ultimate and everlating extinction in the Second Death.

Does some one suggest that it would be unrighteous on God's part to grant to the thousands of millions of heathen and to other millions of Christian lands who died in ignorance of God's real character an opportunity of recovering during the Millennial reign of Christ? Does some one suggest that to give to this poor groaning creation an opportunity of restoration to human perfection and to harmony with God would be an injustice? Wherein, we inquire? Is it suggested that this would be a second chance, and that it would be unreasonable to suppose that if God ever gave one chance it would be so complete that there would be no need of his providing another? We reply that many of us have had very confused ideas as respects the meaning of this word chance. We get into our difficulty by using our reasons. but by not using our Bibles in conjunction with our reasons. The Bible tells of one chance granted to Father Adam, one chance to retain his perfection. The Bible tells that in that one chance or trial our father failed, and that as a result a death sentence passed upon himself which proceeded in a natural way and affected all of his posterity, mentally, morally and physically, so that, as the Apostle says, "We cannot do the things that we would." And as the Prophet points out, "We were all born in sin, shapen in iniquity, and in sin did our mothers conceive us." What chance could these children of Adam, born in imperfection, have to live perfectly, righteously, and thus to demonstrate their right to everlasting life under the divine provision, We all agree that they would have no chance—have no chance individually. Stating the matter in another form, all of Adam's numerous family were in his loins representatively and shared with him the death sentence which resulted from his disobedience. In other words, the first chance, granted in Eden, was lost by Father Adam, and for all of his children; unless in some manner God should provide a second chance there could no flesh be saved.

Surely it was for this very purpose of providing a second chance for Father Adam and for all of his posterity that God sent his Son into the world to redeem Father Adam and his entire race and to grant them all an individual chance to return to perfection and to harmony with their Creator. In a word, the death of Christ was for the very purpose of granting a second chance to Adam and his family. Had Jesus not come as our Redeemer, had he not bought us with his precious blood, the original death sentence would have left our race as hopeless as the brute creation, as respects future life. This is the Apostle's statement of the matter. "As by a man came death, by a man also came the resurrection of the dead, for as all in Adam die, even so all in Christ shall be made alive; every man in his own order," (1 Cor. 15: 21-23.) Which of us, then, can afford to reject this second chance which God has so graciously tendered us through his Son?

The Second Chance Or Second Trial.

From what we have said it is evident that God has made provision in Christ for a second chance or second trial for Adam and his entire race. Follow me while I point out that our Creator, following his perfect right, has been pleased to give a second chance to some of Adam's children under special conditions during the past 1,900 years, and that he purposes later on during the Millennium to give a second chance or opportunity of escape from Adamic sin and death condition to all the remainder of Adam's race redeemed by the precious blood.

During this Age the Scriptures tell us that a special class is being called out from amongst mankind, a "little flock," who are invited to be joint-heirs with their Redeemer in his glorious Kingdom of infinite power to be established amongst men during the Millennium for the uplifting of the entire race, so that ultimately all who will may come back to harmony with God and recover through the Redeemer's Sacrifice and Kingdom all that was lost of human perfection—the divine image and a paradise home. This special class hears of divine love and see the divine purpose under difficulty—under trials in the world, by the Adversary and their own perverted inclinations. These hinder them from seeing or hearing with full distinctness the message of divine grace. But whatever they hear and see is that much more than the masses of mankind enjoy, because, as the Apostle says, "The God of this world hath blinded the minds of all them that believe not." The masses by and by will see and hear and appreciate; as it is written, "In that day all the blind eyes shall be opened, and all the deaf ears shall be unstopped."

Some of the believers who hear little and see little—some more, some less—are responsible in proportion to their comprehension, but only by following on to know the Lord do any of them come to see and hear distinctly and rejoice in the divine promises. The poor blind world does not appreciate God's message now; to them it seems foolishness to speak of a Kingdo to come and such blessing to flow from it as God's Word declares. Not seeing these things they live for the present time and are unwilling to sacrifice present interests for future promises. Our Lord referred to this second class, saying, "I thank thee, Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent and revealed them unto babes." (Mat. 11: 25.) The babes in worldly wisdom have more advantage every way as respects faith and obedience in this Gospel Age; but the worldly wise and heathen, from whom God's favors are now hidden, will share the blessing by and by, when the clouds and shadows of sin and death shall have rolled away and when the Sun of Righteousness shall have arisen with healing in his beams and when the blessings shall be dispensed at the hands of his Anointed One.

So, then, those who are to have their second chance in the future under the favorable conditions of the Millennial Kingdom will be those of the human family who have not had a full, thorough, complete chance. opportunity or trial during this Gospel Age. And those who in this age or in the coming Millennial Age shall sin willfully, deliberately, intentionally, knowingly, against the divine standards and statutes will thereby terminate their second chance or trial and die the Second Death—without hope of any future redemption or resurrection.

The Great Jubilee Near.

According to the Bible history of the matter the Jews never heartily entered into the observance of the Jubilee year. Like other men, they were selfish. Like others they preferred to have a fixity of things rather than a change every fifty years. Like others, the more successful of them preferred to keep their property and to increase it and were not solicitous of restoring liberty and property to their poorer brethren every fifty years. Bible history shows us that the Israelites observed nineteen Jubilees after a fashion, but half-heartedly, not in a manner to God's pleasement. Thereupon God sent the entire nation into captivity and left their land desolate for a period of seventy years. In explanation of this period the Lord declared to the Israelites that those seventy years in which their land lay desolate he was giving the land her Jubilee year or Sabbath years of rest, because the people had been too selfish to observe this divine statute. We quote you the Lord's words on the subject after describing the victories of the armies of Babylon over the Jews, after telling about the desolations accomplished, "And them that had escaped from the sword carried he away to Babylon, wnere they were servants to him and the King of Babylon and his sons until the return of the Kingdom of Persia to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept sabbath, to fulfill three score and ten years."—2 Cnron. 36: 20, 21.

It will be noticed that in the Scriptures just quoted we have a key furnished us respecting the entire number of Jubilee cycles, namely, seventy. Figuring this out, dear friends, we find that the antitypical Jubilee was due to begin with A. D. 1875. As the type was a year, the antitype, larger every way, will be the "times of restitution," earth's great Jubilee, the Millennial reign of Christ, a great epoch of blessing and uplifting one thousand years long. This may seem astounding to some of you, dear friends, but I am sure not to all of you, for in your city on many of your book-shelves you might have my presentation of this matter in print, showing the date, 1875, by two distinctly seprate calculations of the Jubilee cycles, both in fullest accord, the one according to the Law, and the other according to the Prophets. And why should we wonder that our day, so great, so wonderful, so different from every other epoch of earth's history, should stand closely related to the divine plan? So far from wondering if God and his plan be not connected with this wonderful day in which we live some of us have come to see that the divine purposes in connection with the coming blessings of the antitypical Jubilee are at the back of all the inventions of our time, as cause to effect. We perceive that as the Prophet has declared we are in "The day of his preparation." the day which will prepare the world for Messiah's Kingdom and the world's Jubilee. Instead of feeling surprised that the work of the Gospel Age should be near its completion and the Millennial Age and its great work be due to be ushered in should we not rather wonder that the selection of the "little flock," the Bride of Christ, the Royal Priesthood, the peculiar people, should have been granted so long a space in the world's history? Yet we cannot doubt the wisdom of God in his arrangement of the plan of the Ages. He allowed 4,000 or more years to pass under the reign of sin and death before he sent his Son to redeem us, although that redemption had been fully purposed from before the foundation of the world, evidently the time appointed for the gathering of the elect out of every nation, people and tongue has been none too long. In due time God sent forth his Son to redeem and in due time the Son of God will come again to receive unto himself his elect Church, his Bride, his under-priests. Then, following a great time of trouble and distress amongst men, will come the Kingdom of God's dear Son, the reign of Righteousness, the Jubilation of the world.

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Editors National Labor Tribune:

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A. H. DOOLEY.

Baxter Springs, Kan., Oct. 14.
Editors National Labor Tribune:

I have been a subscriber to The Tribune for two or three years and must say that I appreciate your efforts to make it one of the best labor papers published, clean and bright.

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J. BANNING.

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The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present.

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WHOM THE LORD LOVETH HE CHASTENETH

AND SCOURGETH EVERY SON WHOM HE RECEIVETH.

If Ye Endure Chastening, God Dealeth With You As With Sons; but If Without Chastisements, Ye Are Bastards and Not Sons.

THE PHILOSOPHY OF THIS DIVINE ARRANGEMENT.

Altoona, Pa., Oct. 25.—Pastor C. T. Russell of Pittsburg, Pa., preached here twice today; in the morning at Eagle Hall, in the afternoon to a very large audience at Nishler's Theater. We report his morning discourse from the text, "My son, despise not thou the chastening of the Lord: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Heb. 12: 5-8.) He said:—

The essence of the Apostle's thought presented in our text is found repeatedly in God's presentation of his dealings with the Israelites, the typical people of God—in Deuteronomy (8: 5), in the Psalms (94: 12), and in the Proverbs (8: 11.) The identical thought of our text is presented and in almost the identical words. Nevertheless it seems to some peculiar that divine love manifested itself in chastisings, in disciplines, in the permitting or causing of suffering to those who are specially his children through a consecration of their hearts and by his adoption through the holy Spirit. Naturally we would be inclined to say, Why not leave these well-disposed ones without chastisements and indeed shower upon them blessings of every kind, while putting chastisements, rebukes, stripes, punishments upon the wilful evil-doers and the careless? This that we would be inclined to expect the Scriptures declare will be the divine policy during the Millennium. When Christ shall reign and Satan shall be bound for that one thousand years, then every well-doer will be blessed, encouraged, assisted and every evil-doer will receive stripes, punishments, for his correction and finally it shall come to pass that the "soul that will not obey that Great Teacher shall be utterly destroyed from amongst the people," (Acts 3: 23.) There must be a reason why this seemingly national policy is not followed by divine providence at the present time.

The meek do not now inherit the earth. The sanctified in Christ are not now the kings and priests of earth. On the contrary, as the Psalmist declares prophetically, it is true, "I was envious at the foolish when I saw the prosperity of the wicked . . . . They are not in trouble as other men . . . Their eyes stand out with fatness: they have more than heart could wish. . . . And they say, How doth God know? And, Is there knowledge in the Most High? Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain and washed my hands in innocency; for all the day long have I been plagued, and chastened every morning." (Psa 73: 3-7-14.) Our natural wonderment is expressed for us by Malachi (3: 14, 15), "Ye have said, It is vain to serve God, and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." Let us not make the mistake that is so common of philosophizing on these experiences of life from the standpoint of our own imperfect knowledge, but let us under the guidance of the wisdom from above seek in the divine word an explanation of this divine procedure, which seems so incongruous to reason. Let us not conclude with others that times have changed and that the Lord's holy ones no longer are subject to chastisements in special degree more particularly than the world. Let us not conclude that because honorable men are frequently found today in high positions of life, in political influence, in worldly wealth, in financial power, in social destinction, that this means a diametric change from the times and conditions of the times of which the Apostle wrote.

Let us see, rather, that the Lord's "little ones," his saints, were not only esteemed a peculiar people in the days of the prophets and apostles. but that our text is not addressed to the Scribes and Pharisees and Chief Priests and Doctors of the Law, and Captains and Rulers of the apostles' day, but to the saints, the holy ones, the faithful in Christ Jesus. If we get the proper focus upon our subject we will find that our Lord's words are still true, "He that will be my disciple, let him take up his cross and follow me," and "Whosoever will live godly in this present time, shall suffer persecution." Our Master's words are in full accord with our text and indicate that there are no exceptions to the rule; that every son whom the Father receiveth will have disciplinary chastisements.

Notice Christ's words again, "Marvel not if the world hate you. Ye know that it hated me before it hated you. If ye were of the world, the world would love its own;" "They shall say all manner of evil against you falsely for my name's sake; but rejoice and be exceeding glad, for great is your reward in heaven." The rewards of Christ's discipleship were not to be expected in the present life. All that we may now have in the way of compensation will be the peace and blessing of the Lord in our hearts, with glorious hopes for the future.

The Explanation of the Problem.

The problem why God deals with his holy ones in this peculiar manner, so opposite to the methods he will employ during the Millennium, is that he is now selecting from the world a very special class. a "little flock," a "Bride" class of "joint-heirs" to be sharers with his Son, their Redeemer, in his Millennial Kingdom, which will bring blessings to all the remainder of mankind and helpful opportunities of attaining perfection and eternal life. Our race has been 6,000 years in falling from its original perfection, as represented in father Adam, and God purposes a period of 1,000 years in which the uplifting process out of sin and death conditions shall go grandly forward. But indeed now with the Church he does not purpose their physical uplifting out of weakness and imperfection, physical, mental and moral, but merely propose to deal with them as New Creatures, spirit-begotten, according to their will, their intention, and not according to their actual attainment; because believers in the present time exercise faith in God and in the redemption which he has provided in the death of Christ and because they turn away from sin to follow righteousness and because additionally they make a full consecration of themselves to the Lord to do not their own wills, but the Father's will, even unto death.

For these reasons the Lord specially adopts this class as his sons and puts them into the School of Christ, that they may learn of him, who was meek and lowly of heart, that thus they may find rest to their souls now and eternal glory by and by. It is expected of these—faithful, willing, obedient of heart and of will—that they shall be tried, chastened, disciplined, and in the few short years of the present life demonstrate the perfection of their wills (not of their bodies), the perfection of their intentions (not of their performances.) In a word, these willing and obedient and faithful ones are to have severe lessons and tests in the few years of the present life, that they may learn quickly the lesson of full obedience to God, which the world in general will be 1,000 years in learning. More than this, they will have more severe lessons than will ever be given to the world, because they are called to a higher station of glory, honor and immortality, to which the faithful will attain to by sharing in the "change" of the "first resurrection," which will include only such blessed and holy ones.—Rev. 20: 6.

The world is not dealt with now because their hearts are not in the condition to be reached by the lessons given in the School of Christ to the Royal Priesthood class, of whom the Apostle said, "Beloved, now are we the sons of God; but it does not appear what we shall be (of grace and glory), "but we know that when he shall appear we shall be like him. for we shall see him as he is" —on the spirit plane.

Even in this class there is a sifting and testing, and not all who make the consecration and enter the School of Christ will graduate with highest honors as "more than conquerors." Some, the Apostle tells us, will return to wallowing in the mire. After having escaped from the bondage of sin they may become entangled again therein and participate in the holy of unholliness and get into heart-harmony with selfish ambitions and participate in the works of the flesh and of the devil, which the Apostle explains to be anger, malice, hatred, strife, bitterness, evil-speaking, evil-surmisings—a murderous spirit, a contentious spirit, a spirit out of accord with the holy Spirit of the Father and the Son.

Another class, the Apostle explains to us. may fail to graduate with highest honors, fail to be of the Bride class and joint-heirs of the Kingdom, but may attain to the class styled the "great company," who, instead of crowns, will receive palm branches, symbolizing victory on a lower plane and, instead of sitting with Christ on his throne of glory, will serve him and the Bride before the throne. These will fail, not by rejecting Christ and repudiating the ransom, but because of insufficiency of zeal—because not rightly exercised by the instructions given them in the School of Christ. They will graduate, but with secondary honors. And their fears of losing worldly honors and respect, so far from shielding them from fiery trials, will really bring upon them more severe testings in the end; as it is written, "They shall come up out of great tribulation, washing their robes and making them white in the blood of the Lamb"—"delivered over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

The Suffering of Christ.

The Scriptures sharply differentiate between such sufferings as might come upon the Lord's people because of sin and the sufferings which are necessary to them as sons of God, in preparation for the Millennial service and glory. The Apostle says, "Let none of you suffer as an evil-doer, nor as a busybody in other men's matters; but if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this account." (1 Pet. 4: 15, 16.) As another Apostle suggests, "We glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope—and hope maketh not ashamed, because the love of God is shed abroad in our hearts." (Rom. 5: 3-5.) Let us note this point distinctly: As children of God, if we neglect the cultivation of his spirit of justice and love towards the brethren and towards all men so as to be evil-doers or evil-speakers or evil-surmisers, and thus get ourselves into difficulties, we are not suffering as Christians, but as evil-doers, as those who, walking after the flesh, deserve stripes of punishment such as never came to our Lord, who was always obedient, and such as should never come to us as his followers, if we gave heed to his Word and followed its spirit.

Busybodying in other men's affairs, the Apostle here calls attention to, is a fruitful source of trouble to the Lord's people, but any who suffer from such a course have cause to be ashamed, for never did our Master teach us to be busybodies, nor set us such an example. On the contrary, he suggested that instead of busybodying ourselves to look for the moats in our brother's eye, we would better be on the lookout for both moats and beams in our own eyes. Probably one-half the troubles experienced by Christians come from this fruitful source of trying to set others right instead of giving proper attention to setting themselves right, that as burning and shining lights they might be examples to the flock, to the brethren and to the world.

The sufferings of Christ, then, were not on account of sins nor on account of busybodying, but sufferings for rightousness' sake—because his rightdoings were misinterpreted by those of his day, who were blinded by ignorance and superstition, of whose crucifixion of Jesus the Apostle says, "I wot, brethren, of ignorance ye did it, as did also your rulers." Very different, however, is the record respecting Judas, whose intimate acquaintance with the Lord made him specially responsible. and of whom it was written, "The Son of man goeth, as it was written of him; but woe unto that man by whom the Son of man is betrayed! good were it for that man if he had never been born."—Mark 14: 21.

As our Lord was holy, harmless and undefiled and separate from sin, so in him "was no Sin, neither was guile found in his mouth." Hence the sufferings of Christ were not the suffering for sin, but the lessons, the schoolings, the testings, by which his loyalty to the Father and to righteousness and to his brethren were demonstrated. So it must be with us who are now taking lessons from him with a view to our development to his character-likeness, that we may thus make our calling and our election sure to joint-heirship with him in his Kingdom.

The Just Suffered for the Unjust.

"He suffered, the Just for the unjust," writes the Apostle, and it is this suffering in which his followers are invited to participate—suffering for righteousness' sake. for the sake of their loyalty to the Lord, to his Word, to his brethren. And what is the promise? It is this: "If we suffer with him, we shall also reign with him." Surely, if the Lord's consecrated people realized the force of the Scripture teaching on this subject, they would not be shirking duty and privilege and responsibility. in order to escape the world's disfavor or sneers, or sufferings of any kind, but on the contrary they would be joyfully willing to suffer and, as the Apostle suggests, they may even come to the point of rejoicing in tribulations also, as well as in their spiritual blessings. These tribulations are not to be expected from the heathen, with whom we are little in contact, nor specially from the outwardly wicked and immoral of our neighbors and friends.

When our Lord said, "Marvel not if the world hate you. It hated me before it hated you," he used the word "world" as including the Scribes and Pharisees and Doctors of Divinity of his day and the various oppositions direct and indirect which these brought against him. So the Lord's consecrated people should expect that their trials and sufferings and testings and lessons in patience and meekness and gentleness and long-suffering and love would come chiefly from the worldly spirited amongst the professed people of God.

Polishing the Jewels.

The Lord speaks in most wonderful terms of this class which he is now specially selecting from the world—these that are the pupils in the School of Christ and elsewhere declared to be "A kind of first-fruits of God of his creatures." (Jas. 1: 18.) Gold, the most precious of metals, is the symbol used to express the value of this elect class in the estimation of the Lord. He declares that as gold is refined by fire, so these must be refined for his special use and that as gold is carefully watched, lest it should be injured by the fire. so will he, as the Great Refiner, watch over his faithful ones, to the intent that no trials may be too severe for them, no chastenings more than they can bear, or of such kind as would be to their injury. When he speaks of these as his jewels which need polishing, he is giving us the thought which is presented in our text, namely, that as sons we need instruction called chastenings and disciplines to prepare us for his service. As it is not every stone that is worthy of being shaped and polished, so it is not every member of our race that the Lord is seeking at the present time, calling and drawing and putting into the School of Christ for chiseling, disciplining and polishing.

If, then, we realize ourselves as amongst those justified by faith in the precious blood and those who still further, through consecration and begetting of the holy spirit, have received the adoption of sons of God on the highest spiritual plan, let us not be surprised that we need chiseling and polishing to make us "meet for the inheritance of the saints in light." (1 Col. 1: 12.) The Apostle Paul exhorts us that we forget quickly the trials and difficulties and sacrifices we have made in the past and that we press onward day by day to receive fresh lessons from our Great Instructor. And he remarked that these light afflictions, chiseling, chastisings, which are but for a moment in comparison to eternity, are working out for us "a far more exceeding and an eternal weight of glory." (2 Cor. 4: 17. Again he says, "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."—Rom. 8: 18.

The Nature of Our Tests, Polishings, Etc.

The New Creature, the new will, begotten of the Lord's spirit, is the jewel which must receive the polishing. The drills and burrs and finer and coarser polishing to which these jewels are exposed for their development and use are all about us, and various, as we might expect. Chiefest amongst them all, ever present with us with allurements and cajolries and pleadings and threatenings is the old nature, represented by the crying desires of our mortal bodies. The resistance of these brings the polishing, the development, the beautifying of the New Creature. Are we by nature depraved in our appetites of body and mind? The New Creature must not only resist such and seek to be dead to such influences and not gratify them, but must go still further and insist that the mortal body must serve the New Creature along spiritual lines, in harmony with the World and spirit of the Lord. If our mortal body naturally longs for worldly honor, ambition and praise, the new nature, the new mind, must resist this and insist that humility is declared of the Lord to be of primary importance and that the height of our ambition must be to learn to do the will of our Father which is in heaven.

Is the natural tendency of our flesh combative and dictatorial or quarrelsome? The New Ceature must insist that these influences shall not be exercised, but instead the spirit of meekness, gentleness, long-suffering and brotherly kindness must hold sway. Along all of these lines there are daily battles and by these frictions, in proportion as the New Creature resists the old, the polishing is gradually effected. These are all sufferings for righteonsness, for however the new mind may triumph and rejoice, our flesh at first shrinks and squirms and rebels and suffers. But this is not all. The scriptures tell us that we have many foes surrounding us, some of them invisible to us. They tell us that we wrestle not merely with flesh and blood, but with principalities and powers, and spiritual wickedness in high positions. These seek to quicken our mortal flesh, and we seek to deaden it. These seek to enslave us and to make our battle with our old self constant. Meantime they are but turning the polishing wheel, which, under our opposition, will polish us and fit us for Kingdom glory. Not only so, but all about us in the world we are surrounded by those who see things different from what we do; those who see things from the natural standpoint, take the earthly view of matters, who consider houses and lands, name and fame, and family the gods to be served with heart and mind and strength.

These think us fools that we do not run with them to the same excess of idolatry of earthly things, speaking evil of us—who are fools for Christ's sake—because of our loyalty to the principles and teachings of Christ; but in addition they are opposed to us because they realize that if the standards which we are serving be the true ones, then they are more or less condemned. Our Lord describes this attitude of mind, calling his followers the children of the light and all others the children of darkness. He told us to "let our light shine;" and he forewarned us that the darkness would hate the light. This we are to do by example, if not by word.

In view then, of our besetments by the world, earthly ambitions and strife for glory and honor of men, and our temptations of the adversary, who fain would deceive us and allure us, as the serpent deceived mother Eve, and besides our conflict with our own flesh, there is no doubt but that all these certainly represent sufferings, trials, disciplines necessary to us. And we have the Master's assurance that he will make all these things work together for our good, so that the trial of our faith and our patience and our perseverence, and the testing of our development of the graces of the spirit all are precious to us—the precious fruits which the Lord is desirous to see, the fruits of the vine, the fruits of the spirit—and those who endure these faithfully to the end are promised a crown of life and participation in the Kingdom of Glory. Let us be amongst these faithful ones and assist others in every manner in our power into attaining thereto! Shortly the elect will all be gathered and gloriously enthroned, and the blessing of the world in general will begin!

TRIBUNE APPRECIATIONS.

Youngstown, O., Oct., 23.

Editors National Labor Tribune:

The Tribune has been a visitor at our home for a long time and its weekly visits are enjoyed, because of its wholesomeness, honesty, candor, as a newspaper and its endeavors for the workingman, better conditions, etc.

It is especially good in regard to its religious department, and fearlessness to hold for what it considers "Truth"—the Divine Plan of the Ages, as held forth by Pastor Russell of the Watch Tower Bible and Tract Society.

While it is "glad tidings" indeed to know that at 1914 the Lord has something "due" at that time, namely, "the destruction of anti-typical Jerusalem" paralleling A. D. 70, it is now possible to know that the Lord has reserved a much grander blessing for the poor groaning creation by 1925, where it is clearly to be seen as "the time for the dead to be judged," Rev. 11: 15, therefore "marvel not" for "all that are in their graves shall hear the voice of the Son of Man—Jesus and joint heirs—and come forth." John 5: 28.

Yours in His blessed Service,
T. B. HEWITT.

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The following new subscribers were received this week from our friends:

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The National Labor Tribune gives notice that it is in no sense responsible for any article which appears in its columns except unsigned articles on pages 1 and 2. All other pages are devoted to news and contributions, and may often describe or advocate matters utterly opposed to the Tribune and its policy. The publication of a signed or news article must not be construed as in any sense an endorsement if it.

HANDSOME PREMIUM OFFER.

The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present.

J. James Tissot.

Within the last few years, Americans have become familiar with the art work of J. James Tissot, whose remarkable series of paintings of the Holy Land and its people have won him world-wide fame and placed him in the very front rank of the painters of Oriental life. It is the purpose of the Tribune to make its readers better acquainted with the art of this great master, who stands today without a rival as a pictorial interpreter of the people and events of Old or New Testament times.

We want every reader of Pastor Russell's sermons to become an agent for The Tribune. Show the paper to a friend and then follow it up by getting their subscription. The Tribune claims that it prints Bro. Russell's sermons exactly as delivered and in type that can be read by young and old. Let us hear from you. Who will be the first to send us additions to our list?

NOTICE.

Any of our readers desiring back numbers of The Tribune can have the same for two (2) cents per copy.

We wish to call the attention of our friends to the date on the pink sticker on this paper, and if it calls for renewal of subscription, we would be pleased to hear from them with same.

Pastor Russell's sermons will appear in this paper every week, and just as delivered, not a word changed or cut out.

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"THE HARVEST IS END OF THE AGE."

THE LORD THE GREAT SOWER AND REAPER.

ALL MANKIND SIMILARLY SOW AND REAP.

WHAT SHALL THE HARVEST BE?

Pittsburg, Nov. 1.—Pastor C. T. Russell preached to an attentive audience of about 800 today in Allegheny Carnegie hall. He took for his text Christ's words: "The Harvest is the end of the Age," and "Whatsoever man soweth, that shall he also reap." (Matt. 13: 39; Gal. 6: 7.) He said:—

The worldly are not supposed to have an understanding of the divine purposes, because they have not entered the School of Christ to be taught of him. Hence, as the Apostle intimates, the world's conception of affairs is that "All things continue as they were from the beginning of the world"—and so they shall continue forever. With God's consecrated people matters are different. They should know something respecting the divinely appointed times and seasons. As the Master said, "To you it is given to know the mysteries of the Kingdom of God; but to all outsiders these things are spoken in parables and dark sayings; that seeing they may not see, and hearing they may not understand."—Luke 8: 10.

But alas! Many of the Lord's people have so lost confidence in the Bible under the misleading influences of the Higher Critics and Evolutionists that they study it but little and apply it less. The spirit of the world—worldly ambitions, cares of this life, etc., make them proportionately deaf to the voice of him that speaketh from heaven. Oh! for a trumpet voice that these consecrated ones might be awakened from their stupor to see, appreciate, understand, that we are now living in the Harvest time of this Gospel Age; that the gathering of the wheat and the tares is in progress; that the present Age is ending and a New Age about to be ushered in; and that this means a separating of tares from wheat and of wheat from chaff.

This thought is clearly set forth in the parable of the wheat and the tares, of which our text is a part of the explanation. Our Lord explained that his work and that of the Apostles, continued throughout the Age, has been the sowing of the good seed, the Message of the Kingdom, but that the sowing time will not last forever. There will be a reaping time and Harvesting, and this Harvest time will be the conclusion, the termination of the present Age and its peculiar dealings on God's part. During the Age, also, as the Lord declares, the enemy, Satan, has also been busy, doing a counteracting work, oversowing the wheat field with tare-seed and spurious imitation of false doctrines, producing a spurious imitation of false Christians. The wheat and the tares have, as our Lord pointed out, grown together during this Age. There is a considerable resemblance one to the other, by which many have been deceived. So abundant and thrifty have been the tares that many today consider that they are the real crop and that the occasionally-found stalks of wheat are an abnormal development, "a peculiar people."

The Master at his Second Advent, however, will harvest his crop and gather the true wheat into the barn of the heavenly conditions by the "change" of the First Resurrection. But first the true wheat must be thrashed and winnowed. To our understanding of the Divine Word we are now in this Harvest period; have been in it for the past thirty-three years. Our expectation is that the true wheat is rapidly being separated from the tare element of the nominal system, as they have always been separated in the spirit of their minds. The wheat are not to be gathered into bundles or human organizations of any kind," but to stand fast in the liberty wherewith Christ has made them free:" those who have his spirit—their bondage, their obligations, their vows are to the Lord alone.

While the gathering or separating of wheat and tares is not yet finished our expectation is that the thrashing and winnowing experiences are to be expected during the seven years of Harvest time which yet remain. To all of the Lord's consecrated, therefore, we give the exhortation of faithfulness, loyalty to the Lord, to the Truth, to the brethren, that they may be counted worthy to be transferred from the field and the threshing-floor to the heavenly garner. "Blessed and holy is he that hath part in the First Resurrection; on such the Second Death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20: 6.

"Mene, Mene, Tekel, Upharsin."

Babylon of old was a wonderful system of human government and high intelligence. By Divine permission God's people, typical Israel, were carried into captivity by Babylon. Many of them were completely absorbed and, by marriage, etc., became Babylonians; but others maintained their loyalty to God through faithful adherence to his promises and laws until Babylon was overthrown by King Cyrus, who made the proclamation of liberty to the Israelites and assisted them to return to the promises and Divine favor. These things, as we have heretofore seen, were typical, the foreshadowing of God's dealing with Spiritual Israel. Nominal Christendom is in the Scriptures represented as "Mystic Babylon," and God's truly consecrated people have for some time been in bondage in her—strangers and in a strange land.

As the end of the Babylonish regime approached, in the midst of its revelry and boasting of strength and greatness and glory, God miraculously caused to appear on the walls of the banqueting hall the words, "Mene, Mene, Tekel, Upharsin," which interpreted signify, "Thou art tried in the balance and found wanting," and shortly after the City capitulated and the Great Babylonish Empire ended forever Similarly today there is more boastfulness to be heard in various quarters respecting what the nominal systems of Christendom have accomplished and are about to accomplish!

Few realize that we are in the end, the Harvest, of the Age and that Babylon is rejected and that all the Lord's faithful ones are being called to take their stand on his side. The inspired message reads. "Babylon is fallen, is fallen! Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues." (Rev. 18: 4.) Appropriately at this time also the Lord is lifting up his standard for his people—not only the doctrinal standard which so long has trailed in the dust, but his standards along the lines of holy living, full consecration to the Lord and love for the brethren.

What Will the Harvest Be?

The Scriptures everywhere forewarn us against disappointment in expecting that the Harvest of the present time will be a large one. They assure us to the contrary of this; that the Lord's faithful Church is but a "little flock" in the world, and that it contains not many great, not many rich, not many noble; that it is composed chiefly of the poor in this world, rich in faith, and that these are the characters who, because thus rich, will be counted worthy to be heirs of the Kingdom, joint-heirs with Christ the King of Glory, who is about to usher in his Kingdom in a time of awful trouble, symbolically represented in this picture by the burning of the tares.

We do not understand this burning of the tares to signify either a literal burning or an eternal torment of those who are nominal Christians, but the reducing of these to their proper place as a part of the field or world. The fire does not symbolize their destruction as men, but the destruction of their claims and erroneous faith, by which they themselves have been deceived, as well as deceiving others into supposing that they were members of the Church of the Living God, all of whom must trust in the merits of the precious blood of Christ and be fully consecrated to him and his service, even unto death, and all of whom must take up the cross and follow him, else they are not his disciples, but merely imitations, who may indeed have a form of godliness, but do not know the power thereof.

The Plowman Overtakes the Reaper.

The Harvest of this Gospel Age is to be followed by another plowing time and sowing time—the New Dispensation, the Millennial Age—which at its close will have a Harvest or reaping. We thank God for the light upon his Word, which shows us that the work which he has been accomplishing amongst men during this Gospel Age has been merely the gathering of a crop of First-Fruits. (James 1: 18.) We are glad that a New Epoch is to follow this, in which the plowing and sowing will be world-wide and in which only the good seed will be planted and the Adversary, instead of being permitted to oversow the field with the tares of error, will, we are Scripturally assured, be "bound for one thousand years" that he may "deceive the nations no more, until the thousand years shall be finished."—Rev. 20: 2-3.

Through the Prophet the Lord tells us that the plowing of the New Dispensation will follow closely upon the heels of the reaping of the present Epoch. He declares, "The plowman shall overtake the reaper." (Amos 9: 13.) The Plowman already is here, dear friends, and the plowing work is beginning and our expectation is that his work will be carried on most vigorously during the next few years and particularly in about eight years from now. The Lord's plowshare, by which he will prepare mankind for the New Dispensation and all the Millennial blessings, is the great time of trouble with which this Age is to end and the New Dispensation is to begin. This time of trouble our Lord Jesus describes, saying, "There shall be a time of trouble such as never was since there was a nation, no, nor ever shall be afterward."

The Scriptures represent that the Lord has been holding back this time of trouble until its proper time; otherwise we would have had it sooner. It will come as the legitimate outworking of the laws of sin and selfishness as a direct result of the neglect by Christendom of the sermon on the Mount, which, to some extent, has been heard and generally neglected. In the symbolic language of Revelations the Divine Power holding back the trouble is represented by four angels who hold the four winds of heaven until the servants of God shall all have been sealed in their foreheads and given an intellectual appreciation of the "Divine Plan of the Ages." Then the four winds of stripes will be let loose eventually and the result, figuratively stated, will be a whirlwind of trouble, anxiety, selfishness, strife, "every man's hand against his neighbor," which will involve the whole world in anarchy.

While sympathizing with mankind in respect to that awful trouble our hearts are consoled with the remembrance that many of us who have received at the Lord's hands his richest blessings were prepared for these by the ploughshare of trouble, and the Lord assures us that the trouble which he is about to permit to come upon the world will eventuate in such an overturning of human hearts and affections, such a breaking up of the fallow ground as will make mankind ready, yea, anxious for the blessed message of Divine Love and Mercy and Hope, which will then be sown broadcast throughout all the earth, not only for the blessing of those who will then be living, but also be made efficacious to all the families of the earth.

The Great Redeemer who is the Mediator of the New Covenant will reign during that thousand years. Redeemed also will be the thousands of millions of Adam's race who have gone down to the great prison-house of death ignorant of the love and mercy of God. As the Apostle declares, he shall say to these prisoneds." Show yourselves, come forth;" and, as our Master himself declares, "All that are in their graves shall come forth"—not only the faithful in the present life, but also those who have never truly heard of the grace of God and hence never truly rejected it; these shall come forth from the tomb, be awakened to consciousness, that they may have a resurrection by judgments, a raising up out of their sin and degradation and imperfection to the fullness of perfection in which father Adam was created and from which he and his race in him fell. This glorious opportunity is to come to all.

With the end of that Millennial Age there will be another Harvest time, world-wide, and affecting every member of the human family. Again tests will be applied to see how many during that period of favor, knowledge and opportunity shall have reached the proper condition of heart-harmony with God. The test will be final. The sheep at the right-hand of the Lord will get the blessing of eternal life. The goats in disfavor, as unworthy, will be destroyed in the Second death.—Acts 3: 23.

We Will Reap What We Sow.

We have been considering God's sowing and reaping and times and seasons and Harvests. We now remind you that the Lord applies this same lesson to us. We, each one, are sowers, and each one will reap according as he sows. The sowing is constantly going on. Some of the seeds spring up quickly and beget the fruit, bitter or sweet, in the present life; but viewed as a whole the present life is the sowing time, the resurrection the reaping time. It is not enough that we be active, energetic, doing something and hoping for good results. We must sow good seed if we would have favorable results. How important then that we each see to it that only seeds of Truth and grace are received into our hearts and lives, if we would have the peaceable fruits of righteousness and the end thereof, eternal life! The bad seeds, the false doctrines, produce bad fruits of evil lives and a crop of trouble for the future. It is the bad seed of false doctrine which misrepresents God and declares that he has provided an eternity of torment for all of the Elect. It is the false doctrine that produced the bad characters and evil deeds done in the name of Christianity, when they tortured one another and burned one another at the stake and developed in their own hearts anger, malice, hatred, envy, strife, bitterness and other works of the flesh and of the devil.

Similarly seeds of error today germinating in our hearts might produce in us, if not the same crop, a similar spirit of persecution, backbiting, evil-speaking, slander, which the Lord designates as the spirit of murder. How careful, I say, we should be of every seed which is permitted to germinate in our minds! How carefully we should scrutinize what we receive, if we would have a crop that would bring blessing to ourselves and honor to the Lord. The Scriptures abound with the use of this figure of the sowing and the importance of the purity of the seed.

Hark to the wise man's counsel: "A forward man soweth strife." (Prov. 16: 28.) And again, "He that soweth iniquity shall reap disappointment and with the rod of his anger he shall be consumed." (Prov. 22: 8.) On the contrary he declares. "To him that soweth righteousness shall be a sure reward. (Prov. 11: 18.) "These six things doth the Lord hate, yea, seven are an abomination unto him: (1) a proud look; (2) a lying tongue; (3) hands that shed innocent blood; (4) a heart that deviseth wicked imaginations; (5) feet that be swift in running to mischief; (6) a false witness that speaketh lies; and (7) he that soweth discord among brethren."—Prov. 6: 16-19.

Here the sowing of discord amongst brethren is ranked as the seventh or most thoroughly complete abomination in the Lord's sight. It matters not how men may regard these matters, dear friends, and that this sowing of discord amongst brethren may be considered a compartively slight offence. We are to estimate matters from the divine standpoint and put away all these. The Apostle declares, "Whatsoever a man soweth, that shall he also reap" . . . He that soweth to his flesh, shall of the flesh reap corruption. . . . He that soweth to the spirit, shall of the spirit reap life everlasting." The sowing of the proper seed is not always easily accomplished. Sometimes it is at great cost, as is intimated by the Prophet when he says, "They that sow in tears shall reap in joy."

And the Apostle reminds us that "He which soweth sparingly shall reap sparingly, but he that soweth bountifully shall reap bountifuly." (2 Cor. 9: 6.) We have, then, before our minds the thought that it is a precious privilege to increase our knowledge and our opportunities to bring forth a good crop—a possibility to become richer by reason of the sowing and reaping—possibilities that are in our grasp. First, we must be careful of the seed that it should be good. Second, we must sow it bountifully if we would expect a bountiful return. Third, it must be sown in good ground, in hearts that are ready and willing to bring forth fruitage.

Looking about us we see many who undoubtedly are sowing bad crops—sowing not only erroneous theories, but also improper affections, habits, likes and dislikes. We can readily see from the standpoint of the Divine Word why the majority of people bring forth a poor crop. They not only need instruction on the subject—counsel— and to have the good and bad seed pointed out to them, but they need encouragement in sowing the good seed of the right crop, for the good seed is much more costly than the bad.

But alas! how few there are to encourage the worldly or the saints along these lines. Indifference and ignorance prevail, not only in the nominal Church, but to a large extent amongst the Lord's consecrated ones. We have heard even Christian people remark that they supposed this necessary—that their children "should sow wild oats for a time." Alas, how great a mistake! How poor an adviser is such a parent, helping his offspring in a wrong course and that notwithstanding bitter experience of his own! The more we realize how few there are awake to the importance of this matter of good sowing, the more do we see the responsibility of each one of the Lord's people who has been instructed by the Great Teacher. Let us each not only give close attention to our own sowing, but also be as helpful as possible to those about us.

Those who sow to the flesh, who accept into their hearts and minds fleshly desires and ambitions, reap part of their crop here in a further degradation of their characters and during the Millennial Age will have that much the more to battle with, as they shall, under Divine instruction, be obliged to root out and to destroy all such pernicious growths. And as for the Lord's consecrated people, if they allow roots of bitterness or any bad seed to grow in their hearts, they will not only defile themselves and others and bring upon themselves unhappiness in the present time, but in the reaping time they will be found to have lost the great prize, which during this Age the Lord will bestow upon those who with their whole hearts love him and seek to do his Will and sow in their hearts and lives to righteousness and according to the spirit and bountifully. In view of the instructions along these lines given us in the Word shall we not, dear friends, be, if possible, still more careful of all that we receive in our hearts and minds—that it shall be God's Truth which will bring forth in us the fruits of God's spirit, the end of which will be eternal life.

The seed-sowing is in the mind. The sprouting is in conduct and the development in character. If we sow in our hearts, our minds, pure, loving, generous thoughts the result will be the development of similar conduct, as it may grow, will develop habit and habit, persisted in, develope character. Is it any wonder, then, that the Scriptures guard us specially along this line of our soul: "Weep thy heart with all diligence, for out of it are the issues of life—the Harvest of life.—Prov. 4: 23.

TRIBUNE APPRECIATIONS.

Vancouver, B. C., Oct. 24.

Editors National Labor Tribune:

Please find enclosed $2.00 for one year's subscription to The Labor Tribune, to obtain Pastor Russell's sermons in such type and on such paper as is worth twice the price of subscription. Yours very truly,

C. E. HEARD.

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We would appreciate the prompt renewal of all subscriptions that have expired. The new postal laws compels us to request this favor. Business conditions are getting better and we all want to help in the uplift.

A very steady and serious country gentleman had joined a newly established metropolitan club which offered the usual advantage of bedrooms for country members temporarily in town. When next the country gentleman came to town he put up for the night at the club, which had in the meantime become extremely fashionable and its hours correspondingly irregular. The visitor went to bed at an early hour when all was orderly and the other members decorous and quiet.

The next morning he came down for breakfast at his usual hour—8 o'clock—but was surprised to find the room in the middle of the dusting process and not a cloth on the tables. While he was gazing helplessly around, a sleepy-eyed waiter came up to him.

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By not a few people it is supposed that the accumulations of guano in Peru are something like coal deposits in that they represent the very gradual accumulations of a vast amount of time and that their deposition is now at an end.

This is not the case, since guano is being deposited today just as formerly, but in much less quantity than formerly, since the birds which produce it are far less numerous than they used to be. On the other hand the guano produced today is valuable—perhaps even more valuable than that deposited years ago.

The deposits of old guano are being rapidly exhausted, and when these are exhausted, there will remain only the annual product, which under present conditions is certain to grow less and less. This is true because the birds that produce it are wholly disregarded, for the contractors who collect the guano do so without the slightest reference to the birds on which the supply depends, driving them from their nesting places and destroying the eggs and young. The whole subject has been carefully studied by Senor Larrabure y Correa, who recently submitted a full report to the Peruvian government.

The two principal birds which deposit this valuable product are a cormorant and a pelican, and these birds spend the greater part of their time during the whole year on the nesting ground, unless frightened away by man. To secure the best results for their presence they should be encouraged to remain on these grounds and instead of being treated as wild animals whose useful product men seize and carry away, they should be treated as domestic animals, engaged in useful labor and producing a crop to the harvesting of which the highest intelligence should be devoted.

The birds should not be driven away from their nesting grounds. The present tendency to a decrease in numbers could be checked. Protection will result in a great increase, and much increase will mean the addition to Peru's supply of hundreds of thousands of dollars' worth of guano each year. Everything should be done to increase the number of birds, for the greater the number of the birds, the greater the amount of the guano produced. Action should be taken at once, for the pelican, the more useful of these two birds, is gradually disappearing.

It is necessary to watch the contractors who remove the guano from the islands and see that they do it with due regard to the safety of the birds and the future supply of the product. It would be well also to close each of the various guano islands in rotation for a term of years, thus leaving the birds on the different island unmolested for periods of years as long as possible. A great step in advance has been made in recent years by establishing a closed season for the islands, during which they are not to be worked; but this measure is, after all, only a palliative. It does not strike at the root of the evil.

The agriculture of Peru is dependent on the supply of guano. The demands of the export trade are insatiable. The time is coming when both these demands cannot be satisfied. It is high time that a strong effort shall be made to increase the supply, and this can only be done by protecting the breeding grounds of the birds.—Forest and Stream.

Labor Tribune

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GOOD SEED IN GOOD SOIL

YIELDING THIRTY, SIXTY AND A HUNDRED-FOLD.

CONTRARY RESULTS IN POOR, STONY, THORNY GROUND.

JESUS' PARABLE SHOWS WHY THE GOOD SEED YIELDS SO POORLY IN MANY HEARTS.

Guthrie Center, Ia., Nov. 8.—Pastor C. T. Russell, of Pittsburg, Pa., preached twice here today to large and intelligent audiences. We report his morning discourse, the text of which was, "Hear ye therefore the parable of the sower." (Matt. 13: 18.) He said:

The words, "Hear ye," in our text have the sense of "understand ye." The disciples, along with the multitude, had already heard the parable of the sower who sowed good seed only, some of which fell by the wayside and was devoured by the fowl; some fell on stony ground and was thrifty for a time, but was soon scorched by the sun, because of insufficiency of depth of earth; some fell on good, rich ground that was infected by thorns, which choked it; and some fell on good ground and brought forth variously, some thirty and some sixty and some a hundred fold.

The disciples wondered why the Lord spoke in parables, which neither they nor the multitude understood, and, on this occasion, they asked, specially, why this was so and also to be given an explanation of the parable. Our Lord pointed out that in thus doing he was fulfilling prophecy—and for a purpose. The purpose was that those in the right condition of heart who would earnestly seek might receive the instruction, while others, indifferent, careless, would be left in ignorance. This method would best serve the Divine Plan, which would be beneficial only to those in the right attitude of heart and might be misused of others, and thus the Divine purposes be interfered with. For instance, if the masses of the Jews had heard, understood, comprehended our Lord's teachings, "They would not have crucified the Lord of Glory," as Saint Peter declares; and since it was a part of the Divine purpose that our Lord should be crucified it was expedient that the masses and their rulers should be left in ignorance and that only those whom the Lord is specially calling should be able to understand his teachings.

The same principle holds good today; as the Apostle explains: "The natural man receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned." But as our Lord was willing to explain his parables to his consecrated followers so that they might be informed and strengthened and guided by the wisdom from on high, so the Apostle informs us it is today—that the spirit-begotten ones of the Lord's people may, can, must understand the deep things of God to be properly instructed and "thoroughly furnished unto every good word and work."

Hence, as our Lord said to the disciples, "To you it is given to know the mysteries of the Kingdom of God, but to all the outsiders these things are spoken in parables and dark sayings, that by seeing they see not and hearing they hear not, neither do they understand." Similarly the Apostle declares that the natural man, not begotten of the spirit, cannot know of the deep things, of God, yet the "little flock" of spirit-begotten ones may know, will know. He declares, "But God has revealed these things unto us by his spirit, which searcheth all things. yea, the deep things of God."—1 Cor. 2: 10.

The Word of the Kingdom.

Explaining the parable our Lord declares, "When anyone heareth the word of the Kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. This is he which received seed by the wayside." Several items here demand attention. First of all, the kind of seed. Next, that it was expressly stated that it was "The word of the Kingdom," the Gospel of the Kingdom. Apparently very few Christian people have much knowledge of the Kingdom. They have not received the word of the Kingdom properly. Instead, they receive through the traditions of men the word of Eternal Torment, the message that nearly all mankind are bound for eternal woe or for a purgatorial experience, which only a very few might hope to escape—the saintly. We should note well that nearly all of the Lord's parables and teachings related to the Kingdom, for which he taught us to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven."

When he sent forth his disciples into every city it was with the message, "The Kingdom of God is at hand." When the Jews failed to receive him he informed them that they were rejecting the Kingdom of God, as had been foreold by the Prophets. And he told them that "the Kingdom should be taken from them and given to a nation bringing forth the fruits thereof." (Matt. 21: 43.) We remember the particular day when the Kingdom was taken from them—just five days before our Lord's crucifixion; when riding upon the ass he declared, "O, Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not." (Matt. 23: 37.) This was the house of Moses, the house of servants. Our Lord gave them the first opportunity to become the sons of God and to be associates with himself, as the Great King, to sit with him in his Throne and to exercise the foretold Millennial Kingdom powers for the blessing of all the families of the earth.—John 1: 13.

But they were not worthy as a whole and hence were rejected as a nation and ceased to be God's special people for a time. Nevertheless amongst them were found a "little flock" of Israelites indeed, who were accepted as the nucleus of the Kingdom class. To this nuclues the Lord has been adding throughout this Gospel Age "elect" ones out of all nations—chosen and accepted because of their faith, love and obedience. With the completion of this election the present age will end and the Church of Christ, which has suffered with the Master throughout this age, will be glorified with him in the First Resurrection. Then the Kingdom class will be completed and be granted real power and authority for the ruling, blessing and uplifting of mankind out of present degradation, sin and death—by restitution bringing the willing and obedient back to the likeness of God, in which father Adam was created, and utterly destroying the disobedient in the Second Death.—Acts 3: 23.

The word of the Kingdom, therefore, is the message which has been going forth since our Lord's first advent—the information that God has appointed Christ to be the Great King to bless and restore the world and that he is now seeking a "little flock" to be his associates in that work, otherwise sometimes called the "bride," "the Lamb's Wife"—at other times styled "the royal priesthood." This word or message has not been generally proclaimed throughout the world until the nineteenth century. For a long time it was mainly confined to the few nations contiguous to Palestine, where the light of this message first went forth. But the Lord proposed that it should be presented to all nations in order that all might be represented in this Kingdom class now being selected. Hence, during the past century he not only awakened a missionary spirit amongst his people to carry the message everywhere, but he provided printing presses and Bible Societies and railroads and steam ships and mail services that now the message should be carried to all people. And thus it has reached every nation. It has not converted the nations. It was not so intended. The purpose was to gather out of them "a little flock" to be joint-heirs with Christ in the Kingdom.

The Way Side Hearer.

Alas! the wayside hearer represents the vast majority of our race who have no ear to hear the glorious message as it is now going forth. We blame them not. The Lord blames them not. It was not their fault, perhaps, that their minds were so down-trodden with ignorance and superstition that the message of the Kingdom could find no lodgment in their hearts and in their minds. Hearing with the outward ear, the Truth is incomprehensible to them. They were under the Adversary's power, too, and he soon caused them to forget what they had heard but not understood. This is his constant policy, as the Apostle declares, "The god of this world hath blinded the minds of them which believe not." (2 Cor. 4: 4.) Their minds are closed to the message that is now going forth.

Thank God! They are not to be sent to eternal torment because they have been thus blinded of the Adversary and unable to receive the message now promulgated. Praise be to God that after the present message shall have served its purpose in gathering the "elect" for the Kingdom, Satan shall be bound to deceive the poor world no more and the message of God's grace in Christ will be known to every creature! The Divine assurance is that then, "All the blind eyes shall be opened and all the deaf ears unstopped." And "the knowledge of the Lord shall cover the earth as the waters cover the great deep." And "there will be no need to say to our neighbor, Know thou the Lord? For all shall know him, from the least to the greatest."

Stony-Ground Hearers.

There are well-intentioned people, "good people," who are very shallow—well-intentioned, but they have not deep, strong characters. When God's Truth reaches these they can appreciate it and they receive it with joy and start in the good way with zeal, but they are not the kind that the Lord wants in this special election. He will want them and all during the Millennial Age, but now he is seeking a special class and these are not fit. Their unfitness is shown by the fact that they are not producing the fruits of the spirit. Persecution withers them. They are not strong characters. They will be passed by as non-elect; but, thank God, they will not be tortured, but reserved for the Millennial time, when the influences of the Kingdom will be quite sufficient to deal with their case and to give them strength of character and to take away the unfavorable, stony condition which now hinders fruitage!

Good Seed In Thorny Ground.

It requires good soil to produce thorns, but when the good seed was sown upon that soil and both sprang up together, the thorns choked the wheat. It sapped the nourishment of the soil to itself and the wheat was choked. Perhaps all of us have heard these thorns compared to the attractions of the theater, the gaming-table, sports, novels, etc.—that these as thorns beset the Christian way and tend to choke the development of the fruits of the spirit. But is this the proper interpretation? Is it true that the danger of the Christian lies along these lines? It seems to us that there are nominal Christians who might be beset by such matters, but that the higher thought is that the true Christian, begotten of the holy spirit, is out of sympathy with such things and that they have no place in his heart.

Thus the Apostle declares of such, "Old things are passed away; behold all things are become new" and "The things that I once hated, I now love, and the things that I once loved, I now hate."

A brother in the Lord, who but recently made a full consecration of himself, remarked to me recently, "It seems so strange, Brother Russell, the wonderful change that has come over my life. A year ago I was wildly excited over base ball. It occupied much of my thought and I always attended the games when possible. This year it has no attraction for me whatever. Instead, God's wonderful Plan of Salvation captivates my thought, and every spare hour that I can command I wish to be studying it or fellowshipping with those of like faith. Truly with me, 'Old things have passed away. All things have become new.'"

Hearkening to our Lord's explanation we notice that it is in agreement with this thought—that the thorns are not wicked practices, but "cares of this life and the deceitfulness of riches." Ah, yes! the true Christian whose heart has been renewed by the gracious promises of God's Word and the hopes of a share in the Kingdom with his Lord is in danger of being swamped by the ordinary duties of life—proper enough in themselves to a limited degree. The Lord's Word commands him to be not slothful in business and to make provision for those of his own household, but he is in constant danger of allowing these things to crowd his spiritual interests as a New Creature. Instead of curtailing earthly desires, ambitions, business and family responsibilities—minimizing these that he may have the more time or money or both to expand in the Divine service, he is apt to allow the matter to go the other way, to give too great heed to those things and to "provide more than things needful and decent."

Pride, ambition for self and for family, love of money and the pursuit of it, and the award which this pursuit brings and the hindrances to spiritual growth and to fruitage in the Lord's service—these are the thorns. Alas, many of God's true saints are thus injured! Those will not be fit for the Kingdom. They will miss the Great Prize. They will suffer the great loss, whatever may be the blessings and whatever they may attain to in God's providence by coming up through great tribulation.

The thorny ground, of course, cannot cast out its own throns and herein the parable is defective. The Lord's explanation shows this and you and I and all Christians are exhorted of the Lord to keep ourselves in the love of God, to cast out of us thorny influences and to bring forth much fruit. If, then, we find that our hearts are infested with the cares of this life and with the pursuit of earthly riches, let us at once cast out these thorns that our hearts may bring forth the fruitage, in harmony with the intimation of our Master to bring forth the good seed.

Thirty, Sixty and an Hundred Fold.

Some good-ground hearers will be found. God foreknew this and hence prepared this Gospel Age and all of its sowing for the sake of these who bring forth good results. Ours will be a blessed condition if we shall have but thirty fold; still more blessed if we bring forth sixty fold; and yet more blessed if the results shall be an hundred fold. While the soil cannot change itself, yet we as New Creatures have the determining of the condition of the soil of our own hearts. The more fully we are submitted to the Divine Will, the more fully we are dead to self and the world, the more abundant will be the crop, the fruitage, which we will yield to the Master's sowing.

It should be our ambition every day to attain to that condition of fullest harmony with our Lord which would yield the hundred-fold results in us, in return for the exceeding great and precious promises which constitute the seed. Not alone will the Master be best pleased with the largest fruitage, but we ourselves will be most pleased with this result, both in the present time and in the future. The more fully, the more heartily we surrender ourselves to the influences of the good seed of the Kingdom, the more we allow these Divine promises to work in us to will and to do the heavenly Father's good pleasure, the greater will be our own satisfaction and joy, both now and by and by.

The Apostle speaks of differences in the future glory of the Church, saying, "As star differeth from star in glory, so also will be the Resurrection of the Church." All of the faithful ones will receive a blessing and hear the Master's "Well done, good and faithful servant., Enter into the joy of your Lord." Nevertheless those who have been most earnest, most zealous, most devoted, and who yield a hundred fold, according to this parable, will shine the most brightly in the Kingdom, will be the nearer to the Master in his Throne.

A similar thought is suggested by our Lord in the parable of the pounds; for while all who used their pounds faithfully were welcomed as good and faithful servants and entered into the joys of their Lord, nevertheless the one who had gained the ten pounds got the greatest blessing, as expressed in our Lord's words, "Have dominion over ten Cities." So then, dear friends, let us realize that every word, every act, every thought, has to do with our present and our future nearness to the Lord. Let us cast out the cares of this life and the deceitfulness of riches, and let us overcome the spirit of the world, the spirit of indifference, and let us be so enthused with the Gospel of the Kingdom that we will brinng forth much fruit. "Herein is your Father glorified."

TRIBUNE APPRECIATIONS.

Harrisonburg, Va., Oct 31.

Editors National Labor Tribune:

We enjoy reading Bro. Russell's sermons as printed in your paper and do not want to be without it. Yours truly.

WM. F. KRUEGER,
H. G. DAVIS.

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The following new subscribers were received this week from our friends:

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The Harem Tax.

"The Turks pay a harem tax of $15,000,000 a year. They don't mind it, either In fact, they are exceeding proud of it," The speaker, a suffragette, bit her lip to conceal a smile.

"Yes," she continued, the maintenance of the Sultan's harem costs $15,000,000 and the people pay up gladly. They love to think that no place in the world does such a harem as their ruler's exist. I visited the place in the spring. There are 300 odalisques. Each odalisque has the title of princess. She has a staff of ten servants, a motor car, two carriages, four horses and an allowance of $100 a week for sweetmeats and cigarettes. Every Turk in the Kingdom desires—as we desire to see our sons made president—to see his daughter made an odalisque. If the odalisque becomes a favorite she doesn't forget father and the boys. She sees to it that her family is uplifted to the highest rank. Every year 100 odalisques marry and 100 fresh ones take their place. It is an honor to marry an odalisque. Furthermore, the odalisque brings her husband from the Sultan a dower of $50,000."—New York Press.

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To Whom It May Concern:

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In January, 1908, the Douglas Company transferred 25 cases (600 pairs) per day of $3.50 shoes from their No. 1 to their No. 2 factory and expressed their willingness to accept inferior work, for which they would pay the same wages as paid on their $3.00 shoes.

In June, 1908, they had increased the $3.50 shoes so transferred to 1,800 pairs per day. These shoes were then transferred back to the original No. 1 factory, at which time the wages on their entire $3.50 product, amounting to between 6,000 and 7,000 pairs per day, were placed under this No: 2 or reduced scale of wages, thus establishinng a condition wherein no transfer had taken place, which justifies us in the conclusion that the transfer of shoes was for the purpose of securing a reduced labor cost, contrary to the arbitration method in vogue between the Douglas Company and the Boot and Shoe Workers' Union for the previous nine years.

We contended that this method of securing reduced wages was inconsistent with collective bargaining and we assert, contrary to our arbitration contract with the company. The company, sustained by the Massachusetts State Board of Arbitration, both in their right to transfer and to pay a lower labor cost, we exercised our legal and moral right to discontinue the arbitration contract at its expiration November 1, 1908. We have complied with all the decisions of the State Board of Arbitration and all our obligations under the contract without a stoppage of work in any department during ten months of disagreement as to the right of the company to transfer and to impose a new scale of wages without the consent of the Union.

Hereafter the Douglas shoes will not bear the Union Stamp of the Boot & Shoe Workers' Union. Please bear in mind that no shoe is Union made unless it bears a plain and distinct impression of the Union Stamp.

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BOOT AND SHOE WORKERS' UNION,
By John F. Tobin, General President,
246 Summer St., Boston, Mass.

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THE AIM, THE OBJECT OF THE GOSPEL.

LOVE THE FULFILLMENT OF THE LAW.

EVIL RESULTS FROM THE OVERLOOKING OF THIS FACT.

Fostoria, O., Nov. 15.—Pastor C. T. Russell of Pittsburg, Pa., preached twice here today in the Opera House to large and intelligent audiences. We report one of his discourses from the text, "Now the end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling." (1 Tim. 1: 5, 6.) He said:

In our text and in other passages of the New Testament the translators have used the word charity instead of the word love, whereas usage today gives a slightly different signification to the word charity. Let no one therefore think that the Apostle meant the end of the commandment is charity in the sense of benevolent alms-giving, but understand the text as we have quoted it, "The end of the commandment is love." Rightly understood and thoroughly accepted and acted upon our text may prove to be one of the most helpful in the Bible to the Lord's consecrated people. If we were called upon to shoot at a mark it would be important to us to be rightly informed as to what object constituted the mark. If we were to run a race for a prize it would be very important for us to know the route, the conditions and what would constitute the end of the race, the mark which we must reach in order to be declared winners. God reveals to us in the Bible that he is now selecting a special class, a "little flock," a "peculiar people," to be associated with the Redeemer in the glories and work of the Millennial Age.

He points us to the world of mankind, declaring that "the whole world lieth in the wicked one" and that the God of this world has blinded their minds through ignorance and superstition and sinful tendencies and that God has arranged the thousand years of Christ's Millennial Kingdom for the opening of those blinded eyes and the uplifting of mankind out of present sin and degradation and death conditions. He tells us that the Millennium will be "Times of Restitution of all things, which God hath spoken by the mouth of all the holy Prophets since the world began," (Rev. 20: 6; Acts 3: 19-21), and that the light of that glorious Epoch will be so clear that "the wayfaring man need not err" and that only the willingly disobedient, resistors of God's grace, will fail to profit by the opportunity and be destroyed in the Second Death. (Acts 3: 23.) He tells us that the work of this Gospel Age is to select the "little flock," the "royal priesthood," who, with the Redeemer, will administer to mankind the blessings of that Golden Age.

But while we are rejoicing in these privileges and hearkening to the Master's words, "Blessed are your eyes, for they see, and your ears, for they hear," we are definitely informed that our election and selection for these great honors and privileges of service are not arbitrary. We are admonished that God has established certain standards of fitness for those who aspire to this "high calling," this "heavenly calling."

We are advised that there is a "mark," a standard by which we all are to be tested, and that only those who stand the tests will "make their calling and their election sure." (2 Pet. 1: 10.) All of this class, awake to their privilege, should seek with earnestness to know all that the Lord has declared respecting the terms and conditions upon which they will be counted "overcomers of the world," counted worthy to sit with their Lord in his throne and with him to judge the world—bring to the world the favorable opportunities of knowledge and obedience which will constitute its trial, test or judgment—"God hath appointed a day in which to judge the world." (Acts 17: 31.) And "Know ye not that the saints shall judge the world?"—1 Cor. 6: 2.

"The Law Was Pedagogue."

The Bible shows us that while God created our first parents in his own image and likeness, perfect, he allowed them the exercise of their free will, with the result that a terrible degradation speedily ensued, which culminated with the flood. But we cannot stop now to note the wisdom, justice and love of our Creator in connection with that catastrophe. That may be our theme on another occasion. We note that after the flood sin and degradation prevailed and that, although God promised Abraham that ultimately the world of mankind would receive Divine blessing through his posterity, nevertheless God permitted the children of Abraham, Isaac and Jacob, to pass into the degradation of slavery for about two hundred years. Then, bringing that humble and somewhat degraded nation out of Egypt into Canaan, by various disciplinary judgments and instructions and chastisements, he developed them so that at the time of the First Advent they were without doubt the most godly nation in the world.

This advancement was due to the Divine favor bestowed upon them—the Law Covenant through Moses, the messages through the Prophets and the disciples and chastisements of the Lord. This St. Paul corroborates, saying, "What advantage hath the Jew? Much every way; chiefly because to them were committed the oracles of God." The same Apostle explains to us that the Law Covenant, with its system of admonitions, threats, rewards and punishments, was "a schoolmaster to bring us (the Jews) to Christ." More correctly translated the Law was a servant to bring the Jews to Christ, the Great Scholmaster, as well as Redeemer.

For more than sixteen centuries that Law Covenant, as a pedagogue-servant, was bringing forward the chosen nation, preparing them for the great offer, the "high calling" of this Gospel Age. They were a house of servants, but were to be offered adoption by God into the family of sons. Thus we read, "Moses verily was faithful as a servant over all of his house (of servants); but Christ as a Son (is faithful) over all his house (of Sons.") This agrees with the statement of St. John and St. Peter, "He came to his own (people) and his own (nation) received him not (they crucified him); but to as many as received him (a remnant), to these gave he liberty (privilege, opportunity) to become sons of God—even to them that believe in his name and who (at Pentecost and subsequently) were begotten (by the holy spirit), not of corruptible seed, but of incorruptible."—John 1: 11-13; 1 Pet. 1: 23.

One Is Your Master, Even Christ.

Thus we see that the Law Covenant, as a servant, brought the Jews to the Great Master or Teacher, like unto Moses, but greater than Moses. But the great mass refused to enter the schoolroom, refused to be taught of him, preferred the wisdom of this world to that which cometh from above., Only Israelites indeed, in whom was no guile (the honest-hearted), were properly ready for Messiah and his schoolroom of instruction and preparation for the Kingdom. The Apostles and early Christians, entering this School "endured a great fight of affliction, partly whilst made a gazing stock both by reproaches and afflictions and partly by becoming companions of those who were so used."—Heb. 20: 32, 33.

These experiences were their lessons, their tests, by which the Lord determined the sincerity of their professions of full consecration to him and to the doing of his will and their full readiness to learn obedience to the Divine will to the very last degree. The Apostle points out that these lessons in the School of Christ are not chastisements for sin, but lessons intended to develop the fruits and graces of the holy spirit. He tells us that our Redeemer, in whom was no sin and no guile, took these same lessons in obedience at the cost of suffering, self-denial; that "He learned obedience by the things which he suffered," and being proved perfect he became the Author of Eternal Salvation to all those who obey him. It is in accord with this that the Apostle urges us all, who have entered the School of Christ, saying, "Consider him who endured such contradiction of sinners against himself, lest ye should be weary and faint in your minds."

Addressing, then, specially such as have entered the School of Christ by a full consecration of themselves to the Lord, even to death, we ask, What are the lessons to be learned in this School and why are they so necessary to us now, while the world in general is left without this special instruction? We answer the latter question first: if we are to be the judges, the kings and priests, the teachers of the world of mankind in the future, it is very obvious that we ourselves need to learn the lessons which we would impart to others.

The human will, being free, requires instruction, nay, a thorough education and establishment in righteousness. God could, indeed, immediately give us perfect bodies without blemish, but this would not insure our perfection of character, for was not Satan perfect when he allowed pride and ambition to gain control? Were not those angels who kept not their first estate perfect? Was not Adam perfect? We see, then, that the will requires training, discipline, in order to crystalize character, so as to determine whether with full opportunity it will love righteousness or whether it will love sin or any measure thereof. The Lord's requirement of those who would be granted life eternal is that they must love righteousness and hate iniquity. Hence we may say that all of our experience in the present time are to illustrate to us these two points—righteousness and unrighteousness, and to give us opportunity of testing along these lines and these repeatedly, to the intent that we may ultimately reach in our hearts absolute fixity of purpose for the right and against the wrong at any cost.

The Master of this School is its Exemplar. Was he not tempted in all these points in which we as New Creatures are being tested, tried? We have this difference—that he as a New Creature had a perfect body in which to exercise himself, while we as fallen creatures have imperfect bodies. But this, our disadvantage, is fully compensated by the Divine arrangement called justification by Faith, under the operation of which the thought, the intent of the heart, is accepted of God and the unintentional shortcomings are not reckoned to us, but counted as offset in our Redeemer's sacrifice.

The Mark of the Prize.

The Apostle speaks of "the mark of the prize of our High Calling in Christ Jesus." It is surely true that a great prize is offered to those who are now called according to the Divine purpose during this Gospel Age and it is equally true that there must be, there is, a mark of character development, nothing short of which would be acceptable to our Heavenly Father and bring to us the great reward promised to the overcomers who are to sit with the Lord Jesus in his Throne of Glory, as members of his bride class. What this mark or standard of character is the Scriptures set before us in various terms, each of which carries its own force (meaning), but all of which seem to be necessary to give us a thorough understanding of the matter. We are told that we are to be "more than conquerors," through the merit and aid of our Lord. We are told that such shall share in the First Resurrection as the blessed and holy and shall subsequently be presented blameless before him in love.

St. Peter gives the same exhortation, saying, "Be diligent that ye may be found of him in peace, without spot and blameless." (2 Pet. 3: 14.) He exhorts the adding of the graces of the spirit, saying, "If ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ." (2 Pet. 1: 10, 11.) St. Paul gives us a most comprehensive statement of what will be required of those who will be accounted worthy of a share in the glorified elect Church. He assures us that God has predestinated, fixed in advance, unalterably, that only by becoming character copies of his Son can we hope to be sharers with him in his Kingdom glory, honor and immortality.—Rom. 8: 29.

Amongst the lessons given us in the School of Christ are some which instruct us respecting our mortal bodies; that Sin must not be allowed to reign in them, but must be fought and overcome. Others tell us that we should "cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the reverence of the Lord." (2 Cor. 7: 1.) Others tell us that only the pure in heart shall see God; that only the meek shall inherit the earth; that only the peacemakers shall be called the children of God; that blessed and holy will all those be who have part in the First Resurrection; that only by suffering with Christ can we hope to reign with him; that only if we become dead with him (dead to the world and its interests) can we hope to live with him as New Creatures beyond the veil in the heavenly state.

While the ten commandments, given the typical Israelites at Mt. Sinai, are not upon us directly we are assured that they expressed but imperfectly the high standard of righteousness, which the Lord will require of all who shall be of the elect Church. Our Master laid emphasis upon the fact that the spiritual significance of those ten commandments is briefly comprehended in the word love; that primarily we must love God with all our heart, mind, being, soul, strength; and that secondarily we must love our neighbor as ourself; otherwise we could not have Divine approval. On the other hand we are assured that we are not being judged according to the flesh, with its hereditary weaknesses and blemishes, but according to the spirit and the new mind, with which we have been begotten by the message of God's grace. We are sure that the Lord looks upon the heart.

"Blessed Are the Pure In Heart."

When the Lord looks upon our hearts, our wills, our real intentions, and tests these this is our judgment, our test, our trial. We may have thought ourselves pure in heart long ago and the Lord may have seen in us a considerable degree of purity, but the moats and the beams unseen to us in our examination of ourselves are all open before him with whom we have to do. It is for the Lord to instruct us and to show us our blemishes and impurities of heart, and this he does in the various experiences of life, permitting us to fall into divers trials and difficulties. If we were very self-righteous and very self-satisfied it might require the more severe experiences to show us our weaknesses, our faults. The Apostle urges that as children of God we should not faint when we are reproved of him—when he shows us our faults. On the contrary we should hasten to repair them that, with the Psalmist, we may say, "Purge me as hyssop. Search me, and if there be any evil purge me and lead me into the way everlasting." This is the sentiment of the Body of Christ, the Elect Church, of all who will make their calling and election sure.

No wonder the Apostle says that we should give diligence that we may be found of the Lord in peace, without spot and blameless. Oh! what a heart searching these consecrated, spirit-begotten followers of Jesus should continually have looking for their own faults, rather than for the faults of others, praying to the Lord to show them their faults and striving, as they find them, to correct them, to eliminate them thoroughly from the mind, the will, and, as far as possible, from the flesh.

The End of the Commandment.

As we survey all the injunctions and exhortations of the Lord's Word and seek to apply them all, it is well that we should thoroughly understand what our text declares, namely, What is the end or object of the Divine Command? Summed as nearly as possible in a word, What doth the Lord require of us? The answer is, "As he who called you is holy, be ye also holy." Ah! but what is it to be whole or holy, without blemish, without spot as respects our hearts? Our text answers, "The end of the commandment is love"—to have love for God and for our fellows; perfect love is what our heavenly Father desires to see in us. All the commandments and directions and exhortations of the Divine Word and all the experiences and disciplines of life in the School of Christ are designed to bring us to this happy condition of perfect love.

But our thoughts as New Creatures must all, to some extent, pass through the eyes of our human understanding, and these are often befogged. Many of us seem to find it very difficult to determine what perfect love is, what purity of heart it is to be spotless, blameless, irreproachable in heart before the Lord. We may think that we have attained to perfect love before we have really reached that glorious state, and it is a part of our Great Teacher's duty to us to instruct, to show us our blemishes, to the intent that we may put them away, one by one, until gradually, through his grace covering inherited defects and his instruction correcting our heart condition, we may be passed upon as worthy of joint-heirship with him in his Kingdom.

Turned Aside Unto Jangling.

The Apostle's intimation is that we may be at the mark and possess the pure love which God seeks in us, but that this may not yet be fixed in us as a principle and characteristic, and hence the Lord permits various trials and testings, so as to develop this heart purity into a fixed trait of character, to crystalize it. But if the trials which he permits be not rightly received; if they produce a wrong spirit, they are but proving that we are not fit for the Kingdom—not such as he desires to glorify with his Son. The Apostle in our text shows how these trials affect those who are not fixed, established, saying that it swerves them and leads them into various janglings, etc., because they desire to be teachers, whereas their swerving from the love standard proves that they themselves have much yet to learn before posing as teachers of anybody.

This jangling may be merely the "contentions" which he elsewhere marks as an indication of a wrong spirit. (1 Cor. 1: 11.) Again he speaks of the same class yielding more or less to anger, malice, hatred, envy, strife, back-biting, slandering, etc., works of the flesh and of the Devil. (Col. 3: 8.) In a word, while the Lords people are to earnestly contend for the faith once delivered to the saints, they are not to do so in a contentious spirit, but to avoid contentions and strivings as being unprofitable and vain.. Their heart condition is to know nothing of anger or strife. Whatever there is in any degree related to this wrong condition is that much more that is foreign to and a deadly foe of love.

How earnestly, therefore, all of the Lord's people should be in their prayers, and in their endeavors to purify their hearts, praying, Search me, O Lord, if there be any wicked way in me. Try me; purge me and lead me in the way everlasting, the way acceptable to thee, the way marked by the footsteps of our Redeemer. Alas! how many that have named the name of Christ seem not anxious to ascertain their own faults, seem blinded and aroused to hatred by the efforts of any who seek to help them out of their difficulties. Very evidently only those who love righteousness and who hate iniquity will earnestly seek the Lord for deliverance and for that purity of heart which will make them fully acceptable to the Beloved.

A Pure Heart. A Good Conscience.

Our text defines this standard of love: "The end of the commandment is love out of a pure heart and of a good conscience and of faith unfeigned." There is no room for misunderstanding here. The pure heart is wholly devoid of everything opposed to love. It has a hatred, not of liars, but of the lies; not of slanderers, but of the slanders; not of evil-speakers, but of the evil-speaking; not of the contentious, but of the contentions. And of course one who has this purity of heart in which love has full control will guard his every thought and word and act, that he may keep his body in subjection, that the will of God may be done in him perfectly. And if inadvertently he finds that he has violated these principles he must have that good conscience which would be even more ready to condemn the wrong in himself than in another, and, led by it, he must hasten to make good the wrong to the best of his ability.

Such, nevertheless, will undoubtedly find themselves evil-spoken of even as did the Master and the Apostles, and if he does not have the unfeigned faith in God, he may be tempted not to rectify the wrongs, the injustice done. Faith in the Lord, therefore, in combination with a tender conscience and pure heart necessary to the appreciation of love, is the end, the fulfilment, of the Divine commands.

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Editors National Labor Tribune

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L. C. WORK

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ACCEPTABLE THANKS-GIVING.

"WHAT SHALL I RENDER UNTO THE LORD?"

"I WILL PAY MY VOWS UNTO THE LORD."

Pottsville, Pa., Nov. 22.—Pastor C. T. Russell, of Pittsburg, Pa., preached here twice today. He had attentive hearing and large audiences of our most intelligent people. We report his Thanksgiving Discourse, from the text, "What shall I render unto the Lord for all his benefits unto me? I will take the cup of salvation and call upon the name of the Lord . . I will offer to thee the sacrifice of thanksgiving, and will call upon the name of Jehovah. I will pay my vows unto the Lord, now, in the presence of all of his people." (Psalm 116: 12, 13, 17. 18.) He said:

"Give me a thankful heart, from every murmur free," writes the poet and surely he depicts a most desirable condition of mind. of heart! Whether in prosperity or in adversity the thankful heart finds cause for rejoicing. But there is no joy for the unthankful, either in riches or in poverty. However, gratitude and its expression, thankfulness, cannot be manifested at will. Certain valuable ingredients must first be secured. The world of mankind is not naturally in a grateful or thankful attitude and much of the so-called thanksgiving of this season and other times is perfunctory and not genuine. The Lord, who looketh upon the heart, is not deceived by outward forms, ceremonies and words. What you and I and all Christians, therefore, should seek is that true happiness, gratitude, thankfulness, which means joy to our own hearts and the Divine approval and blessing.

Does some one inquire why genuine thankfulness is not frequently found nor easily acquired? We reply that there are two causes, which are briefly summed up by the Apostle in his declaration that humanity is now under the "reign of Sin and Death." The power of Sin (inherited) impels mankind toward pride, vain-glory, selfish ambitions and other hurtful lusts. The gratification of these brings disappointment, sorrow, pain, while the resistance of them breeds discontent, the very opposite of thanksgiving. The power of death working in us manifests itself in our mental, moral and physical weakness and decreptitude, all of which tend toward murmurings and dissatisfaction and are opposed to thankfulness.

The inspired Apostle, summing up the matter, declares, "The whole creation groaneth and travaileth in pain together.", (Rom. 8: 22.) Can we expect a groaning and travailing creation to be grateful, appreciative, thankful? Surely not. It should not surprise us, then, and surely does not surprise the Lord, that the vast majority of mankind are, particularly in our day of discontent, quite unthankful, irrespective of public thanksgiving days, and I remind you that this is in full accord with what the Apostle describes and emphasizes as being a significant figure of our day, at the close of the Gospel Age. at the dawning of the Millennial Age. He says, "In the last days perilous times shall come, for they shall be lovers of their own selves, covetous, boasters, proud, slanderers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof."—2 Tim. 3: 1-5.

The Secret of Unthankfulness.

What is the secret of thankfulness and how may we attain to it and increase it? We answer that the secret is knowledge—not, however, the wisdom of this world, for apparently it is the increase of knowledge in our day that has led up to the unthankful and unholy attitude of mind which the Apostle so forcefully foretold in his prophecy just quoted. Our great-grandfathers, with less knowledge than we, had more moderate ambitions and did not generally look upon the present life and its rewards as the goal of their ambitions. True, in every age there have been stoical philosophers. But they, as exceptions, merely prove the rule. Few of large experience and careful thought will deny that we are living, not only in the world's period of greatest prosperity, but also in the period of its greatest discontent, and that both the prosperity and the discontent are traceable to our general increase in knowledge. Not alone is discontent and anxious care written upon the face of the masses, but it is evidenced by the records of suicide, which are increasing the world over at an alarming rate.

Does some one suggest that these are signs of increasing mental weakness? We reply, Yes, but the mental weakness is largely attributable to the prevalent spirit of selfishness and ambition, which desires more than it can grasp, or grasp more than it can endure. Then comes envy of others, a souring of disposition with suspicions often wrong, and next comes moodiness or sulkiness, next despair. and then balance of judgment gives way.

The Apostle James gives us an appalling picture of nominal Christianity saying, "From whence come bustlings and controversies among you? Come they not hence even of your desires that war in your members? Ye desire and possess not: ye envy and desire to have and cannot obtain: ye dispute and battle, yet ye have not (satisfaction) because ye ask not: ye ask and receive not, because ye ask amiss, that ye may consume that upon which your selfish desires would feed."—James 4: 1-3.

From this it is evident that not only the world is not in a properly thankful attitude of heart, but neither is the nominal Christian. The unthankful condition in every case is attributale to the fact that the lusts, the desires of the fallen flesh, are so twisted and warped as to be out of accord with not only the Divine Purposes, but out of accord with everything—insatiable.

Thankfulness—Its Secret Springs.

Thankfulness springs from a full submission to the Divine will and is attainable through the wisdom that cometh from above. This heavenly wisdom or knowledge of the Divine character and purpose is not granted to all mankind. Rather mankind in general are so out of tune, out of harmony with the Lord and his wise and gracious purposes, and present conditions in the world so misrepresent the Divine Character and Plan that none can know the mind of the Lord, the purpose of the Lord, except those who receive of his holy spirit; and none can receive of the holy spirit except through a full consecration to the Divine will; and none can make this consecration except he have first a justifying faith in the Redeemer; and no one is prepared to accept this gift of God, Justification by Faith, except the humble-minded and broken-hearted.

Thus we have traced backward the Divinely appointed steps which have been taken by all of those who have attained to true thankfulness of heart. And the same steps must be taken by all others who would reach this thankful, joyful condition wherein we rejoice. We commend it to all ,even though we well know from experience and the Divine Word that few will have the humility and faith to take these steps. This thankful condition, possible only to the Lord's consecrated ones, is reached by the path already described, which the worldly mind knoweth not and the worldly wisdom seeketh not. It is a hidden path. The secret of the thankfulness lies in the changed conditions of the heart, and the changed conditions of heart were induced by the fuller knowledge of the Divine Character and arrangement.

The holiest of men and most thankfully inclined naturally would not be thankful therefor unless they knew of the Divine promise that it would work out ultimately a blessing, unless they realized that such experiences were disciplinary, intended to fit and prepare them for the work of the future. The privilege of thus seeing behind the scenes what the worldly do not see of the Divine purposes is granted only the few of these consecrated ones. The Scriptures declare, "To you it is given to know the mysteries of the Kingdom of God, but to outsiders these things are told in parables and dark sayings." And again, "The secret of the Lord is with them that reverence him, and he will show them his Covenant." He will make them to comprehend something of the length and breadth and height and depth of his great Love and of the Covenant he has made, which includes not only the blessing of the elect Church of this Gospel Age, but also the blessings through them of all the families of the earth during the Millennium. From this standpoint and none other the eyes of faith may see and the obedient heart may accept with graitude and thankfulness whatever Divine Providence may permit.

"What Shall I Render Unto the Lord?"

Only the faithful few by faith and consecration and the enlightment of their understanding are able to realize that "all things are working together for good to them that love God, to the called according to his purpose." These understand that they belong to a specially called-out class and that their calling is in harmony with a great Divine purpose which contemplates the "blessing of all the families of the earth during the Millennium through this 'little flock.'"—Gal. 3: 29.

These see that present conditions in the world are even more unsatisfactory to God than they are to men. They see also that all of these distressing conditions are due to God's permitting mankind to exercise his free will and the misguidance of that free will by the Adversary, because father Adam and mother Eve obeyed him rather than their Creator, and because their children, since deluded by the Adversary, have chosen the evil rather than the good. These see that the Lord is allowing the whole world of mankind to learn a great lesson respecting the exceeding sinfulness of sin and its natural tendency downward to degradation and death, mental, moral and physical. These see that the Divine Purpose as originally expressed to Abraham is that evidently all the families of the earth shall be blessed with a knowledge of Divine goodness and with a full, favorable opportunity of mental, moral and physical uplift out of Sin and Death conditions back to perfection and the image of God, in which the race was originally created and from which it fell through Adam and from which it has been redeemed and is to be restored by Christ. These see that all this will mean, in full accord with the Divine principles of justice and love and man's free agency, that all of mankind who, through the grace of God and assistance of the Millennial Kingdom, still love sin will be ultimately destroyed as wilfully wicked and brutish—"and that without remedy." There will be no redemption and no resurrection for those who go into the Second Death.

What shall these render unto the Lord—these who know him, who love him, who are his spirit-begotten children, who are daily seking to walk in the footsteps of their dear Redeemer and hoping shortly to share in the First Resurrection and the Kingdom of glory—these overflowing with thankfulness and gratitude of heart, irrespective of their share of the woes and trials and disappointments and ailments of this present life? To these, thanks seem quite insufficient. These desire to bring some present to the Lord, something expressive of their gratitude for all his benefits, mercies, forgiveness of sins through the precious blood, adoption through the holy spirit, begetting as New Creatures, precious promises, providential care.

I Will Take the Cup of Salvation.

Through the Prophet the Lord tells us what these can do that will be most pleasing in his sight namely, they can show their thankfulness by accepting heartily, fully, his arrangement—the cup of experience which he sees best for them, the cup which is made incidentally a feature of this Great Salvation of the elect Church. This is the cup which our Lord referred to on the night of his Memorial Supper, saying, "This cup is the blood of the New Covenant shed for many for the remission of sins." It is his cup, it represents his sacrifice. In one sense of the word he drained that cup to its dregs, and yet in another sense of the word he left a share of that cup for all of his followers to partake of, that they might be sharers in the sufferings of Christ and later on be sharers also in his Millennial Kingdom glory.

Mark his words, "Drink ye all of it!" Mark the Apostle's expression to the effect that each faithful follower, each faithful member, fills up his share of the sufferings of Christ. (2 Cor. 1: 5-7.) "For if we suffer with him we shall also reign with him." (2 Tim. 2: 12.) And this is the same cup which our Lord refers to again, saying, "The cup which my Father hath prepared for me, shall I not drink it?" John 18: 11.) It is the same cup which he also mentioned to bis disciples as necessary for them to partake of when two of them asked that they might sit next to him in the Throne, on his right hand and on his left hand in the Millennial Kingdom. He answered, "Ye know not what ye ask. Are ye able to drink of the cup that I drink of?"—Mark 10: 38.)

Note now our text, which represents all the faithful, consecrated, thankful hearts as saying, "I will take the cup of salvation and call upon the name of the Lord." I will accept this wonderful salvation now proffered with the sufferings and self-denials incidental to it, calling upon the name of the Lord for the needed assistance and grace to accept all the experiences, trials, testings, etc., which his wise and loving providence shall permit, relying upon his promise for "grace sufficient for every time of need."

The Sacrifice of Thanksgiving.

Amongst the sacrifices of olden time were some which represented contrition and the penalty of Sin, and others which represented thanksgiving and praise. The antitype of this latter kind of sacrifice is described by the Apostle as the sacrifice of our lips—our prayers, our testimonies to God's goodness, our commendations of him and his grace to others. These sacrifices of thanksgiving are not merely for a moment or a day, but are continually offered before the Lord upon the golden altar of Divine service, made acceptable through our dear Redeemer. This is the incense offering which should proceed daily to the Most Holy from every member of the Royal Priesthood. The thankfulness and joy of those who are in this happy condition of relationship to God through Christ is well expressed by the poet in the words,

"What though my joys and comfort die!
The Lord my Saviour liveth;
What though the darkness gather round!
Songs in the night he giveth."

"I Will Pay My Vows."

All who are of this class; all who have entered into this condition of gratitude and thankfulness and precious relationship to God through Christ first entered into vows with him. Their Covenant with the Lord may be spoken of from the standpoint of one comprehensive vow which covers every interest of life, all being sacrificed to the Will of the Lord; or, from another standpoint, this vow might be considered as many vows: for instance, our abrogation of Sin and determination to live godly might be considered as one vow. The consecration of our time to the Lord's service might be considered as another. The consecration of our various talents migh be considered as another vow, and each additional talent discovered or gained might be surrendered to the Lord by a fresh vow of consecration.

Getting farther along the discovering that our words are as important as our deeds, our vows to the Lord might specify that we would endeavor to use great carefulness and scrutiny that no word of ours should bring dishonor to his cause or injury to our enemies; that ye will speak evil of no man; that to us back-biting and slandering should be considered works of the flesh and of the Devil and should be strictly opposed. Later on, as the eyes of our understanding open more widely, we might see more clearly what the Scriptures set forth, namely, that in the heart, in the mind, are the springs of our words and conduct, so that if our hearts were thoroughly pure all of our actions would be right, so far as intention could be in a generous spirit, so far as our motives could control them.

From this standpoint it would be appropriate for us to pray with the Prophet, "Lord, set a guard upon our lips, that we sin not with our mouth." And it would be appropriate for us to heed the admonition of our Lord, "Keep thy heart diligently, for out of it are the issues of life." And it would be appropriate for us with increased knowledge on this subject that, with his assistance, and as the Apostle urges, we should seek to "bring every thought into captivity to the will of God in Christ."—2 Cor. 10: 5.

We have considered some of these vows of consecration, all of which are symbolized in our baptismal vow. But our text suggests something more than merely the making of the vow. Let us give heed to this. "I will pay my vows unto the Lord, now (promptly), in the presence of all his people." The world may not understand what we are doing aud may even think of us as foolishly overparticular and sneer at us as being sanctimonious and perhaps call us hypocrites; but nevertheless we are to proceed hourly, daily, year in and year out, paying our vows to the Lord in the presence of his people. Yes, "those of like precious faith" and hope will know aud appreciate and sympathize with each other, "Even though the world knoweth us not, even as it knew him not." We remind all who have made these consecration vows to the Lord that they come under special responsibilities, and the light and knowledge which have come to them by the Lord's favor have been based upon those consecration vows and will be lost if the vows be not kept.

"The secret of the Lord is with them that reverence him, and he will show them his covenants." But this signifies not merely the reverence which led us to make the vow, but a maintenance of the same spirit which would be continually on the alert concerning it, if we would abide in the Father's love, in the Father's favor. Let us remember also the Scriptural declaration that it would have been better for us not to have vowed than to have vowed and then been careless of its fulfillment, because to us under those circumstances would properly come the greater responsibility or condemnation.

But as the Apostle says, so, I trust, it is true of you, dear friends, "We are not of those who draw back unto perdition, destruction." Having tasted of God's good favors we love them so that we want more and more of them and are longing and hoping for the glorious consummation of all of our hopes by a share in the First Resurrection, in which assuredly all the faiuthful ones of the class described will have a share, because their thankfulness, their gratitude, will lead them from grace to grace and from glory to glory, and they will esteem it a privilege to pay their vows and to be such as the Father will delight to honor.

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It gives me pleasure to add one more to your list of subscribers and to in this way help to spread the good news that our dear Pastor Russell has in your paper each week. May the good work continue to go on and I am truly thankful to you for publishing Bro. Russell's sermons. Yours truly,

WILLIAM R. SAVAGE.

East London, South Africa, Oct. 19.
Editors National Labor Tribune:

Kindly mail me a sample copy of The Tribune and quote me your rate of subscription on same with postage to this country and oblige., Yours very truly,

F. W. ESSENWEIN.

Manchester, Nov. 21.
Editors National Labor Tribune:

I do certainly appreciate the pains you take in printing Bro. Russell's sermons from week to week and would be glad to help give it ten times the circulation if I could. Yours for the spread of the truth.

W. C. FLINN.

WOMEN VOTERS.

Rev. Anna H. Shaw, president of the National American Woman Suffrage Association, accompanied by Miss Laura A. Gregg, a well known public speaker, Miss Ray Costelloe and Miss Elinor Rendell, two enthusiastic and beautiful young English suffragettes, were in Denver November 3, for the purpose of seeing women vote at a national election.

The Denver Post sent the party from polling place to polling place in a huge automobile, and they witnessed many an interesting sight. At one place where a nervous man figgeted uneasily in the line of waiting voters, a woman ahead of him courteously exchanged her place for his. At another, a colored woman, who could not read, asked for help in marking her ballot. There was no laughing or chaffing, no flippant remark, but the assistance was given gravely and in good faith. In another polling place they saw the oldest woman voter in the city, Mrs. Richard Sophris, aged 97, walk proudly in with head erect and give her name in a clear voice. In one of the most fashionable precincts where women comprise 55 per cent of the total registration, one of the judges said, "The women always turn in a heavy vote here and we have no trouble trying to get them to do it. They come early, as a rule, and they have their own ideas about what they are doing."

Governor-elect Shafroth of Colorado, has been a staunch woman suffragist for years, and the women rejoice at his election, as they do in that Judge Lindsey, who ran on an independent ticket and is said to have been elected by the votes of women.

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The following new subscribers were received this week from our friends:

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The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present.

J. James Tissot.

Within the last few years, Americans havo become familiar with the art work of J. James Tissot, whose remarkable series of paintings of the Holy Land and its people have won him world-wide fame and placed him in the very front rank of the painters of Oriental life. It is the purpose of the Tribune to make its readers better acquainted with the art of this great master, who stands today without a rival as a pictorial interpreter of the people and events of Old or New Testament times.

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We wish to call the attention of our friends to the date on the pink sticker on this page., and if it calls for renewal of subscription, we would be pleased to hear from them with same.

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ST. PAUL NOT ASHAMED.

THE GOSPEL HE PREACHED NOT CONTEMPTIBLE.

"WORTHY OF ALL ACCEPTATION."

St. Paul, Minn., Nov. 29.—Pastor C. T. Russell, of Pittsburg, Pa., preached here twice today to large audiences in Metropolitan Opera House. We report one of his discourses, from the text. "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation unto every one that believeth." (Rom. 1: 16.) He said:

The fact that your noble city was named after the Prince of the Apostles suggests to me that on this occasion I should speak to you of the Gospel which St. Paul preached and of which he declared that he was not ashamed. But I remind you also that St. Paul's writings constitute more than one-half of the New Testament. I remind you that he declares, "I have not shunned to declare unto you the whole counsel of God." (Acts 20: 27.) Yet what do we find? This. That the Gospel of which he was not ashamed contains no reference whatever to eternal torment. We are thus assured that that Doctrine is not a part of the "counsel of God;" that, on the contrary, it is part of what St. Paul designates "The Doctrines of Demons." (1 Tim. 4: 1.) It constitutes a part of the gross error which he intimated would be engrafted upon the true Gospel of Christ, so as to pervert it and make of it another Gospel, of which every one of heart and sense is ashamed.

Did not St. Paul foretell a great falling away from the faith, from the Truth? Did he not forewarn us that we should hold fast and "Contend earnestly for the faith once delivered unto the saints?" (Jude 3.) Was his teachings not thus in harmony with our Lord's teaching? For instance, as represented in the parable of the Wheat and the Tares and the fact that after himself and the Apostles had sown the good seed, the enemy, Satan, came and overlowed the wheat field with errors, of which the Doctrine of eternal torment is the most Satanic? Did not our Lord represent the same thought again in the parable of the Leaven, when, after representing the Truth by the meal, he declares that a woman (a church) mingled with the meal leaven, until the whole mass was leavened.

The result would be complete sourness, utter corruption, were it not that the Lord very graciously is about to put this great baking of the Age in the fiery oven of a "Time of trouble such as never was since there was a nation." That fire is not intended to destroy the meal, but intended to arrest the corrupting power of the leaven and to hinder the utter corruption which would result. That fire of trouble, which is shortly and swiftly coming upon Christendom will be upon us in the fury of anarchy within a few years, as the Scriptures show. Indeed, the fire is already kindled and everywhere, both in the Church and in the world, a spirit of bitterness, discontent and friction is manifest. Evil-speaking and evil-surmisings and selfish ambitions are the kindlings. Also that God's consecrated people are not awake to the situation and guarding their own hearts, as well as promoting peace to the extent of their ability amongst their neighbors!

St. Paul's Doctrine of Election.

"All," says one, "Brother Russell, St. Paul's writings logically lead up to the Doctrine of eternal torment. Is he not one of the chief exponents of the Doctrine of Election: and if there is an elect class, are not all others non-elect; and does not this signify that they are lost; and does not lost signify eternal torment; and does not that great Apostle teach these Doctrines?" True, my dear Brother, that great Apostle taught the Doctrine, the whole counsel of God, more completely than did any of the others, more completely than did our Lord himself.

The latter explained that he could not teach the deeper spiritual things to the disciples, because they were still natural men. The holy spirit had not yet come upon them and given them special powers of spiritual perception. Unable thus to teach the "deep things" of God, our Lord foretold that after his glorification he would send the Pentecostal blessing which should bring to the minds of his followers what he had already spoken and open up these and give them understanding and show them things to come. He contented himself with performing physical healings, which, under the spirit's guidance, would yield symbolic lessons in respect to future Millennial blessings, healing of the soul, etc. And his Doctrines he put forth in parables and dark sayings, which were but slightly comprehended even by his disciples, to whom he expounded them until after Pentecost. It was for this reason that he declared to his disciples, "Greater things than these shall ye do, because I go to my Father." The greater things which his disciples might do include the opening of the eyes of the understanding and the unstopping of the ears of the hearts of the Lord's people, the binding up of broken hearts and the explanation of the deep things of God—His Election, his Free Grace, his Justice, Wisdom, Love and Power. It was to bear these very messages to the Church that St. Paul was designated "God's chosen vessel." How faithfully he performed the service we all are witnesses; and I remind you again that he bore not a single message to us respecting an eternity of torment for any member of our race.

It is true that the Apostle preached the Doctrine of Election. So did our Lord Jesus, when he said that the way to the Kingdom is a narrow one and "Few there be that find it." Our Lord also spoke of the "elect" and the "very elect," and so did all of the Apostles, as well as St. Paul; but to St. Paul was committed the honorable service of making the subject explicit to us; yet not so clear that the world can understand it. Nor can the casual Christian understand it, with his heart overcharged with the "cares of this life and the deceitfulness of riches," (Matt. 13: 22.) It is a mistake to suppose that because God is electing a Church, and because all others of the church are non-elect that therefore they are damned or condemned to an eternity of torture. There is no Scripture to this effect, but to the contrary. This perversion of the Gospel of Christ came to us, not from our Lord and the Apostles, but from the dark ages, after the falling away from the true faith had occurred.

On the contrary the Apostle and all the Scriptures declare that the elect are chosen of God now for a special purpose hereafter: and that that purpose is that all the families of the earth shall be blessed through these, as the Body of Christ, the Bride of Christ, glorified with him. Mark how the Apostle states this, saying, "The whole creation groaneth and travaileth in pain together until now . . . waiting for the manifestation of the sons of God." (Rom. 6: 22.) The "elect" are the sons of God, and creation's groaning is not in a far-off place of torture, but in its conflict of Sin and Death condition, while going down into the tomb, the great prison-house.

Creation, as the Apostle declares, must wait until the sons of God shall be manifested. They are yet manifested. The work of Justification and Sanctification and schooling and chiseling, polishing, preparing, this elect class for future glory and service is not yet ended. Hence creation must continue to groan and to wait until this first step in the Divine program shall have been completed, until the Church shall be glorified by the "power of the First Resurrection." —Rev. 20: 4.

What will then be accomplished the Apostle tells distinctly, saying, "The creation itself shall be delivered from the bondage of corruption to the glorious liberty of sons of God."—Rom. 8: 21.

This work of deliverance, will require the entire period of the Millennium. Gradually during that thousand years of the reign of Christ and the Church, his Bride, the bondage of corruption will be loosed from mankind, the shackles of Sin and Death will yield, with the result that by its close all who will of Adam's race shall have attained to full liberty as sons of God. They will not be sons on the heavenly or spiritual plane; that privilege and honor has been proffered only to the elect, to those who, during this Age when Sin abounds, believe and consecrate, following in the Master's footsteps to the extent of their ability As for those who will refuse the grace of God under those favorable conditions, as well as for those now enlightened and begotten of the holy spirit who sin wilfully and deliberately, the Apostle tells us distinctly what their fate will be—not eternal torment, but, he declares, "They shall be punished with everlasting destruction."

On the contrary the willing, the obedient of mankind, having been raised up out of Sin and Death conditions to human perfection, having lost the stony heart of Sin and received again the heart of flesh through the Mediator of the New Covenant—these will be granted eternal life and be provided Paradise Restored and their eternal home. Mark how the Apostle points this out, saying, That in the dispensation of the fullness of time, God will gather together under one Head all things in heaven and in earth, even under him—under Christ. (Eph. 1: 10.) The figure, if you please, is that of a pyramid—our Lord, the Head or Capstone; then the innumerable companies on the angelic plans; next in order come the living stones of this Gospel Church; next in order will come those ancient worthies, including Abraham, Isaac and Jacob, and all of the Prophets and others; next in order will come the world of mankind, all the sheep who, by obedience to the Millennial Kingdom, will come to the right hand of the Great King. These, as St. Peter tells us, will be blessed and refreshed of the Lord during the Millennial Age—"The times of Restitution of all things, which God hath spoken by the mouth of all the holy Prophets since the world began." (Acts 3: 21.) And it shall come to pass that every soul, that will not obey that Great Teacher of the Millennial Age, "shall be utterly destroyed from among the people." —Acts 3: 23.

"In the Cross of Christ I Glory."

Many Christian people, first confused by the false Gospel, the Doctrine of Demons, respecting eternal torment, have left the Word of God to seek counsel of human wisdom on the subject and became confused with the theories of Evolution, Higher Criticism, Theosophy, Christian Science, Spiritism, etc. They are thus feeling after God, if haply they might find him, but feeling in the wrong direction. God has given us his Word, the Bible, not as a fetish or book of charms to preserve us from evil, and not as a book of texts to be perverted and twisted into meaning the reverse of what that say, but as a book of instruction, "That the man of God might be thoroughly furnished unto every good word and work."—2 Tim. 3: 17.

The Gospel of which St. Paul was not ashamed was no more the Doctrine of Evolution, Higher Criticism, etc., than it was the Doctrine of Demons. St. Paul's Gospel had as its very center and essence the Doctrine of the "Ransom," "the Cross of Christ," "the blood of his Cross." Not that the Apostle kept relics of the wooden cross as charms. His references to the Cross were references to what took place upon the Cross, the Sacrifice of Christ, "who died, the Just for the unjust, that he might return us to harmony with God," while our Lord noted the fact that he came to seek and to recover that which was lost, mankind, and noted also the fact that in doing this he "gave his life a Ransom for ours." All of the Apostles emphasize this thought of purchasing, redeeming, buying back, as representing our Lord's work at the First Advent. But it remains with the Apostle Paul on this subject also to give us this clear and explicit testimony.

"A Ransom—To Be Testified."

It was St. Paul who set forth as a part of his glorious message the Gospel of which he was not ashamed—that father Adam fell from the Divine Likeness through disobedience, and that the penalty upon him was a death penalty, and that Christ paid for his race the death penalty and that thus in God's due time and manner the Ransom of Adam and his race was effected, the result being, first, the gathering of the elect believers and footstep followers, "As a kind of First Fruits unto God of his creatures" (James 1: 18), and subsequently a blessing to follow to Adam and all the members of his race. Hearken to the Apostle's words, "By one man's disobedience Sin entered into the world and Death as a result of Sin, and thus Death passed upon all men, because all were sinners . . therefore, as by the offence of one judgment came upon all men unto condemnation, even so by the righteousness of one (Christ) the free gift came upon all men unto Justification of life; whereas, by one man's disobedience many were made sinners, so through the obedience of one shall many be made righteous"—the Church now, the world and whosoever wishes during the Millennium.—Rom. 5: 12, 18, 19.

Testified in Due Time.

St. Paul, in his letter to Timothy, makes another very particular statement of the Gospel, saying, "There is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a Ransom for all, to be testified in due time." (1 Tim. 2: 6.) The testimony reaches a few in the present life, under the call of this Gospel Age; it will reach all the remainder of mankind, as the Apostle declares, "in due time." The Apostle agrees with our Lord in the declaration that only a few hear the Gospel now, and the reason for this is explained. Our Lord says that "The Father hath Hidden these things from the wise and prudent and revealed them unto babes." And he said unto the Apostles, "Blessed are your eyes, for they see, and your ears, for they hear," and again, "He that hath an ear, let him hear;" and again, "To you it is given to know the mysteries of the Kingdom, but to them it is written in parables and dark sayings," and to their unreadiness of heart and to hinder them from thwarting the Divine purposes. The Apostle explains what is the blinding influence that is upon the world in general, and which also hinders them from hearing with their hearts the Gospel. He says, "The god of this world hath blinded the minds of all those who believe not, lest the glorious light of God's goodness, which shines in the face of Jesus Christ our Lord, should shine into their hearts."

But St. Paul rejoiced in his Gospel and assured us that it would "be testified in due time" to every creature. In this he was fully in accord with our Lord, who declares himself the true light which must ultimately enlighten every man that cometh into the world. Can any one doubt that the times and seasons of the Divine Plan are within the Divine power, as our Lord declares? (Dan. 2: 21.) Surely not! Surely all should agree with our Lord's own statement that as the heavens are higher than the earth, so his ways and his plans are higher than those of mankind. We should not, therefore, be surprised at the goodness of God and its far-reaching blessings to all the families of the earth. This was the original statement given to father Abraham, "In thy Seed (Christ and the Church glorified, Gal. 3: 29) all the families of the earth shall be blessed." We have need of patience. Eternity is long. Our experiences in life are brief. God's glorious plane now developing will fully bloom in the early morning and throughout the length of the Millennial Age. The Church, the First Fruits unto God will be on the highest plane. "Partakers of the Divine Nature," the restored world on the human plane, as was Adam, the image and likeness of God in the flesh.

"God's purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

"It Is the Power of God."

Our text declares that the Gospel of which the Apostle was not ashamed is the "Power of God unto salvation to every one that believeth." How true this is! Yet the statement needs to be narrowly examined, if we would see its force. The word Gospel signifies Good Messages. It belongs to this present Age, not to the preceeding one, the Jewish Age, nor to the succeeding one, the Millennial Age. The Jews had a Law instead of the message of favor, a Law which they thought to be unto life, but which they found to be unto death—because in their fallen condition they were unable to keep it and to secure the blessings it proposed. "The Law which I thought was unto life, I found was unto death." (Rom. 7: 10.) The Millennial Age will be another Law Age, different from the Gospel Age.

The Law will go forth from Mount Zion (the glory of the Church) and the Word of the Lord from Jerusalem, which will then be the Capital of the earth, the Seat of the Divine Government amongst men. Mankind will no longer be invited with message, but, commanded by Law, will be subject to stripes and punishments, if they obey not the Law, and to blessings and uplifting influences, in proportion as they do obey that Law. Under that administration every knee must bow and every tongue confess. This reign of righteousness shall prevail from one end of the earth to the other, until, at the end of the Millennium, all shall know of God's grace and power. All shall have been brought to a knowledge of the Truth. All shall have been proffered the necessary assistance back to perfection of mind and body. And all the wilfully rebellious will by that time be destroyed. In a word, the Jewish or Law Age and the Millennial Age will have close resemblance of this, except that Moses, the Mediator of the Law Covenant, was unable to protect and assist the people under him, while Christ, the Mediator of the New Covenant and the King of the Millennial Age, will be able to save unto the uttermost all desirous of coming to the Father through him—to actually save them by process of Restitution, Resurrection. This Gospel Age is different from either of these, because in it God sends forth a message of grace, offering forgiveness and richest blessings to those who will exercise faith and demonstrate that faith by obedience.

To the worldly mind this seems unreasonable, illogical, that the Great Creator should waste time in inviting the fallen members of the human race to exercise faith, when so few of them are able to do so, and when he might justly have exercised force and compulsion to obedience and bowing of the knee and confession with the tongue, as he proposes to do with the world in general during the Millennial Age.

But although God's plan of sending a good message and having it proclaimed to whosoever has an ear to hear seems foolish to the natural man, nevertheless it is not really so. This God's people may discern, because they see from the Divine viewpoint. We see that God is now seeking a very special class of people, "Peculiar People," zealous for righteousness, even beyond what they are able to perform. By putting the matter in the form of a message of good tidings and offering a special reward for a service of faith, the Lord gathers the elect class, to whom it is his good pleasure to give the Kingdom, in conjunction with their Lord, Jesus, their Redeemer.

If the world is disposed to sneer at the thought that there is power in a message to those who have the hearing of faith, we who have heard this message and have accepted it and received its blessing, can testify, as the Apostle declares, that this message contains a great power, which has influenced our whole lives. The Apostle says it is the power of God. That is to say, It is the power, and the only power, that God is using at the present time, for the selection of his people. It has a power in our hearts. It has completely changed life for some of us. As the Apostle suggests, "Things which we once loved and now hate are things which we once hated and now we love." What other power in the whole world is accomplishing such a change of the mind, of the will, as this message, which God has sent to call those who have an ear to hear it? Not merely new aspirations and new love do we gain, but also new power, a transforming power. Not only were we called out of darkness into God's marvelous light, but the light has a transforming effect, "changing us from glory to glory," as by the spirit the power, of the Lord, operating through his Word, his good message.

"Sanctify Them Through Thy Truth."

Note how these words of our Redeemer corroborate the Apostle's testimony in our text. God who has called us tells us what his will is concerning us, saying, "This is the will of God, even your sanctification, your setting apart to righteousness, to holiness, to fully doing the Divine will in everything. And our Lord tells how this is accomplished, namely, that God will do it through his Truth. Not through any truth, nor through every truth, but "through thy Truth," through the Truth of the Divine revelation, the Bible. "Thy Word (good messages) is Truth." Thus our Lord, then, declares that God will use his Word to sanctify his people. It shall be his power and, as St. Paul in our text declares, "The good message is the power of God unto salvation, unto every believer." Thus our Lord and his great Apostle are in fullest agreement.

Unto Salvation of Believers.

The common mistake is to think of salvation as being fully accomplished in us in the present life. Obedient believers are indeed saved or delivered from much that is undesirable and injurious, but this is through the operation of faith; and the most of their joys are faith joys or hope joys. Present conditions, so far as the flesh is concerned, are not joyous, but grevious to the Lord's faithful. "We ourselves also groan within ourselves, waiting." Hence, St. Paul advises us of the grace of salvation, which is to be brought unto us at the revelation of our Lord and Saviour, Jesus Christ. We will receive it in our resurrection "change," "when we shall be changed in a moment, in the twinkling of an eye," and be like our Redeemer and see him as he is.

If then, dear friends, you and I see this subject in the light of the Apostle's presentation, that the good tidings of the Divine promise is the channel through which God is now exercising his power in our hearts, then two things commend themselves to us: We should be sure that we have the proper message—the good tidings from Calvary and Pentecost and St. Paul, and not the bad tidings from the Dark Ages. The former, we are assured, will sanctify us and be God's power in us; the latter, we may be equally sure, would either blind us and enervate us entirely, or, at least, confuse us and hinder our progress. The true message, undiluted with the Doctrine of Demons, will be the power of God, which will work in us to transform and prepare us for salvation—the actual salvation, our "change" to the glorious condition and likeness of our dear Redeemer.

What shall we say to these things? Our reply would be that since we see clearly the Gospel which St. Paul set forth, we are not ashamed of it. We are ready to confess it, glad to make it known to others. Like the Apostle Paul, we need not the call for the large salary and favorable conditions, but take pleasure in showing forth the praises of him who "called us out of darkness into his marvelous light." Even though being misunderstood by the world and the Church nominal, this faithfulness to the Lord and his Truth may bring to us hate and opposition, persecution and crucifixion. Let us with the Apostle be glad to suffer with Christ on account of his message, for has he not said, "He that is ashamed of me and of my Word (my message), of him will I be ashamed; but he that confesseth me, him also will I confess before my Father and his holy angels." Let us show that we are not ashamed of the real message of the Gospel of Christ; and let us disown the message which came down from the Dark Ages, and which is mistakenly labeled the Gospel of Christ!

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"THE GOLDEN RULE."

ITS NEGLECT A ROOT OF ALL EVIL.

JUSTICE THE FOUNDATION OF THE DIVINE LAW—LOVE DEPENDS UPON IT, AND EVERY GRACE OF CHARACTER.

Pastor C. T. Russell preached Sunday at Carnegie Hall, Pittsburg (Northside), to a large audience on the Golden Rule, taking for his text the words of Jesus, "Whatever ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets." (Matt. 7: 12.) He said: The poet has well said,

"How wise are God's commands
How just his precepts are!"

Our conception of a God measures our highest ideals and principles. Whoever, therefore, has a mean or slipshod conception of the Almighty is bound to be more or less mean and slipshod in his conduct of life, for every man or woman to some extent worships his own highest ideal. And this is authorized by our Redeemer's words, "Do ye like unto your Father which is in heaven." Our forefathers during the Dark Ages burned one another at the stake and otherwise tortured one another, because of their misconception of the Divine Character; because their ideals were too low. They truly believed what they formulated in their creeds and handed down to us, namely, that God in the present time is gathering from amongst men a handful of saints for the heavenly condition and that he will turn over the remainder—all who walk not after the spirit, but after the flesh—to eternal torment at the hands of demons.

Having before their minds this misconception of the Bible teachings, they merely copy that misconception. That civilized men have gotten beyond these standards of the Dark Ages is a matter for congratulation. We regret, nevertheless, that their freedom from an error has not brought them all the blessings that it should. They have attained the higher ideal mostly by ignoring the Bible, by denying its infallibility, by accepting their own judgment and reasoning in supposed contradiction of the Bible teachings. How sad is the fact that a majority of the noble minds of Christendom today deny that the Bible is a Divinely inspired revelation of God and consider it merely the work of well-intentioned, but ignorant men, in comparison to whom the theologians of today are pastmasters every way, quite competent to write out of their own wits matter much superior to that of the Bible, the Divine inspiration of which they deny.

But what a sad condition the true believer would be in if he lost this, the anchor of his soul, and were cast adrift to his own speculations or those of others, which continually contradict one another. To those who have never known the value of the Word of God as the Divine counsel and who are totally ignorant of its "exceeding great and precious promises"—to such the loss would be less, but to us "who have tasted of the good Word of God and the powers of the world to come and been made partakers of the holy spirit"—for us to lose all these would be to lose almost life itself, for truly, as the Prophet declares, the knowledge of God's loving kindness is better than life, the best life, so that to lose it would mean to take away that which makes life most precious to us.

The Foundation of God's Throne.

The Bible declaration that Justice is the foundation of the Divine Kingdom or Throne gives the mind pictorially an appreciation of the value of Justice in its relationship to every element of the Divine Character. "Be just before you are generous," is a proverb amongst men, which evidently is in full accord with what the Scriptures declare of God's Character. He is first just—never anything less than Justice. His wisdom, his power, his love must all co-ordinate with and rest upon this quality of Justice. And so it is with all those who would copy this character. They must be first just. Any quality built upon any foundation to any extent ignoring this one is faulty, improper, sinful. The first man, made in God's image and moral likeness must have had justice as the foundation of his character. And all of his descendants still possess this quality, though in varying degree. We call it also conscientiousness, righteousness. Some, indeed, have this quality in so weak and slight a degree that it is easily overbalanced by their other stronger qualities of mind, such as acquisitiveness, approbativeness, etc. It is for this reason that prisons are necessary to restrain all the stronger organs of man's minds and to encourage their conscientiousness, their sense of justice, righteousness. These standards of righteousness heretofore have, from the first, been considered and esteemed the Divine standards, and are still so esteemed, except by atheists.

During the Dark Ages reasoning minds tried the various expedients whereby to harmonize the Justice of God with the "Doctrines of Demons," which misrepresented the Divine program for mankind. (1 Tim. 4: 1.) But in our day the dawning light from every quarter reveals to the awakened conscience the fact that the old creeds require of humanity far higher standards than they accredit to our Maker. We are to be just, generous, kind, loving; but the Divine pattern held up to us in the misleading creeds portray our Almighty Creator as claiming all of these qualities, but by his course of dealing with humanity violating them all, every one.

Who with an enlightened mind can any longer claim that it was ever just or kind or loving for God to bring into being a race of intelligent creatures, for the great mass of whom he had no better provision than an eternity of torture, and knew all this before he created them? Who can deny that it would have been more just, more kind, more wise, and more loving, to have left the entire race uncreated than to have made provision for the eternal torture of 999 out of every 1,000 of them, or a worse proportion, for surely the saints do not number one in a thousand of the world's population?

"Thy Righteous Acts Shall Be Made Manifest."

The Bible freely tells us that many features of the Divine Plan are now hidden in mystery, but the last book of the Bible, which prophetically pictures the future, assures us that in God's due time "The mystery shall be finished, which he hath declared to his servants the prophets" (Rev. 10: 7.) The same book assures us that in God's due time, when the mystery is cleared, "All nations shall come and worship before thee, for thy righteous acts have been made manifest." (Rev. 15: 4.) We are now living in the time when the "mystery" is ending and the righteous dealings of God, from the Scriptural standpoint, may be clearly seen.

But these revelations are not meant for the world in general now, but merely for "the elect," the "sanctified in Christ Jesus." "To you it is given to know the mysteries, to outsiders these things are spoken in parables and dark sayings." (Matt. 13: 11, 13.) But not until the elect shall be glorified and the Millennial Kingdom be established will the "Mystery" be made fully known to the world and every knee bow and confess. Hence, only those of a contrite heart may now see, now understand, the real character of God, his real purpose towards man, etc. Thus our Lord declares, "This is life eternal that they should know thee, the only true God, and Jesus Christ whom thou hast sent." Jno. 17: 3.

To the class addressed by our Lord, "Blessed are your eyes, for they see," and for these alone, is the message that the hell of the Bible is the tomb, the state of death. They were all condemned to death through Adam's sin and not one, according to the Scriptures, was condemned to eternal torment. It is for these to see and appreciate the love of God, which has made provision for the salvation of all from the present state of degradation and sin and death. These alone may see that Jesus was "The Lamb of God, which taketh away the sins of the world," and not merely the sins of the Church. These may see that the blessings of salvation are for two classes of mankind—now for the saintly class, "the called according to God's purpose," and who are promised a share in the First Resurrection; and then during the Millennial Age salvation for all of the race—an opportunity for Restitution to man's orignal estate in the image and likeness of God. These may see that this original state will not be forced upon any, but made possible to all on terms of full and hearty obedience to the Great Prophet, Priest and King during his Millennial reign. And these may see also that the end of the wilfully wicked is to be destruction and not to be preserved in torment; but the Second Death will signify the second destruction, but this time without hope of redemption or resurrection or recovery. These, then, see the Justice of God manifested toward man for now six thousand years, under the infliction of the original penalty, "Dying thou shalt die." These see how Divine love met the requirements of Divine Justice, when our Lord Jesus "gave himself a Ransom for all." He died, the Just for the unjust"—redeemed the first Adam and all his family and all his estate with his own precious blood, his sacrifice. These may see how wisdom bids love to wait throughout this Gospel Age, while the elect class is being called out from the redeemed world to constitute the Bride, the Lamb's Wife, and joint-heirs with him in his Millennial Kingdom. These can see how in due time Divine power will co-operate with love, and justice be silent while Satan is restained and the human family granted the opportunity for uplift—resurrection to all that was lost plus valuable lessons of knowledge through experience.

The Golden Rule for the Church.

They make a great mistake who suppose that the Golden Rule, or indeed any of the messages of the Scriptures, were intended for the world of mankind. No, they are for the Church only and this is shown not only by the fact that our Lord's words were addressed to his disciples, but also by the fact that the Apostolic epistles similarly are addressed to the saints and the household of faith. Others cannot see, understand, appreciate, in the proper degree. The worldly mind can and does appreciate the maxim, "Honesty is the best policy" in the long run, but it cannot appreciate the sentiment of our text, in the sense of being willing to adopt this as a principle and as a rule of life.

In harmony with this though, we seek to impress the import of our text only upon those blessed of the Father, who have been drawn, called, sanctified in Christ Jesus, and whose eyes to some extent have seen Justice to be the foundation of the Divine Character. The Golden Rule does not express all of the Christian duty; he is expected to make progress in conduct and character development much beyond this. But this further progress marks his development in love. The Golden Rule marks the very lowest standard which must measure our dealings with others in the Church and in the world—Justice. In a word our text, although far above the ordinary course of humanity, should be in use every day and every hour by every follower of Christ. "Whatsoever ye would that men should do to you, do ye even so to them." That our Lord was not giving this as a Gospel standard and love standard, we note the fact that he added the words, "This is the Law and the Prophets," this is the teaching or demand of the Law and the Prophets upon all who would seek to do' righteousness—Justice.

The measure of our development as New Creatures in Christ is whatever we attain to in love above the standard of the Golden Rule. Justice demands us to render to others as we would have them render to us. Love says, "I demand nothing, but show you the length aud breadth and height and depth of Love Divine and wait expectantly to note your appreciation of this and how you will seek to be copies of God's dear Son, who laid down his life on our behalf. Addressing those who had made a consecration of discipleship, to walk in the Lord's footsteps, St. Paul says, "We ought also to lay down our lives for the brethren,"—after the example of Jesus.

"Love Worketh No Ill."

All of the Lord's people are to love him and the brethren; yea, even their enemies. However, let us now stop short of love and merely consider what the simple justice of the Golden Rule would imply in our conduct: How do our daily lives square with this Golden Rule of absolute justice, omitting love entirely?

If you are an employer, do you treat your employes in harmony with this Rule and do unto him as you would have him do unto you, if your position were reversed? If you are an employee, inquire of yourself, "Do I treat my employer and his business as I would have him treat me and my business, if our relationship were reversed?" Do you treat your butcher, your baker, your grocer, etc., as you would like to have them treat you, if your position were reversed? Are you polite to them and not inclined to give them unnecessary trouble? Do you pay them promptly? Or, if you are the tradesman, do you treat your customers as you would wish to have them treat you, if conditions were reversed? Do you charge them a reasonable price only? Do you give them proper weight and measure? Do you properly represent your goods to them, as you would have them represent to you? Are you a good neighbor? Do you see to it that your children are not a nuisance to others; that your chickens are not permitted to damage your neighbor's garden; that your dog is not a ferocious one, and that his bark does not keep the neighborhood awake? In a word, do you treat your neighbor justly, along the lines of the Golden Rule, doing unto him only as you would wish him to do to you? Do you allow any member of your family to be a nuisance to the neighborhood, while trying to learn how to sing or play the clarionet or violin, the harmonica, or a tin horn?

Let us now step into your house and measure things there by the Golden Rule. As husbands, how do you treat your wives? And wives, how do you treat your husbands? Can you apply the Golden Rule to your words, to your conduct, to your demands of each other? Or do you act meanly, selfishly, in taking advantage of each other, to the limit that the other will forbear? Do you deal with your children acording to the lines of the Golden Rule? Are you an ideal parent, according to your own advanced standard of what a parent's duty would be to his children? Do you remember that you have a responsibility for their training, a responsibility so far as your circumstances will permit, for their environment and happiness and education and general preparation for usefulness in life? Or are you indifferent to their interests, neglectful of your responsibilities? Do you recognize that your children have certain rights and that these increase as they near maturity, or are you forgetful of these, disposed to keep the children under the restraints of childhood, souring their dispositions and making them unhappy, until they resent the injustice and a family quarrel results? As children, are you thoughtful of your parents, their welfare, their wishes, their happiness, as you would like your children to be thoughtful to yours? Do you remember the hours and weeks of feebleness and sickness and toil which you cost them in your infancy, and are you seeking to repay those kindnesses, and seeking to make their last days the happiest of their lives? Are you observing the Golden Rule toward your parents? How is it in your relationship to your brothers and sisters? When they borrow your things without leave, do you retaliate by borrowing theirs without leave, and thus keep up a continual fret and vexation of spirit in the family? Or do you practice the Golden Rule of justice and do nothing to your brother and sister, or their things, or theirs, that you would not wish them to do to you or your things?

The Golden Rule in Church.

Surely in the church you should remember the Golden Rule laid down by the head of the church. Nevertheless I am sure that if you are unjust in your own family, and to your business associates, you will be unjust also in your dealing with the "church, which is the body of Christ." He that is unjust in little things would be unjust in greater ones. He who is faithful in little things will be faithful in the greater ones. He who practises the Golden Rule during the six days of his contact with business will surely be faithful on the seventh also; but faithfulness to the Golden Rule on one day in seven only will never win divine approval.

In applying this Golden Rule to the consecrated people of God, we are following the symbols of Revelation 11: 1. In symbol St. John was commanded to take the Golden Rule and measure the "Temple of God and the altar and them that worship therein." Let us each ask himself, not only the foregoing questions pertaining to earthly relationships, but questions also respecting the higher relationship in Christ. Am I making an honest confession before the people of God, with whom I am in association? Or am I deceiving them?

If I have taken upon me a denominational name, which stands for denominational creed, do I really believe that creed and endorse it and uphold it? Or am I in a measure out of accord with it? Does it misrepresent me, or do I misrepresent it? Am I doing to my associates and to the Lord, the Head of the Church, as I would have them do to me? If not, I should square my conduct by the Golden Rule. I should be honest with my Lord, with my brethren and with myself, and make no false professions. Do I treat all the brethren as such as the Apostle says, "Without partiality and without hypocrisy"? Or do I pick out some of special class or calibre or style, and measurably ignore some of the poorer or less literate, who, perhaps, need my assistance more? Am I doing to all these a brother's part, as I would that they should do to me, if our positions were transposed? As the pastor, am I thoughtful of the interests of the brethren? Do I watch out for their liberties? Do I seek to impart to them freely whatever knowledge I possess, or am I trying to hoodwink them and to keep them in ignorance, and to hold them down? In a word, am I doing for the Lord's sheep, as an under-shepherd, what I would wish to be done to me by an under-shepherd, if I were one of the Lord's sheep under his care? Or as one of the Lord's sheep under a pastoral head, am I seeking by word and act to encourage and assist the pastor, as I would like to have the Lord's people do for me, if I were in pastoral service?

Finally, do I apply the Golden Rule in the exercise of my tongue and my brains as these have to do with neighbors and friends and brethren in the Church? Do I think generously or meanly of others? Am I continually surmising dishonesty, meanness or impurity on their part? And would I like to have them similarly imagine those things toward me? Whoever has this disposition should know that he is harboring what the Scriptures designate "iniquity in his heart." Such thoughts should be resisted as unworthy of noble minds, and in their place we should foster kindness and generosity and nobility of sentiment respecting others. How about the tongue? Do we always follow the Scriptural rule, "Speak evil of no man?" Or do we find ourselves possessed of a mean disposition, which takes pleasure in gossiping to others respecting what we know, or what we have heard derogatory to others? Would we like to have others do this to us, or is such a course contrary to the Golden Rule?

Do we find ourselves seeking a justification for speaking something that is unkind or ungenerous, whether truthful or not? If so, do we recognize that this is an element quite contrary to the Golden Rule, and in our endeavor to find justification for doing that which we recognize as contrary to the Golden Rule do we see that it is merely an attempt to deceive ourselves, in a manner which will not deceive our Lord? "Be not deceived. God is not mocked." He that doeth righteousness is righteous. He that keeps the Golden Rule is just. He who under any pretext violates the Golden Rule thus displays the injustice of his heart whatever may be his outward professions of righteousness

In this connection let us not forget the Scripture which declares, "Out of the abundance of the heart, the mouth speaketh." If, then, we find ourselves disposed to slander, or in any manner to injure or seek a pretext to slander or injure another, whoever he may be, it should be to us a signal of distress, indicating corruption of mind, injustice, inequality. To find such a condition of injustice in any measure associated with our thoughts or words or deeds under any of the heads already examined should mean chargrin to us, who have undertaken to follow in the footsteps of the Master. It should mean alarm! For if such condition were not altered it would lead toward a worse one, to more ungodliness, so that whatever we have by nature or by grace would become vitiated, perverted, valueless, and we would be certain to be of those who would fail to "make their calling and election sure," to a position of jointheirship with Christ in his Kingdom.

For is it not predestinated that that "elect" company must all be copies of God's dear Son in character likeness? And is it not equally certain that our Master is not only just toward all, but loving and self-sacrificing as well? Let us, then, remember the words of the Golden Rule, "And be ye unto your Father which is in heaven." If we be not able to fully live up to this grand standard, let us at least approve it in our hearts and keep as close to it as possible in thought and word and deed!

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I. V. JONES.

Chicago, Dec. 4.

Editors National Labor Tribune

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BEWARE OF THE LEAVEN

OF THE PHARISEES AND OF THE SADDUCEES.

LEAVEN A TYPE OF SIN.

"PURGE OUT THE OLD LEAVEN" AND BE YE UNLEAVENED.

Lynn, Mass., Dec. 13.—Pastor C. T. Russell, of Pittsburg, Pa., preached here today twice in the opera house to large and attentive audiences. His afternoon subject was. "Where are the Dead?" His evening discourse, which we report, was from the text, "Beware of the leaven of the Pharisees and of the Sadducees." (Matt. 16: 6.) He said:—

Throughout the Scriptures leaven is the symbol and synonym of impurity, unrighteousness, sin. Under the Law, on special holidays and especially at the Passover season, leaven was strictly prohibited to the Israelites. To this day amongst the orthodox Jews the custom remains of making search throughout the house for any kind of leaven or ferment. This included, not only yeasts, used then as now for the raising of bread, but it included also ferment or decomposition, putrefaction, decay. This house-cleaning was preparatory to the days of "unleavened bread," which symbolized peace with God in righteousness and truth.

Although the word Pharisee has come to be a synonym of hypocrisy, the word originally was used in a very honorable sense, as signifying the consecrated or holy-to-God people, separate and apart from the world and sin. Thus the Apostle Paul was not ashamed that in his honorable life as a Jew, he was a Pharisee of the Pharisees—one of the most strict and pious of the people of God. However there is a wide difference between a true holiness of heart and an outward profession. It is not surprising that this perversion of sentiment manifested itself amongst the Jews, as amongst all denominations of Christendom since. We will all agree that there are pious people in every denomination and that amongst them are hypocrites, even as tares amongst the wheat.

The Sadducess were the free thinkers of that time, who denied anything that they could not discern with their five senses and disbelieved in a future existence, either by resurrection or otherwise, etc.

Our Lord's warning to the disciples to beware of the leaven of the Pharisees evidently meant for them to beware of the Doctrine and practises of both these opposing classes, neither being right, but wrong both doctrinally and in practise—not only those who profess specially no faith, but also those who profess both faith and holiness. They were to beware of the corrupt doctrines and practises held and disseminated by those who called themselves God's holy people. The disciples at first did not discern his meaning, but supposed that he was criticising them for not having made a proper provision for the needs of the company, having forgotten to renew the supply of bread; but Jesus corrected them and upbraided them for their lack of faith, and reminded them of the miraculous healing of five thousand, and subsequently of four thousand hungry people. He said, "How is it that you do not understand that I speak not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees!" Then understand they how that he bade them beware not of the leaven of bread, but of the Doctrine of the Pharisees and of the Sadducees.

The Doctrinal Leaven.

The Doctrinal leaven of the Pharisees—their false teachings and false pratices, including hypocrisies, as our Lord at another time explained, they professing to be very godly and scrupulously careful of the smallest details of the Mosaic Law. They paid unto the Lord's treasury and service tithes (tenths) of all their income—going to the particularity also of including in these the very small seeds, of which little was necessary and the value of small consequence. Without reproving their particularity along these lines our Lord pointed out that there was hypocrisy in this, because they were quite careless respecting weightier matters of the Law—their dealings with their neighbors, etc. Our Lord charged them with performing a considerable part of their religious services from pride of heart, rather than from a true spirit of reverence and worship of God.

He pointed out how they did their alms to be seen of men, prayed in public places, disfigured their faces when they fasted, so as to draw attention to themselves as specially holy people, and wore garments in a manner to give similar impression. Our Lord pointed out that they were forgetting, nevertheless, the weightier matters of the Divine Law—to do justice to their fellow creatures. He pointed out that there was in many of these loud professors a disposition to take technical advantage of the widows and fatherless, and to devour their patrimony, to cheat them out of it, along techincal and legal lines, if possible. Their fault was a self-rightous spirit. They proclaimed the Divine Law with great severity, and charged people right and left with violating it—while they knew that no man living could perfectly keep the Divine Law.

In our day Phariseeism seems not to be greatly in evidence—far less so than a century or two ago. In those days professed followers of Jesus painted Divine Law in vivid colors and declared that few kept it and that they were the elect, while all the remainder were enroute for eternal torment. Not only so, but in their self-righteousness they often essayed to judge one another, to condemn one another, and to meet out to each other penalties, thumb-screws, imprisonment, whipping, and even burning at the stake. All of this was done along the lines of pretended holiness, sanctity, nearness to God, etc. We have, indeed, some of this class of people still with us and perhaps more who have this spirit than we may be aware of, for our day has not witnessed to great advance out of Phariseeism. But the imprisonment and stripes and tortures and burning of today are more refined. The Pharisee of today gives tongue-lashings, back-bitings, slanders and "roastings" of a different kind, but nevertheless very cruel, very hard to endure, and as contrary to the message of the Lord as was Phariseeism of the past.

From Phariseeism the world is rapidly passing under the influence of Sadduceeism; that is to say, a genteel and religious unbelief, a skepticism as respects God, the Bible and all religious teachings. This is not the blatant infidelity of atheism, but the refined, scholarly, classical unbelief which has far more influence and is much more rapidly and thoroughly undermining Christian faith. As for Christian doctrines, many of them have been sadly leavened, vitiated, rendered valueless; but now the tendency is to abandon all faith and to trust preferably to the Higher Critics, who not only feel sure that they can disprove the authorship of the Old Testament Scriptures, but sure also that Jesus and the Apostles were deluded and in error, when they quoted from Isaiah, Jeremiah and all the Prophets.

The world is rapidly approaching the place where intelligent Protesants would prefer a theology manufactured for the Twentieth Century thinker, while the theologians and Higher Critics of our day, as they have dropped the thought of inspiration by the Bible writers, have adopted a New Thought on the subject and claim that the Wise Acres of today are inspired by all the beautiful sentiments of the past, including those of Confucius, Jesus and Shakespeare.

Beware of the Doctrines.

Now in the harvest of this Age we urge all of the Lord's people to "Beware of the leaven of the Pharisees and of the Sadducees of our day," even as our Lord warned the people of God in the end of the Jewish Age, the prototype of ours. Let us not follow the Sadducee spirit of our day into Evolution theories, Higher Criticism, rejection of the inspiration of the Bible, and the acceptance of human philosophies, as instead of the Divine revelation. Neither let us go back to the Phariseeism of the past, to boast of perfection and righteousness, because of outward observances of religious rights and ceremonies and holy days, with a form of godliness without its power in control of our lives. Let us neither condemn and persecute others, after the manner of the Inquisition of the Dark Ages, nor yet after the manner, the more refined form, of our own day—hypocritically affecting an outward holiness, which but evidences a bitterness of heart by anger, malice, envy, hatred, strife, evil-speaking—"Works of the flesh and of the devil."

What, then, should be our course, if we are to beware of these errors of the two extremes? We answer that the teachings and example of Jesus are before us as the only proper pattern:

(1) Honesty—willingness to admit that we are not perfect and that we cannot keep perfectly the Divine Law, which demands that "We shall love the Lord our God with all our mind, all our being, all our strength, and our neighbor as ourselves," thus honestly confessing our own inability to command ourselves to God as perfect and worthy of his smile and life eternal and being more pleasing in his sight than if we indulged in false boastings of actual perfection, righteousness. We might deceive a few of our fellow men, but certainly could not deceive the Lord, who, instead of favoring us, would repudiate us as unfit for the elect class which he is now choosing.

(2) Our honesty must be associated with humility, else it will not profit us, for the Lord's favors are extended to those who are both honest of heart and humble of mind. We must be humble enough to confess our imperfections and to accept our Lord's proffered grace, that the merit of Christ's sacrifice for Adam and his race may be applied individually to us. The Lord has made the gateway narrow and low, so that none but the honest and humble may enter the narrow way of this age, which leads to life eternal.

(3) While honesty and humility may bring us as far as Justification by faith, something more is necessary before we can become members of the Body of Christ, the Church. The third step in the way which leads to glory, honor and immortality, and joint-heirship with the Redeemer in his Millennial Kingdom, is "grateful zeal." God's grace in providing a Redeemer for the world and in making us acquainted with that fact in advance and presenting to us Justification and Reconciliation through Faith in the precious blood of Christ, should lead us to graitude and thankfulness of such a kind as would make us zealous for the service of our God. As the Scriptures express it, "We love him, because he first loved us." Whoever has not this zealous gratitude for mercies received is not eligible to the High Calling, and will fail to respond to God's invitation to take the fourth step, which would induct him into the "little flock" of spirit-begotten ones now undergoing trials and disciplines in the School of Christ—chiselings and polishings designed to fit and prepare them for the Kingdom.

(4) The honest and humble and grateful zealous are invited of the Lord in the words of the Apostle, "I beseech you, brethren, by the mercies of God (already expressed in your Justification, etc.) that ye present your bodies living sacrifices, holy and acceptable to God, and your reasonable service." (Rom. 12: 1.) Accepting this invitation, these become the recipients of God's special providential care, under his guarantee that "All things shall work together for good to them that love him (the zealously grateful) the called ones according to his purpose." To these is granted special nearness to the Lord and clearer light upon the Divine Word through the holy spirit. As it is written, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. . . But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." (1 Cor. 2: 14, 10.) To this class our Lord's words are applicable, "Blessed are your eyes, for they see, and your ears, for they hear." (Matt. 13: 16.) The Apostle's words also apply to this class, namely, "All things are yours, for ye are Christ's and Christ is God's."—1 Cor. 3: 21, 23.

(5) If these continue faithful along these same lines they will eventually inherit with their Lord exceedingly abundantly more than they could have asked or thought. But before that time it is necessary that they should be tested, that they should demonstrate that their presentation of their bodies living sacrifices to the Lord was not merely a formality, but was done in full sincerity. In permitting the trials to come to them their Lord and Head will not suffer them to be tempted above that they are able, but will with every temptation provide a way of escape. As St. Peter declares, "The trial of your faith is much more precious than that of gold." Hence we may be assured that our Lord, the Great Metallurgist, will not permit the fire of affliction to be so intense as to consume us, but merely sufficient to purge us of dross, to refine us. To endure these tests thankfully requires not merely honesty and humility and grateful zeal, but faith and patience, and above all, love for God and for the brethren and for all; yea, even our enemies." The Lord your God doth prove you to see whether ye do love the Lord your God with all your heart."

The Parable of the Leaven.

One of our Lord's parables represents a woman who mingled leaven with the flour of the family baking, until the whole was leavened. Our Lord states this as a parable or picture of the Kingdom—not of the Kingdom in its perfected and glorified condition beyond the veil in the First Resurrection, but a picture of the Kingdom in its embryotic or earthly condition. Leaven here has the same significance as elsewhere in the Scriptures. It represents sin, false doctrine, error. A woman in Scripture represents an ecclesiastical system, the church. The flour represents the Word of God's grace and Truth, which should constitute the nourishment for the "household of faith." The leaven represents the sin and error which, during the Dark Ages, was commingled with the Truth, until the whole was leavened—the Doctrines set forth by the woman of the parable are as a whole impure, thoroughly mixed with human traditions and Error and rapidly leading on toward sourness and putrefaction. Nominal Christendom, estimated at 400,000,000, is in a ferment, because of this commingling of Truth and Error, and the whole batch is in danger of souring.

In the type of Leviticus two leavened loaves were taken and baked with fire and by this process the leavening influences were arrested and those two loaves were presented to God. This represented two classes of the Church. One represented the "little flock," which will ultimately attain the prize of Brideship and Joint-heirship. The other represented the Great Company, which will come up out of great tribulation and, failing to reach the Throne and receive the crown, will, nevertheless, be blessed and honored by the Father with a place before the Throne, their final victory being represented by the palm branches.—Rev. 7: 9.

But what shall we say of the remainder of Christendom, aside from these two comparatively small and very select classes? Other Scriptures intimate that the great mass are rapidly approaching the souring stage of putrefaction. The spirit of selfishness is rapidly preparing nominal Christendom for general disintegration, in which the Scriptures declare, "Every man's hand shall be against his neighbor, and there will be no peace to him that goeth out, nor to him that cometh in."

This is the time of trouble which our Lord foretold would come in this Age and work the overthrow of Christendom in its end, its harvest time, just as a typical time of trouble came upon the Jewish nation in the end of its typical harvest time, and overthrew its polity—"There shall be a time of trouble such as was not since there was a nation."—Dan. 12: 1.

"Purge Out the Old Leaven."

The Apostle, writing to the Church at Corinth (1 Cor. 5: 6-8), maintains the same view of leaven presented to us in the Law and by our Lord Jesus—that it represents sin, selfishness, error. He addresses the Church as unleavened, pure, cleansed through acceptance of Christ and the merits of his Sacrifice. He points out to them that a spirit of worldliness and selfishness was creeping in and that, unless expelled, the effect would be to leaven the entire mass, the very thing which subsequently occurred. He gives us a very definite hint as to some of the forms of evil which the leaven would represent: (1) Fornication; (2) A slackness along these lines on the part of many; (3) Malice; (4) Wickedness; (5) Covetousness; (6) Extortion; and (7) Idolatry.

And those of us who are now seeking separateness from the world and from false doctrines and practices, do well to accept the Apostle's admonition given in this connection, "Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. . . Let us keep the feast, not with the old leaven, nor with the leaven of malice and wickeness, but with the unleavened bread of sincerity and Truth. Fornication, and everything allied to it, assuredly war against the soul of the New Creature and are contrary to the profession of consecration to the Lord. Having turned away from sin, let us have no sympathy with any of the unfriutful works of darkness, by so walking in the light as to glorify our Father in heaven. Let us put away all malice—every unkind, unloving sentiment or thought, including all evil surmisings, which surely lead on to the leavening of our hearts and the development of roots of bitterness, which, if persisted in, would ensnare many, and progress from maliciousness and evil-surmisings and evil-speaking and other wickedness.

Let us also beware of the leaven of coveteousness, as a part of the leaven of the worldly spirit. "Thou shalt not covet thy neighbor's wife, nor his servants," nor his houses nor lands nor honors. To do so would be to cultivate in yourself a spirit out of accord with that which God would approve—a spirit of restlessness and dissatisfaction and unhappiness, which would proceed to more ungodliness. Faith in the love of the Lord and in his providential care is part of the test which the Lord imposes, and the admission of covetousness in our hearts has a deadening influence on this faith, without which it would be impossible to please God.

Extortion is another element of this leaven of selfishness, of worldliness. Justice, as exemplified in the Golden Rule, should guide and control our thoughts, and, so doing, will control also our words and our acts, bring all these more and more under the domination of love, which delights in doing good, and not in injustice and extortion.

Idolatry is another element of this worldly leaven of selfishness, which were against us as New Creatures and, if entertained, would hinder our progress in the character development necessary to a place in the Kingdom. The idolatry practised by the heathen is insignificant and unimportant in comparison with the idolatry of the more intelligent of our lands—the placing of husband and wife, houses, lands, children, as idols of our hearts and rendering to these our homage and sacrifices. The man of God may not set his chief affection upon any earthly thing, but in everything first (chiefly) on the great prize, the Kingdom of God and its righteousness and self-sacrifice and harmony with God, which are conditions of his attainment of a share therein.

Let us put away, therefore, from our hearts and minds leaven of every kind, both doctrinal and practical, and let us be unleavened and sincere and true to our God, to our Covenant with him, and to the obligations which he has laid upon us.

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Yours sincerely,
J. H. HAYES.

Jersey City, N. J., Dec. 12.

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Your good paper has been a welcome visitor throughout the year. Though I take the paper for the sermons of Pastor Russell, yet I admire your attitude in regard to public questions of all kinds. Yours truly,
MARGARET H. BARROWS.

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COSTLY GIFTS TO AND FROM THE GREAT and RICH

SEASONABLE SUGGESTIONS.

Wooster, Ohio, Dec. 20.—Pastor Russell preached twice here today to attentive and large audiences. We report one of his discourses, from the text, "Take of the choice fruits of the land in your vessels and carry down the men a present; a little balm and a little honey, spices and myrrh, nuts and almonds."—Gen. 43: 11.

The gift-making season is upon us, with its pleasures and burdens. Millions of gifts, great and small, will be distributed, with varying motives. It is appropriate that all who respect the Divine Will should learn to govern themselves in this matter, as in everything, in harmony therewith. Undoubtedly many gifts are presented with a view to paving a way for more than compensating favors and privileges. As the wise man has said, "A man's gift maketh room for him and bringeth him before great men." (Prov. 18: 16.) Although this is not the most honorable motive for gift-making, neither is it necessarily a dishonorable procedure. It is, so to speak, an acknowledgment of the favor in advance, and an expression of appreciation of the service expected. And who should not wish to make reasonable returns for every favor? Surely such a desire is in fullest accord with justice, and with the Lord's and the Apostle's direction, "Owe no man anything but love." Our debt of love we can never discharge. If every one who sought a service or received a benefit were scrupulously just in making the terms therefor, undoubtedly the whole world would become more generous and more genial.

The mean gift—we may say the only mean kind of gift—is the hypocritical one, which represents neither heart love, nor gratitude, nor a desire to make just returns. Let us not encourage, either in ourselves or in others, such gift-making. It is injurious every way—despicable. If we have no good motive for the gift-making, we would a thousand times better give nothing. Such honesty would have a better effect on the friend or neighbor, as well as upon our own hearts.

The Most Desirable Motive.

Of all the motives leading to gift-making, love, affection, is the very highest, the ideal. Whether great or high, rich or poor, such gifts from the heart to the beloved ones should be brought with a view to the expression of the sentiment represented and the needs or pleasures of the one served, and not with any desire to make a gaudy show. Such gifts should be in value within our reasonable ability—a reasonable service. If rich, our gifts should he in some measure of correspondence to our earthly possessions. If intended to represent very deep love and devotion, they should be of such character as would represent this—either in cost of time or in cost of money, aside from this our interchanges with our friends would best usually be of small commercial value, but emblematic in some sense of our love, our fellowship.

Kings are supposed to be wealthy and their gifts to correspond, while the gifts of their subjects to them might be great or small, according to the rank and wealth of the subject. This brings us to the pith of our topic, the relationship between the Great King Eternal, our Creator, and ourselves, as his redeemed, forgiven, reconciled and spirit-begotten children. What gift has the Father of Lights for such and what gift shall they render to him in return? This gift-making on God's part is the foundation of the entire custom. As the Apostle expresses it, "Not that we first loved God, but that he loved us and gave his Son for us." That gift of his Son has been more or less appreciated by mankind and is celebrated by the Christmas festivities of Christendom, with more or less sympathetic intelligence. As the Great King, he gave a Great Gift, because of mankind's great need. Nothing less would have availed for our relief. Nothing less would have manifested the opulence of the Divine Mercy and Love.

No Injustice in the Gift.

At first thought it might appear that our Creator's gift was at the expense of another—his Son. It is only when we come to understand the matter from the Divine standpoint that we gain the proper conception of this transaction, namely, that the Son of God entered sympathetically into the Divine program connected with the gift, so that he delighted to do it and was highly rewarded for his sacrifice; on account of which the Father hath "Highly exalted him and given him a name above every name, that at the name of Jesus every knee should bow and every tongue confess, of things in heaven and on earth."

The gift has been given; and, although not fully appreciated by many as yet, neither the Father nor the Son is disappointed thereby. Well they know, and have pointed out to us, that the god of this world, Satan, has so blinded the minds of mankind in general that they cannot see the matter in its true light. However, some have seen; some have appreciated; some have responded, accepted, and made returns. As for the others the Scriptures assure us that the time will come when all the blinded eyes will be opened and all the deaf ears unstopped, and when all mankind shall know, from the least to the greatest, of the heavenly Father's love, and be made the recipients of blessed opportunities through the merit of that Great Gift of Love Divine. This will be, we are told, "In due time," (1 Tim. 2: 6.) during the Millennium.

"To Us—He Is Precious."

The Apostle, in speaking of this Great Gift, Jesus Christ, our Lord, our Redeemer, says, "Unto you, therefore, which believe, he is precious." (1 Pet. 2: 7.). How precious he is depends upon the clearness of our sight. To those who get the proper view of this Gift of God's love, "He is altogether lovely." (S. of S. 5: 16.) Grading backward in proportion to the darkness aud blindness and deafness, the Gift of God's love is less and less known, understood, appreciated, even amongst those who have named his name, and are known as Christians.

King of all kings and Over-Lord, our heavenly Father did not content himself with merely this Great Gift. but as the Apostle declares, "He that spared not his own Son, but delivered him up for us all, shall he not with him also freely give us all things?" And again, "Therefore, all things are yours; and ye are Christ's and Christ is God's." (Rom. 6: 32; 1 Cor. 3: 21, 23.) What wonderful things are these, and who can understand and receive them? Ah! as the Scriptures declare, "The secret of the Lord is with them that reverence him and he will show them his Covenant." He showed them first the Gift of his love, and then, because they accepted that with gratitude, with thankfulness, responsively he was pleased to pour upon them favor upon favor, grace upon grace, gift upon gift, that all of his blessings might be theirs, the Very Elect's.

The Riches of His Grace.

Is it asked, What are these favors additionally to the original gift, the sacrifice of Christ? We reply that God has in reservation blessings for the world of mankind, who shall ultimately accept of Christ and respond to the privileges and opportunities that will be granted to them during the Millennium. The blessings for the willing and obedient of that time will be Paradise restored, a world-wide and individual Restitution from the degradation of sin and death, back to the full perfection of manhood, in the image of God, for our Lord declares that he came to seek and recover that which was lost It is not yet recovered. Merely the foundation has been laid—Adam and his entire family, entire estate, have been redeemed—bought with the precious blood, the Sacrificed Life of the Son of God.

As for the Church now being called out of the world, and in advance of the blessings of the world, because blessed with the hearing ear and the seeing eye of understanding and the appreciative heart—to these, the Elect, God's additional gifts are most wonderful "Eye hath not seen, nor ear heard, neither has it entered into the heart of men, the things which God hath in reservation for them that love him now." These being justified by faith, have been called to Joint-heirship with Jesus Christ, the Bridegroom, in his great heavenly inheritance and Kingdom and divine nature. It is of these, after they had responded, that we heard the Apostle say, "All things are yours." But, before they could enter into this high relationship, and be begotten of the holy spirit and become inheritors of the heavenly things, and Joint-Heirs with their Redeemer in his Kingdom, something is expected of them. They must show their appreciation of God's Great Gift. They must show their love in return, by making the greatest gift within their power. The Apostle, speaking of these, says, "Ye gave yourselves to the will of God."

Our Great Creator, so generously kind himself, appreciates whole-souledness wherever it may be found, even amongst the members of our fallen race. Desiring to show his appreciation of such characters, he has arranged his plan accordingly, that the greatest of all blessings, exaltation to the Divine Nature, far above that of angels, should be the reward of the "little flock," who would voluntarily consecrate during this age their every power and talent to him and his service—because of their love, because of their appreciation for him and his glorious purposes. St. John says, "When he shall appear, we shall be like him; for we shall see him as he is." (1 John 3: 2.) These are to be the Bride. These are to be sharers with Messiah in his Kingdom glory. These are to be exalted with him far above angels, principalities and powers. These are they that are said to love God—in the supreme sense—more than they love houses or lands, parents or children, husbands or wives; yea, more that they love their own lives—so that they gladly sacrifice anything, everything, in their endeavor to carry out the divine purposes, within and without. These are the Lord's jewels—"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Mal. 3: 17.

"I Beseech You, Present Your Bodies."

St. Paul, prompted by an appreciation of God's unspeakable Gift, not only laid down his own body a sacrifice in the service of the Lord and his Truth and his Plan, but sought to have others also appreciate this great privilege, which, in the Divine arrangement, is limited entirely to this Gospel Age. "Now is the accepted time"—now is the time when God is willing to accept our sacrifices, however poor or lean, contemptible or mean, if they are all that we have and are presented with faith in the name and the merit of Jesus. In a little while this special day of sacrifice, this specially acceptable time, will be passed forever, and the new dispensation will be ushered in, under new conditions, under a reign of righteousness, which will preclude the possibility of suffering or sacrificing for rightousness' sake. It appears, then, that we are highly favored of the Lord, by being permitted to have that degree of the opening of the eyes of our understanding which enables us to avail ourselves of this exceptional opportunity—of not only accepting God's gift but bringing to him our gift in return, and thereby demonstrating our appreciation of his, our loyalty to him and to all his righteous arrangements.

To what extent have we already done this is a proper question for each of us to consider at this time. If we have enjoyed the blessing and privilege of the hearing ear, what effect has the message of God's love had upon our hearts? There are many counter-attractions from the world, the flesh and the Adversary, which will draw our attention away from the Lord's Gift and the wonderful privilege attaching to it. Have those drawn our attention away? Are we amongst those who have received the grace of God in vain, not making use of it, not bringing to the Lord our returning gift and thus availing ourselves of further blessings—favor upon favor? If we have neglected this in the past, shall we continue so to do? If so, we should thereby confess ourselves unappreciative of the favors and unworthy of them, according to the Divine decree. While some of us will get these blessings, a sufficient number to complete the predestination, foreordained Church, which is the Body of Christ, yet none will be of that number who do not present themselves living sacrifices, unto death. Of such the Apostle declares that "They receive the grace of God in vain," in that they fail to use the great gift of their Justification and to go on to Sanctification and its reward to heavenly glory, honor and immortality. Let us not be of such as hold back from sacrificing, nor of those who, after sacrificing or consecrating, draw back and renounce their privileges, and whose end is the Second Death.

"Go On Unto Perfection."

When the Apostle says, "We are not of those who draw back unto perdition," destruction, he is not referring to the world of mankind, who have never seen and tasted of the Lord's grace; nor is he referring to those who have been justified through faith in the blood, but who have never made a consecration of themselves, never offered their present to the Lord; neither is he referring to such as have possessed all these advantages and accepted them, and who then, definitely, intelligently, wilfully, draw back from doing what they see to be the Lord's will, and thus renounce their sacrifice—withdraw the present which they had offered to the Lord, and which he had accepted. For such there remaineth nothing but "A fearful looking for of judgment and fiery indignation, which shall devour the adversaries."—Heb. 10: 27.

Wherever we stand today, dear friends, as respects the grace of God, we want to resolve to go on to the end, to completion. If, then, we have heard, let us go on to the full conviction of faith in the precious blood of Christ. If we have already tasted that the Lord is good, let us go on to add to our faith and love and zeal, and to hearken to the voice telling us of the multitplied blessing of God, provided for those who love his appearing. If we have already offered our present to the Lord, and it has been accepted, and he has granted us a measure of the holy spirit, let us realize that these fruits of the spirit are merely a foretaste of the vastly greater riches of his grace prepared for us, and for all who shall be faithful to him, even unto death. If we have learned to battle royally and faithfully for the Lord, his Truth and the brethren, let us persevere, remembering that the reward is great; not to those who begin, not to those who have enlisted in this army of the Lord, the followers of the Lamb, but to those who in patient perseverence is well-doing shall thus seek for these things in God's appointed way, by learning the lessons provided us in the School of Christ, by faithfully performing all of our Covenant sacrifices, even unto death, by continuing our sacrifice upon the Lord's alter, binding it there with cords of love and zeal.

This is our present acknowledgement of his grace. He has promised that those who indicate their appreciation and utilize the favors provided will be granted still further blessings of grace and Truth in the present life, as well as an eternity of glory with himself. Let us, then, not only at the time of our consecration, take a present in our hand, when coming to the Lord, but day by day let us do so, receiving and conforming our sacrifice until its consummation.

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Up to Military Men to Invent a New Science of Defence.

Although it has become a truism that the aeroplane, and in a less degree the airship, will find their most useful sphere in the field of military scouting, few people seem to have realized what a revolutionary effect the new means of locomotion will have. We confess to a sincere dislike for that term "revolutionary" as ordinarily used, but here for once it can be truthfully applied, for if the airship can only fulfill its present promise the time is not far distant when the art of war as practised today will be stripped of its most important element of success and its prosecution, at least along modern lines, will be rendered well nigh impossible.

The strategy of ancient and mediaeval times was simple compared with the complexity introduced by the invention of gunpowder and the present day development of offensive weapons, the smallest of which, as carried by the individual soldier, is fatal at a distance of a mile and a half. The futility of frontal attacks made by massed bodies of troops, the necessity for bringing bodies of men into action only over ground where mare or less cover is available, the decisive part played by the natural topography of the field of battle in determining the issues of the day, have given to strategy and tactics, but particularly to the former, an importance far greater than they held in ancient or mediaeval times, or even in the wars of the nineteenth century.

And successful startegy is possible only when the movement of troops and their various dispositions can be clouded under a veil of close secrecy. Secrecy is, indeed the very soul of strategy, and without it strategy becomes worse than useless and merely a waste of time and energy. Should secrecy for some reason become impossible war would revert to the methods of earlier times and the outcome of battles would depend upon superior weight and numbers. Napoleon's famous dictum that God is on the side of the big battalions would again hold true.

Now there can be no question that the world today is in possession, or very soon will be, of a system of scouting which will destroy at once that very secrecy which is essential to successful strategy. Only a few weeks ago, as recorded by themselves in this journal, the Wright brothers were sweeping over the sand dunes on the coast of northern North Carolina in a machine which was perfectly under control at a speed of from 38 to 42 miles an hour. These aeronauts are satisfied that the principles of the art, both theoretical and constructional, are now so well understood that it is possible to build an aeroplane that will carry a couple of men for hours at a time at a speed of from 50 to 60 miles an hour. Moreover, only a few days ago Count Zeppelin, in his Brobdingnagian steel and aluminum airship, proved that it is possible to remain in the air all day and manoeuvre at speeds of more than 30 miles an hour; and to perform these evolutions, if need be, at an altitude of several thousand feet.

Now, to apply these facts to the actual theater of war, let us suppose that the general in command of the Russian army at Mukden had been in possession half a dozen improved aeroplane of the Wright brothers' type, and ask what would have become of the famous Japanese strategy, by which the eventual evacuation of Mukden by the Russians was brought about. A two-man acroplane starting from Mukden, and carrying an operator and an intelligence officer with his sketching pad and notebook, and making a long, circular sweep to the westward, would have enabled the Russian commander-in-chief to keep in close touch with that famous flanking movement of General Nogi's, which decided the issues of the 11 days' fight. Soaring to a height of 1,000 or 1,500 feet, the machine would have carried the scouting party over the whole of the country covered by the flanking force, where note would have been taken of the numbers and character of the troops, the number of field pieces, and any and every detail of information that might be of use.

From his lofty elevation the intelligence officer could have quickly sketched out a map of the chief topographical features of the country below, and on his return the Russian general would have been put in possession of all necessary information to enable him to intercept the movement. As a matter of fact, the possession of a fleet of scout airships by two opposing armies would mean the complete demoralization of the art of war as it is now practised. Flanking movements, the position and strength of reserves, masked batteries, concealed troops and unsuspected difficulties in the natural lay of the ground on the field of operations would be perfectly well-known to the enemy. The game of war would become almost as ridiculous as a game of chess in which each player told his opponent what was his general plan of attack and what in all probability would be his next move. It certainly looks as though the present rapid development of aeronautics would reduce modern war to something very much like an absurdity unless, indeed, some form of gun of small weight, great velocity and capable of being trained rapidly over wide areas of the heavens be devised that can "wing" an aeroplane at several thousand yards.—Scientific American.

Good fortune comes to him who takes care of her.

Labor Tribune

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GREAT JOY FOR ALL PEOPLE COMING SOON.

SIN, SORROW, PAIN AND DYING TO BE ENTIRELY DONE AWAY BY IMMANUEL.

Nashville, Tenn., Dec. 27.—The Convention of Bible Students which opened here yesterday was addressed today by Pastor Russell, of Brooklyn, New York. He had a deeply interested and attentive hearing, taking for his text the message of the angels to the shepherds of Bethlehem—"Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the City of Bethlehem a Saviour; which is Christ the Lord." (Luke 2: 10-11.) Great joy to all people? Did God send that message by the angels? Can we believe it implicitly? If so, it tells us the most momentous change conceivable in human conditions. Of the present the poet has truthfully said:

"Now the world is full of suffering,
Sounds of woe fall on my ears.
Sights of wretchedness and sorrow
Fill my eyes with pitying tears.
'Tis the earth's dark night of weeping;
Wrong and evil triumph now;
I can wait, for just before me
Beams the morning's roseate glow."

This is in full agreement with the prophetic declaration, "Weeping may endure for a night, but joy cometh in the morning." (Psa. 30: 5.) The question is not as respects the weeping and the night, the reign of darkness, of sin, or death. That is fact—not imagination, not speculation. Even those most favorably situated share with the world in general the condition which the Apostle describes, saying, "The whole creation groaneth and travaileth in pain together. . . waiting for the manifestation of the sons of God." (Rom. 8: 22, 19), waiting for the morning of the new and better day referred to by the angels and by all the Prophets and Apostles, as well as by our Redeemer. What interests us in this connection is the promised escape from present conditions to those of joy, happiness and blessing. Whoever can heartily believe the angelic message will surely agree that it is good tidings—a message of peace on earth and good will to men. But show us how it can be brought about, and when. Prove the matter to us, not only Scripturally, but demonstrate it logically, for it is contrary to all that we have ever been taught, or ever believed, and it seems too good to be true!

Dear friends, I address you as Christian believers, pupils in the School of Christ, students of the Lord's Word, and remind you that not only all creation is groaning, but that the Apostle includes us and all believers in the matter, saying, "Ourselves also, which have the first fruits of the spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our Body," the Body of Christ. (Rom. 8: 23.) We have indeed a faith which the world has not—a message of peace and fellowship of spirit with the Lord, and, many of us, also a communion with saints; but blessed as these divine favors are, they leave much still to be desired, and we groan, waiting for the glorious consummation—the conditions which are to be ours in the Resurrection morning.

Let us then consider briefly the ailment which afflicts ourselves and all mankind, and the Scriptural testimony respecting the remedy which will transfer these conditions and bring to mankind the "Oil of joy for mourning, the garment of praise for the spirit of heaviness," sorrow and death. (Isa. 61: 3.) There is but one source of information on this subject, the Bible. To leave it out, to ignore it as a Divine revelation, would mean to wander about amongst the various and contradictory theories and guesses of our own and other men's imagination. We cannot afford to do this, if our great creator and heavenly Father has sent us a message on the subject through his Word.

The Cause of Our Groaning.

In order to appreciate the Bible explanation of how the relief and joy are coming to the world, we must note these declarations respecting the cause and source of our tribulations. Nowhere is the matter so beautifully and thoroughly summed up as in the Apostle Paul's statement, "By one man's disobedience sin entered into the world, and death as the result of sin; and so death passed upon all men, for that all have sinned." (Rom. 5: 12.) That explanation shows the entire situation. We perceive that sin has gotten hold of our race; has blemished its organism; has more or less defiled its every member. And we perceive that death is its natural outworking or penalty, and that all of our sorrows and troubles and weaknesses, mental, moral and physical, are the result of this dying process, which is operating in us. The Scriptural explanation that the entire matter in its start in weakness, original sin, was in Eden, with our first parents, is logical. We perceive exactly how these blemishes have been conveyed from parent to child with increasing force and virulence. Thus we confirm the statement that we were "born in sin and shapen in iniquity: in sin did our mothers conceive us," and that there is none righteous, from the crown of the head to the sole of the feet.

As a race we are unable to justify ourselves before God, for, as the Apostle declares, "We cannot do the things that we would," for "there is none righteous, no, not one," in the absolute sense. (Rom. 3: 10.) We see, then, that our Creator determined not to sympathize with, nor encourage, nor permit sin, but to destroy it. His work has operated along the lines of justice, in sentencing us to death, and in holding to that sentence for now six thousand years.

Can Divine Sentence Alter?

Is it supposable that the unchangeable God will change? Surely not! What then is there as a basis for hope, since he has already decreed us unworthy of life—worthy of destruction—death? Does not justice rule in all of the Divine dealings? Could God violate this element of his character, of which we read, "Justice is the foundation of his throne?" We must assent that God cannot change. But the Scriptures reveal to us another of God's attributes coming to our relief—his love. We inquire with deepest interest, Is it possible for God's love to triumph over his justice? We answer, No, the Divine attributes are so perfectly co-ordinated that one cannot trample upon another. Human wisdom might here drop the matter as hopeless, but the Divine Plan shows us to be contrary—that Divine love provided for the satisfaction of justice, by a sacrifice and corresponding price. To our astonishment, the Scriptures hold up our Lord, "The man, Christ Jesus, who gave himself a Ransom for all; to be testified in due time." (1 Tim. 2: 3-6.) Now we begin to see that our all-wise and all-just Creator, in the fulness of his love, provided for the satisfaction of his own justice, and thus provided for the relief of our race, and for the fulfilment of our text, that ultimately great joy should come to all people, through Messiah's sacrifice.

But would that be just? To lay the penalty of Adam's sin upon a substitute? Would it be just to cause the innocent to suffer for the guilty? Ah, yes That course would be unjust. But that is not the Divine program. On the contrary, Divine wisdom set before the Redeemer a great prize and rich reward, if he would undertake the sacrifice incidental to our deliverance from the power of sin and death. Jesus did this. As we read, "Who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12: 2.) The Apostle, telling us of the sacrifice, assures us that he voluntarily left the glory which he had with the Father, was made flesh, and gave himself as the "propitiation for our sins; and not for ours only, but for the sins of the whole world."—1 John 2: 2.

The Apostle assures us further that he who was rich became poor for our sakes, voluntarily, and has now been gloriously rewarded in part, for his faithfulness to the Father's will. He notes how Jesus humbled himself, even unto death of the cross, and then adds, "Wherefor God hath highly exalted him and given him a name above every name, that at the name of Jesus every knee shall bow, of things in heaven and things in earth, and things under the earth; that every tongue shall confess that Jesus Christ is Lord, to the glory of the Father."—Phil. 2: 9-11.

Justice, Wisdom, Love, Power.

These are the fundamental Divine attributes. The first three have been exhibited to us in operation. We wonder and adore Divine justice, unchangeable; Divine wisdom, inscrutable; Divine love, immeasurable. What remains, therefore, is to see the final demonstration of Divine power in action. A sample of it was given us by our Lord, when he awakened Lazarus from the sleep of death, as showing further the glories of his coming Kingdom—the Divine Kingdom. Divine power is still more manifest in our Lord's own Resurrection, his "change" from earthly to heavenly condition, "In a moment, in the twinkling of an eye." (1 Cor. 15: 52.) The work of this Gospel Age, the selection of the Church from amongst mankind, demonstrates further the justice, wisdom, love and power of God; but the power still waits for a full development. If that element of the Divine character shall prevail, it will indeed mean what our text declares, that "Great joy shall come to all people."

Love Divine has sought the world and brought it with the precious Sacrifice of our Redeemer. Adam was the transgressor, and all his race suffer in consequence. Jesus Christ redeemed father Adam, and in so doing, redeemed all of his family and all of his inheritance. Our glorious Lord proposes to take the place of Adam and to adopt all of his children, if they will, and to give them back again all that was lost in their father Adam. We must remember that, no matter what our plans of birth, no matter how deep our degradation, our rights, as the children of Adam, were the perfect human rights, had those not been forfeited by his disobedience. Consequently the Restoration which our Redeemer proposes is not merely a restoring to each individual of the things which he once possessed, but a Restitution of all that was his by right under the original Divine arrangement, if Adam had not sinned. Hallelujah! What a Saviour! "Able to save unto the uttermost them that come unto God by him." (Heb. 7: 25.) So surely as the Divine program has thus been carried out, exhibiting God's justice and wisdom and love, so surely the remainder of the Divine program will follow, and demonstrate Divine power.

Why So Long a Delay?

With a haste which properly belongs to our short-lived and dying condition, we wonder why Divine power has not made greater haste in the deliverance of Adam and his race from the bondage of sin and death—why Messiah, after purchasing the world and the fullness thereof, has not made haste to take possession of it, but has permitted the reign of sin and death to continue, and has permitted Satan still to be the god of this world and the deceiver of men.

The Scriptures give the only answer. They tell us that, from the Divine standpoint, the six thousand years of the reign of sin and death are a short time in God's sight—that a thousand years in God's sight are but as yesterday, and that we are to have patience and faith. They show us that the Divine command was to multiply and fill the earth, and that this work has been much more rapidly accomplished under the reign of Sin and Death than it would have been otherwise, and that thus God has provided by now a sufficient number of Adam's race to fill the whole earth. They show us further that these have all had some lessons and experiences along the line of sin and death, and will, thereby, be prepared for the lessons on the side of righteousness, the lessons which God intends they shall have in the future, when the Redeemer shall fulfill his promise and call them forth from the tomb, the prison-house of death. The number of these is estimated at twenty thousand millions, who are all unconscious in death, waiting for the Master's voice to awaken them, under conditions much more favorable than those under which they die, whether heathens or civilized.

An example of the operation was granted to us when our Lord called to his friend Lazarus, who was dead, "Lazarus, come forth"—and the dead came forth. He was not alive. He was dead, or, from the Divine standpoint of speaking of things which are not yet accomplished, as though they were, he was asleep, just as Stephen was asleep when he was stoned to death, and as the good and bad of all the past are said to be asleep with their fathers. It is better for our race that they should not live too long under the present sin and death conditions. If some live to even seventy years, this strength means labor and sorrow proportionately

Another particular reason for the delay of the establishment of Messiah's Kingdom and the blessing of the world which he redeemed is that there is another feature of the Divine purpose, namely, the selecting, or electing, of a "little flock" to be the Church of Christ, his Bride and Joint-heir in his Kingdom glory and Millennial work. The type or pattern of this Church was Israel in the flesh and the overcomers of that time, briefly mentioned by the Apostle in Hebrews 11. They are to have a special reward and share in the services of the future. They, however, were not invited to be members of the Bride class, the selection of which began at Pentecost and will, we believe, very soon be completed, when the last one of them shall have been accepted, found faithful, chiseled and polished, and made ready for the Kingdom glory, into which they will be ushered by the power of the First Resurrection. "So also is the resurrection of the dead; it is sown a natural body; it is raised a spiritual body." (1 Cor. 15: 42, 44.) "And I saw the soul of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshiped the beast, neither his image, neither had they received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."—Rev. 20: 4.

As Christ is represented as the antitype of Adam, so the Church, the Bride of Christ, will be the antitpye of Eve. The redemption of Adam and his race will mean the opportunity for them to be adopted into the family of Christ and, during the Millennial Kingdom, each one will have the fullest opportunity of regaining all that was lost by Adam's disobedience. The Second Adam, the glorified Christ, and the Second Eve, the glorified Church, will be ready to assist, foster and adopt, and bring to perfection of life, all of humanity then willing to accept Divine favors upon the Divine terms—faith and obedience.

Joy in the Morning.

That time is Scripturally designated the "morning" of the New Dispensation. The picture is carried out by telling us that now darkness covers the earth and gross darkness the heathen, but that in due time the light of Divine glory shall arise. Meantime the Lord's faithful must walk by faith and not by sight, and the Father's Word of promise must be the lamp to their pathway, the light of their footsteps, even as a "Lamp shining in a dark place, until the day dawn."—2 Pet. 1: 19.

Our Lord himself is styled the "Sun of righteousness," which shall arise with healing, Restitution, in his beams. (Mal. 4: 2.) And in one of his parables our Lord represents his Church, which is also to be with him the "Sun of Righteousness," which is to return and refresh the world. He describes the future glory of the garnered wheat of this Gospel Age, saying, "Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. 13: 43.

The results will be the scattering of the ignorance and superstition and darkness of sin, which now prevails, and the enlightenment of all mankind.

A further guarantee of the blessing of that time is given us in the assurance that one of the first works of our Lord, in respect to the establishment of his Kingdom, will be the binding of Satan. The Apostle says, "And he laid hold on Satan, and bound him for a thousand years, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be finished." (Rev. 20: 2, 3.) How careful our Lord is to prove to us how every detail of that glorious plan has been worked out, and that nothing shall fail! He assures us as follows: "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which implease, and it shall prosper in the thing whereunto I sent it." (Isa. 55: 11.) And if our faith be lame, he assures our hearts, saying, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. 55: 9.

"Great Joy to All People."

Our Lord said, "Blessed are they that mourn; for they shall be comforted." (Matt. 5: 4.) So if we find that the great majority of mankind have had considerable experience in mourning and sorrow, under the reign of sin and death, there is comfort in the thought that the same large majority of the race shall be comforted. shall receive joy. All will have the opportunity of coming to this estate of joy, promised for all who were redeemed by the precious blood. And the promised "Times of Restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began," will be world-wide in their influence. All except the Church will share in that glorious Restitution blessing. And the faithful of the Church will have, before them, received their still richer blessing, through the "change" of nature from human to Divine. "Behold, I show you a mystery," says the Apostle, "we shall be changed, in a moment, in the twinkling of an eye."—1 Cor. 15: 51, 52.

The Restitution work will begin immediately with the generation living at that time—following the great time of trouble, which the Scriptures declare will usher in the Millennial. As soon as order and blessing shall be established in the world, under that glorious Kingdom or dominion, invisible to men except through its agents or channels, then will begin the awakening of the sleeping millions—gradually. The last will he first, so that the first Adam will probably be the last to be awakened. But their awakening will be for the purpose of bringing them to an accurate knowledge of God, his justice, wisdom, love and power, to the intent that, if they will be rightly exercised in obedience to Christ, the great Mediator between God and men, they will gradually regain the perfection lost by original sin and, if they become careless, they will receive stripes. chastisements, that by these judgments of the Lord, they may finaly regain all that was lost. Their joys will be increasing with every step taken on the return journey back from sin and death to perfection of life. The joy will be unto all people, yet there is the intimation that some will reject the Divine favor. As it is written, "And it shall come to pass, that every soul which will not hear that Prophet, shall be utterly destroyed from among the people."—Acts 3: 23.

So then, dear friends, let our hearts be glad, because of the goodness of our God. Let us believe the message of his Word, rather than the traditions of men, handed down from the Dark Ages, which surely misrepresent the Divine character. Hearken to the angels, our Lord Jesus, the Apostles and Prophets, all telling of the glorious "Times of Restitution." "But the things which God before hath showed by the mouth of all his Prophets, that Christ must suffer, he hath so fulfilled. . . And he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets which have been since the world began."—Acts 3: 18-21.

Thus enlightened by the Divine message, our hearts will undoubtedly be drawn nearer and nearer to the Fountain of all Grace and our lives be all sunshine. Let us not only put off the works of darkness, but put off all that pertains to the darkness and error, and be clothed in garments of light, and praise for him by whose kind favor heavenly Truth has reached our ears. May its sweet, reviving savor fill our hearts and calm our fears.

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Yours truly,
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Wishing The Tribune and staff a prosperous New Year as well as all its readers. Yours very truly.

There are great truths that pitch their shining tents outside our walls, and though but dimly seen in the gray dawn, they will be manifest when the light widens into perfect day.

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